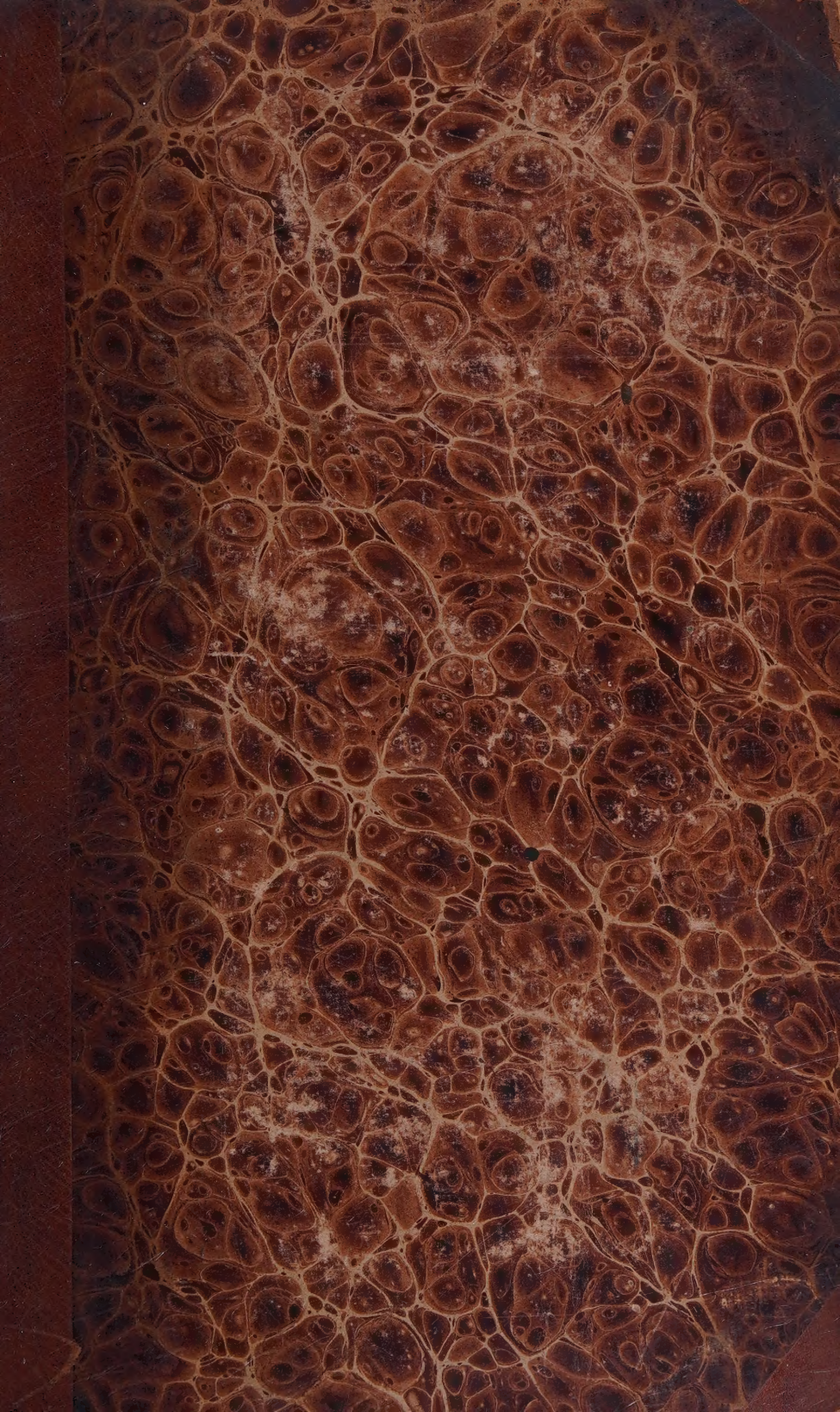






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THE

CHRISTIAN SPECTATOR,

CONDUCTED

BY AN ASSOCIATION OF GENTLEMEN.

FOR THE YEAR

1822.

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VOLUME IV.
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THE
CHRISTIAN SPECTATOR.

No. I.]

JANUARY 1, 1822.

[VOL. IV.]

Religious Communications.

For the Christian Spectator.

On the character of the Apostle Peter.

THERE are few scriptural characters more strongly marked, than that of the Apostle Peter. We cannot but love him for his ardent zeal, his generous feelings, his quick sensibility, his ingenuous promptness, his teachableness, his devotedness to Christ, his reverence and affection for him. The biography of this disciple is no where given in connection, but is learnt from insulated passages scattered through the New Testament.

Astonished at the miraculous draught of fishes and overwhelmed with the sense of his unworthiness, he "fell down at the Saviour's feet, saying, *Depart from me for I am a sinful man.*" When Jesus,—about to give a striking and impressive illustration of the duty of humility—offered to wash his disciples' feet; Peter, unwilling to have his Master do any thing which might lower his character, from the honesty of his heart and with his wonted quickness, exclaims, "*Thou shalt never wash my feet.*" And when assured that this ceremony could not be dispensed with, he goes directly to the opposite extreme; "*Lord! not my feet only, but also my hands and my head.*" At the time when the Saviour revealed to his little family that it was necessary for him to go to Jerusalem and there, after enduring many insults, to suffer the death of the cross; Peter, we are told, with his constitutional promptness and indiscretion,

deluded by the carnal expectation that the Messiah would be a mighty temporal prince, seized him by the hand "and began to rebuke him, saying, *Be it far from thee, Lord! this shall not be unto thee.*" The evening previous to the crucifixion after the institution of the Supper and when on the way to the garden where the bloody scene began, Christ said to his chosen band, "Ye shall be offended because of me this night, for it is written, I will smite the Shepherd and the sheep of the flock shall be scattered abroad;" the zealous disciple, unable to endure the thought of there being even a possibility of his forsaking his Lord, exclaims, "*Though all men shall be offended because of thee, yet will I never be offended.*" On the Saviour's replying, "Verily I say unto thee that this night before the cock crow thou shalt deny me thrice;" ignorant of his frailty, wounded to the quick by the supposition, with increased warmth he renews his protestations: "*Though I should die with thee, yet will I not deny thee.*" Having enquired of Christ whither he was going, and being told that he could not then follow him; he with his usual earnestness as well as affection rejoins; "*Why cannot I follow thee now? I will lay down my life for thy sake.*" Accordingly when the band entered the garden for the purpose of apprehending Christ, Peter, determined to stand by him to the last, drew his sword upon them and smote the high priest's servant, and would probably have continued

to fight his way, had not his Master commanded him to desist from violence and to sheath his sword. After the crucifixion when Mary Magdalene informed the disciples that Jesus had risen, Peter and John ran hastily to the grave; and while John, being perhaps of a more timid cast of character, merely looks into the sepulchre from without—Peter, quick and fearless, leaps down and is the first who gains certain assurance that the crucified Redeemer has of a truth arisen from the dead. When Jesus from the shore hailed his disciples fishing at a distance from land; as soon as Peter recognized his Master, he at once plunged into the water and hastened to him. When the Lord Jesus enquired of him three times in succession: “Simon, son of Jonas! Lovest thou me;” Peter, still possessed of his original generous sensibility,—conscious of his integrity of intention however weak might have been his resolution, cut to the quick because reminded of his former apostacy, hurt and grieved to the heart; he each time magnanimously replies: “*Lord thou knowest that I love thee.*” There is a circumstance yet unnoticed which places this disciple’s character in a peculiarly happy light. St. Paul in one* of his epistles declares Peter to have been guilty of gross dissimulation at Antioch, of which he gives us an extended account, and for which he says he openly blamed Peter and “withstood him to the face” “before them all.” Still, however, Peter afterwards in his own writings styles Paul his “beloved brother,”† and speaks in the highest terms of all his epistles, though recording and thus, as he knew, publishing his disgrace. This is a genuine specimen of the Christian spirit. We would mention still another fact as illustrative of Peter’s character. Although not related in Scripture, it is supported by the universal tradition of the early ages of the church. When called to suffer the martyrdom so long before

predicted by Christ, he was at his own request crucified with his head downward, deeming himself unworthy of the honour of having his body suspended upon the cross in the manner in which his Master’s was, whom he had once shamefully forsaken.

Such are some of the outlines of this interesting character. We must love him for his excellencies, while we pity his infirmities and weep over his guilt in denying his Lord and Master.

Several important reflections are suggested by a contemplation of the life of this apostle. Of these, one of the most obvious is the *danger of self confidence*. Christ requested of the band that apprehended Him that they would let his disciples “go their way, that the saying might be fulfilled which he spake: Of them which thou gavest me have I lost none.” He was well acquainted with human frailty. He knew how little, flesh and blood are to be relied upon in seasons of temptation. A determination never to yield to obstacles and always to resist danger with firmness, is highly praiseworthy in those who are running a virtuous career, and is often the means of accomplishing the greatest and most useful designs. This is a quality of the christian hero; but *his* strength is derived from above. When he is in this sense truly strong, he feels how little his own frail resolutions are of themselves to be trusted. “My strength,” said St. Paul, “is made perfect in weakness:” “for when I am weak then am I strong.” When in reproaches, in persecutions, in distresses for Christ’s sake, it was on the promise of the Lord alone that he rested: “My grace is sufficient for thee.” We are not however to seek danger in order that our strength may be displayed. But we are to avoid it so far as we can without injury to our Master’s cause. Still, when brought into temptation, when obliged to struggle with it; then clothed with divine strength, supplicating God for support, we are to fight manfully

* Gal. Chap. II. † II. Peter, 3. 15.

against every foe. Here was Peter's error. He rashly rushed into danger, although Christ had obtained permission for him and the other disciples to depart. And again, when *in* the conflict, Peter did not, as he should have done, look to heaven for aid, but presumptuously relied on his own strength; and how dreadful was the result! Let every self-sufficient Christian, ignorant of his weakness, profit by the experience of an apostle.

From Peter's restoration may be learnt something of the *nature of true repentance*. "The Lord turned and looked upon Peter." "And Peter went out and wept bitterly." This look of our Lord carried conviction to his heart. It conveyed feelings too big for utterance. No words could have been equally expressive; no eloquence so powerful. The rays of love and intelligence divine that beamed from his Master's eyes; the marks of suffering innocence exhibited in His countenance; the look that said, Peter! my sworn, my often avowed friend! hast thou also forsaken me?—these were too much for this generous, though fallen disciple.—His heart breaking within him, he leaves his Lord's presence; but unable to quit him entirely, he stands without, and there, sheds floods of tears. He has come to himself. He is now a penitent transgressor; a returning backslider; a humble suppliant for forgiveness. He realizes his guilt. While we hear nothing of the punishment to which he thought himself exposed; he sorrows mainly because he has sinned against so much goodness, and so much excellence; and that too, after he had been warned of his danger. This is to some degree the case with every true penitent. He grieves most because he has sinned against so good a Being,—so kind a Father; so bountiful a Benefactor. He ingenuously confesses his sins without disguise and without palliation, and, like Peter, produces fruits "meet for repentance." He cannot rest till his peace with God is

sealed. He wrestles with him for forgiveness. Such conduct awakens our tenderest sympathies. There is something in ingenuous penitence, which endears the subject of it to us. Excellencies of character are then unfolded, which could otherwise never have been discovered.

Further; we can hardly imagine a more striking exhibition of the *Love of Christ* to the heirs of salvation, than is furnished by his dealings with this disciple. Although Peter forsook Him at a season, when above all others he should have proved most constant; yet he was preserved from final apostacy.

The greatness of the love and grace which restored Peter will be more distinctly perceived; if we recollect the aggravating circumstances, which attended his denial of his Lord and Master. Christ had previously shewn Peter marks of peculiar favour. He often during his ministry staid at his house. This disciple with two others were the only ones of the eleven who were permitted to witness the interesting scenes that transpired upon Mount Tabor and in the garden of Gethsemane. He and John were entrusted with the whole preparation of the ordinance of the supper at its first institution. Christ had also styled Peter, "the rock" upon which he would build his church, denoting thereby this disciple's great instrumentality in establishing the Gospel of Peace. Again; Peter knew that the Lord Jesus had made his case the subject of particular prayer: "Simon, Simon, behold! Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Christ had also in the fullest and most direct terms forewarned him of the approaching danger. And Peter had in terms as full and as unqualified, time after time, protested his faithfulness: "Though I should die with thee, yet will I not deny thee." But when the moment arrived which tried his fidelity to Christ, he did deny him, again and again repeating "I

know not the man," and endeavour to confirm the declaration by adding oath to oath. Oh! the depth of the depravity of man, even when most sanctified. The time too of his denial, greatly aggravated his guilt. It was at the awfully interesting season, when his Master was about to redeem his soul from eternal perdition by suffering the accursed death of the cross. Under such aggravating circumstances, how inconceivably great then, was the Love which welcomed this returning backslider to the bosom, which he had pierced by his ungrateful desertion. But Christ did not merely pardon Peter: He restored him to his confidence.—Afterwards, Peter was the chosen one of the disciples, to whom Jesus first appeared subsequently to his resurrection. This frail believer was made the great instrument in introducing and establishing the Christian Church. After our Lord's ascension, he was the first who was permitted to preach to his own countrymen the then completed way of salvation through a crucified Redeemer. By being divinely sent to Cornelius, he was also permitted first to unfold the doors of the sanctuary to the Gentile world, and to publish to them the joyful intelligence that pardon and acceptance were without distinction offered to all our race. How great, therefore, is the love of Christ shewn to be in his pardoning Peter, and also in his making even this frail erring disciple the grand instrument in the first introduction of the religion of the gospel. From this we also naturally infer that the continuance, as well as the establishment of the Christian Church, is not of man. Flesh and blood are indeed made instrumental—the sacred "treasure" is indeed deposited "in earthen vessels"; but it is only "that the excellency of the power may" thus be seen to "be of God."

I cannot refrain from observing, in conclusion, that the example of Peter is to every believer, a *warning voice*, lest he also bring upon himself the guilt of denying his Lord and

Master. This we can all do, although not in the same manner and under the same circumstances, in which Peter denied him, because Christ will not be again arraigned before a tribunal of justice. The season of his humiliation is finished. Our once persecuted and crucified Lord is now exalted to an equal throne of glory on His Father's right hand. The era of martyrdom too is past. The disciples of Jesus are no longer in danger of being obliged to pour out their blood in testimony of their adherence to the truth. This temptation,—the fear of death,—cannot then be now alleged in excuse by those who in their conduct deny the Lord Jesus; and therefore their guilt is the more aggravated.

There are, however, many ways yet remaining, in which we can all in effect deny Christ.

The minister of the Lord Jesus, who wrests the scriptures from their true meaning—who handles the word of God deceitfully, and thus ensnares the souls of his hearers, virtually denies His Lord, and heaps aggravated condemnation upon his own head. The professor of religion who does not observe the ordinances of God's house—who does not sanctify the Sabbath—who does not statedly and with proper feelings commemorate the dying love of the Lord; every such professor virtually denies him. So does he who knowingly violates any precept of Christ. And so also does every believer, who does not crucify his ungodly passions, or does not uniformly exhibit the spirit of christianity, or does not forsake every evil way and aim at universal obedience to all that is required in the word of God. So likewise, the man who does not cheerfully follow his avowed Lord through "honour and dishonour," through "evil report and good report," the man, who is at any time, on any occasion and under any circumstances, ashamed of the meek and lowly Jesus and of his religion;—every such man denies his Lord, and with peculiar emphasis re-

echoes the words of Peter, "I know him not." If impenitent, how dreadful will be the doom of all of this character? "Whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when He shall come in His own glory, and in his Father's."

If the transgressing Peter could not endure a single glance from Jesus when in humiliation and disgrace, how will they bear to have those eyes beaming with heavenly splendour fastened upon them in the day when he shall come to judge the quick and the dead? Then there will be no escaping from his presence. Then it will be too late to repent.

C. L.

A SERMON.

Ps. xc. 12.—*So teach us to number our days, that we may apply our hearts unto wisdom.*

Another year of our short life, where is it?—Gone forever. Gone are its joys and its sorrows; its hopes and its disappointments. Gone are its fifty-two Sabbaths, with all its sermons and prayers—with all its public opportunities and private instructions. We have now one year more to account for, one less to live, one less to prepare for our great change. How solemn the thought!

Gone too with the past year, are millions of the human family:—shivering poverty and sumptuous independence; sparkling wit and idolized beauty;—the master and his slave—the tenant and his lord—smiling infancy, blooming youth, and grey decrepitude:—wisdom and folly, genius and stupidity, fading laurels and budding honours. Gone alas! are some of our dearest friends, parts of ourselves—the wife of our youth, a parent, a son of many prayers and hopes—a daughter, a sister, a babe sweetly smiling even in the arms of death and laid quietly by the side of its unconscious mother. We shall go to them, but they

will not return to us. As all the great rivers run into the sea, so is the broad and rapid current of time bearing us onward after our friends, into the ocean of eternity. How short is a year;—spring, summer, autumn, winter! How uncertain is life! How few and evil are the days which go to make up three score years and ten!

By meditations similar to these perhaps, the Psalmist was led to offer up the comprehensive petition, which we have selected as the theme of the present discourse: *So teach us to number our days, that we may apply our hearts unto wisdom.* Standing as we now do, upon the threshold of a new year, let us make this petition our own. Who among us does not need to be taught how to make the most of time? Who can say that he has fully learnt the heavenly art of living for eternity?

Wisdom seems in the text, and elsewhere, to be put for the whole of religion—comprehending experience, doctrine and practice. To apply our hearts unto wisdom, is to devote the best of our time and talents to the study and practice of vital godliness. So *numbering our days* as that we may do this, is making the most of every day as it passes. Instead of burdening to-morrow with present duties, it is doing whatsoever our hand findeth to do, with our might.

In inculcating the duty of numbering our days aright, we shall consider,

The *Necessity* of divine teaching in order to the proper performance of the duty;

The *Manner* of performing it.

Its *Practicability* in all conditions of life;

And some of the principal *Motives* to its performance.

1.—Let us consider the *Necessity* of divine teaching, in order to a proper performance of this duty.

Sin has made dreadful havoc of those noble powers and faculties with which man was originally endowed by his Creator. It has inverted that

beautiful subordination, which constituted the perfection of our first parents in paradise; and thus brought in anarchy and ruin. It has poisoned the fountain of the moral affections, perverted the will, darkened the understanding, and excited the passions to a turbulent and triumphant insurrection. Naturally blind to our best interests, "wandering and loving to wander," we are so far from applying our hearts unto wisdom, that we waste life in the pursuit of phantoms, and are as prodigal of our probation, as if we knew it would last thousands of years. How much then do we need the teachings of the Holy Spirit on the subject before us? Who, left to himself, ever realized the immense value of time? And how obvious is it, that something more than speaking to the outward ear, and through that to the understanding, is necessary. What in general avail the most striking representations of the uncertainty and brevity of life? How soon are the most solemn warnings forgotten? Though death is always digging his graves around us, our deceitful hearts whisper that they are for others and not for ourselves; why then should we be alarmed? Heaven and hell are thus kept out of sight. Nothing reaches the heart, till it is made effectual by the Spirit of God. Hours and minutes are never estimated according to their intrinsic value, independently of divine teaching.

Again; after we begin to realize how precious time is, we still need further teaching, with respect to the best possible use and improvement of it. That man makes the most of his time, who does most for the glory of God, for the good of his fellow-men, and for his own soul. But who is there, that, left to himself, can "order his steps aright;" can give the best and most profitable direction to the various faculties with which he is endowed? Who in making choice of his profession, trade, or other employment in life;—or in fixing upon the plan of his abode, can safely pro-

ceed a step without referring the matter to God in the words of Paul, "Lord, what wilt thou have me to do?" Who can trust himself with the numbering of his days for one month, or even for one week?

I must not omit to add in this connection, that we need that effectual teaching, which changes the nature of the moral affections, and influences the will. We are not by nature inclined to make the best use of time, and to apply our hearts unto wisdom, though we should see ever so clearly how it might be done. We do not love God, nor shall we, till this love is shed abroad in our hearts by the Holy Ghost. Our stubborn wills must be bowed, and our affections must be made to flow in a new channel, before we can number our days aright. In other words, we must be effectually taught by the transforming influences of the Holy Spirit.

2. The *Manner* of numbering our days *aright*. This is a widely different thing, from carefully noticing the days of a month or a year, for amusement, profit, or convenience. Many are scrupulously particular in these respects, who are total strangers to that divine art for which the Psalmist prays in the text. And so are they, who impatiently and unthankfully count the weeks and days that lie between them and some expected worldly gratification.

As the student so numbers his days as to apply his heart to the acquisition of knowledge, when he devotes himself daily and steadily to his books; and as the labourer so numbers his days as to apply his heart to the accumulation of wealth, when he rises early, sits up late, and eats the bread of carefulness: so does the christian apply his heart unto wisdom, when he diligently and perseveringly devotes his best faculties to the study and practice of true religion. While he is necessarily busied with things seen and temporal, he keeps his eye steadily fixed upon things unseen and eternal. He feels that he

has a great work to accomplish, and that the time is short.

Thus, would we number our days aright during the present year, or that portion of it which may be allotted to us, we must begin in the fear and service of God. We must make the best possible use of every hour, and of all our talents. We must strive to grow in knowledge and grace daily, doing all the good in our power, and looking to God continually for teaching and for strength. And as we begin to-day, so must we proceed to-morrow, and the day following, and as long as we live. Some, who set out with great apparent zeal, soon falter in their course, and by yielding to sloth or discouragement, lose the prize. Whoever would secure it, must be faithful to the end.

As it respects personal religion, all have the same duties of faith and repentance and new obedience to perform: while our relative duties are as various, as our talents, relations, employments and opportunities; and upon the faithful discharge of these, the numbering of our days according to the spirit of the text, greatly depends. Neither diligence, nor zeal, in other spheres of action than those which providence has assigned us, can make any atonement for the neglect of appropriate duties. We must do the very things which belong to us, or we can never receive the reward of good and faithful servants. Are you a parent, and have you a number of immortal beings committed to your particular care? Would you number your days aright, you must, on no consideration, neglect the religious education of your children. You must train them up in the way they should go, that when they are old, they may not depart from it. You must not relax in your exertions, but hold on in a steady course of duty, giving "line upon line and precept upon precept;" enforcing all your instructions by a blameless example, and looking to God for his grace to make them effectual. Are you a child? You must

love and honour your parents. Whatever else you may do, if you fail here, God will not accept you. Thus also masters must treat their servants with kindness, gentleness, and christian benevolence: and servants must obey their masters, 'not with eye service as men pleasers; but as the servants of Christ, doing the will of God from the heart.' Thus likewise, pastors must devote their time and talents to the appropriate and momentous duties of their office, giving attention to reading, to exhortation and to doctrine; be instant in season and out of season, that they may save themselves and them that hear them. The flocks committed to their care must also on their part attend punctually and seriously upon all divine institutions. They must receive the word into good and honest hearts and bring forth the fruits of it, in a steady course of christian obedience. Age must speak; experience must cheerfully impart instruction, and youth must listen and learn.

In a word, every person who would so number his days as to apply his heart unto wisdom, must acquaint himself with the duties of his station, and perform them, as in the presence of that God who has enjoined them and who trieth the heart. In like manner humbly looking to God for the teachings of his Spirit, he must strive daily to gain some new victory over himself, to become more holy as well as more useful, that whether his life be longer or shorter, he may at the close of it look back with thankfulness, and forward with a hope full of immortality, relying wholly on the merits of the Redeemer.

3. Let us now briefly consider the *Practicability* of so numbering our days as to apply our hearts unto wisdom, or to the study and practice of true religion, in whatever condition of life we may be placed. Some may be ready to enquire, how it is possible in a world where so much is to be done for the body, and especially in employments such as theirs, to comply with the spirit of the text?

'Others,' they will say, 'more favourably situated, may find time for all the requirements of the Gospel; but how can we in the multiplicity of our worldly cares, and borne down, as we are, with the fatigue of our daily avocations?' Do you then seriously ask how you can find time for the duties of religion? For what was time given to you? Can you find any thing more important to do, than to glorify God? Remember the command of the Almighty: 'Whatsoever ye do, do all to the glory of God.' What prevents your taking care of the body and the soul at the same time? Why may you not, while you are 'diligent in business,' be also 'servant in spirit serving the Lord?' Neither exclusion from the world, nor exemption from its cares and business is essential to growth in grace; indeed they are both unavoidable to the person who would aim at distinguished usefulness in life. We are all to serve God and our generation *in* the world, and not by going unbidden *out* of it—in the lawful business of our respective callings, and not by neglecting it. The Psalmist lived not in solitude, but in society; and the public cares and burdens of his exalted station must have been most oppressive. But instead of asking to be delivered from them, his prayer was, that he might be taught how to perform every duty, so as to glorify God and fill up every day with the highest degree of usefulness. We number our days best; not when we retire from the world in disgust, nor when we find nothing to do; but when we are brought into the widest sphere of usefulness, and fill it to the greatest advantage.

If we loved God with all the heart, it would be easy for us so to number our days as to secure his approbation in whatever situation he might place us, whether in the desk, or on the bench, or in the hall of legislation; in the field, or shop, or counting-room. Those who are always complaining of their peculiar hindrances and temptations, and who are confi-

dent they should number their days better in some other situation, are generally self-deceived. Were they differently situated, they would find obstacles quite as great, as those of which they are now so ready to complain. The chief difficulty lies in their own hearts. The great thing is for a person to be faithful according to what he hath, whether it be ten talents or but one. Let him fill up his proper sphere well, and it matters not whether he is a ruler, or a subject; whether he wears a crown, or dwells in a cottage; whether he turns up the soil, or ploughs the ocean. He may in any condition, fear God and keep his commandments. He may any where, if he will, so number his days, as to apply his heart unto wisdom.

4. We proceed to mention some of the principal *Motives* which ought to stimulate us to the faithful discharge of this great duty.

First then, *the authority of God* should be ever present to our minds. He who made and preserves us and sent his Son to die for us, has an undoubted right to our services. And what is the tenor of his requirements? 'Thou shalt love the Lord thy God with all thy heart,' and 'thy neighbour as thyself.' 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' Ye are not your own, 'ye are bought with a price, therefore glorify God in your body and in your spirit which are God's.' Jehovah demands the undivided service of all our faculties; and who will dare to question his right to our obedience? What ingratitude, what madness is it to rebel against his authority. How dare you, my friend, waste a day, or an hour in sloth, or in any of the ways of actual transgression? Beware, I beseech you, my fellow sinner, how you longer trifle with the authority of Omnipotence. It is owing to his goodness that you have been spared to see the beginning of this new year; it is of the Lord's mercies, which you have nevertheless trampled under

your feet. Stand out, I entreat you, no longer against Him in whose hand your breath is. "If he whet his glittering sword, and his hand take hold on judgment," what will you do? whither will you flee? "It is a fearful thing to fall into the hands of the living God."

A regard to our own present happiness, presents an additional motive to obedience. What is the sum of human enjoyment without piety? A delirious dream of pleasure! The lust of the flesh, and the lust of the eye gratified for a moment! An office, a title, a table spread with dainties, and all the other delights of sense—to what do they amount? "Vanity of vanities, saith the preacher, all is vanity and vexation of spirit." O how many thousands, after great and sore travail, in the hope of gaining worldly happiness have found that they have sown the wind, and reaped the whirlwind. Religion alone, can satisfy the cravings of an immortal mind. This alone has joys to give which the world cannot take away. There are shadows more than enough, but this is the only substance. Would you be happy in life, then; would you find support under the sicknesses and sorrows of it; would you avoid the upbraidings of conscience; would you have a rod and a staff to lean upon while passing through the dark valley—so number your fleeting days as to apply your heart unto wisdom. Go to Christ by faith as an Almighty Saviour; wash in the fountain which he has opened and rejoice in the hope of the glory which he has revealed.

Another powerful motive to an immediate attendance on the duties of religion, is found in the extreme *brevity and uncertainty of life*. 'Go to now, ye that say, to-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.'

Who can show a lease of another year or day, or even moment? What multitudes now living will be in their graves, before this year closes. And who, where are they? Some of you doubtless, who read this sermon, will be found among the number. And are you all ready for the summons?

Aged reader art thou ready? See, but a few more sands are left. Thy sun is just setting. How do the keepers of thy frail house tremble, and the strong men bow themselves! If thou hast so numbered thy days as to apply thine heart unto wisdom, if thy gray hairs are found in the ways of righteousness, all is well; but if not, fly, O fly to the ark of safety, while yet a ray of hope glimmers upon the mountain's top.

Busy mortal, now in the midst of life, how art thou numbering thy days? I see thine abundance and hear thy self gratulations. But what if God should say unto thee, "Thou fool, this night thy soul shall be required of thee?" Ah, think how brittle is the thread, on which thou reliest, and no longer boast thyself of to-morrow. 'Behold, now is the accepted time: behold, now is the day of salvation.'

My dear youthful reader, what shall I say to you? So number your days, that you may apply your heart unto wisdom. Is it no concern of yours, that so many will certainly die this year? Can you claim exemption on the ground that you are too young to die? Go then into the nearest grave yard, and "Ask tombstones, they can tell." Gird up the loins of your mind. Watch and be sober. "Be ye also ready, for in such an hour as ye think not the Son of man cometh. And what I say unto you, I say unto all, watch."

The last motive to christian diligence which I shall mention, is drawn from *the world to come*. The state to which we are hastening is an eternal dwelling, and every thing depends upon the improvement of this little span of life. There is not another period of probation. No other days will be given

us, 'to number' after death. Once lost, and who can speak the rest? Let us therefore waste no more precious time, but do whatsoever our hand findeth to do with our might. So that, whether this shall be our last year or not, we may still be working out our 'salvation with fear and trembling,' and that when he who is the believer's life, shall appear, we may appear with him in glory.

For the Christian Spectator.

Exposition of Matthew v. 5.

Blessed are the meek, for they shall inherit the earth.

IT is conceded on all hands that the language, *they shall inherit the earth*, is not to be understood literally; for of all men the meek are in a world of bustle and strife, the least calculated to acquire or retain extensive earthly possessions. But suppose they were to endeavour to do it; the effort would necessarily imply an earnestness after the things of this life and an entire devotedness to them, which is elsewhere forbidden in the most decisive terms and declared to be wholly incompatible with the existence of the moderation, heavenly-mindedness, and other christian graces enjoined upon all true believers. Besides; this interpretation is contrary to what we know to be the fact, and is therefore certainly not the true one. Hence most Commentators are agreed in understanding the Lord Jesus as here pronouncing the meek to be blessed because they possess the *disposition which qualifies* them for the enjoyment of the bounties of providence. Among those who advocate this opinion, is Bishop Porteus. "By inheriting the earth," says this author, "he [Christ] meant inheriting those things which are, without question, the greatest blessings upon earth,—calmness and composure of spirit, tranquility, cheerfulness, peace and comfort of mind." "The meek are excluded from no ra-

tional pleasure, no legitimate delight; and as they are more exempt from anxiety and pain than other men, their sum total of happiness is greater, and they may, in the best sense of the word, be fairly said to inherit the earth."* Now all this is in itself undoubtedly true; and as an explanation of the passage, is plausible and ingenious, but it does not I apprehend reach the meaning our Saviour intended to convey.

If we substitute the word *land* for *earth*, we come at once to what is confidently believed to be the only true exposition of the verse. It will then stand thus: *Blessed are the meek, for they shall inherit the land*, that is, the land of promise—the heavenly Canaan, of which the earthly was only typical. In support of this interpretation of the passage, it may be observed that the Greek word here used, is in the New Testament commonly translated 'land;' and the Septuagint usually has the same term to express what is rendered by the word 'land' in our version of the Old Testament. Again; to speak of saints as *inheriting the land*, is a mode of expression which frequently occurs in the scriptures, and in cases where the writers evidently wish to designate heaven, as primarily and truly the land of blessedness to the people of God; for example, Psalm xxxvii. 26: 'The righteous shall inherit the land and dwell therein forever.'—Finally; the blessings specified in the other beatitudes are all of them *spiritual*. The characters designated are to enjoy 'the kingdom of heaven;' to 'be comforted;' to 'be filled' with righteousness; to 'obtain mercy;' to 'see God;' and to 'be called the children of God.' There is therefore, from analogy, conclusive reason for believing, that the blessing here declared to be connected with meekness, like those pronounced upon the other christian virtues mentioned in the context, is wholly spiritual; and that our Saviour has in this passage no reference whatever

* Porteus' Lectures, p. 83—4.

to *earthly* possessions, nor to any disposition or state of mind as *qualifying* the subject of it for the enjoyment of temporal things. N. C.

For the Christian Spectator.

Exposition of Hebrews xi. 39, 40.

And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect.

This passage occasions considerable perplexity in the minds of common readers. The learned also have differed in their explanation of it.

We might naturally suppose that the apostle, after following the ancient believers through their conflicts and triumphs, would speak of their entrance into the world of glory. Having finished his account of the whole, what should we more reasonably expect than that he would pass to their reward? Many readers have, therefore, viewed the apostle as speaking in this passage of the world to come. But they are surprised to find that the reward is withheld. Instead of reading—‘and these all, having obtained a good report through faith, received the promise’—they find “*they received not the promise : God having provided some better thing for us that they without us should not be made perfect ;*”—a reason which they do not understand, and which affords them no satisfaction. The 13th verse, say they, is plain. The promises there alluded to are of a better country—an heavenly, and not to be obtained by any in this life. But here it is asserted that the people of God had not received the promise, after they had obtained a good report through faith.

Those who believe that the soul sleeps until the resurrection, have claimed this passage as favouring their system. Here, in their view, the apostle expressly declares that the Old Testament saints did not, at death

receive the promise, but are compelled to wait in the grave, in a state of insensibility, for all who come after them. God having provided that they without us should not be made perfect.

The Roman Catholics have considered this passage as affording proof of a purgatory, where the souls of believers are detained until the resurrection : God having provided that all the blessed should enter heaven together.

To ascertain the meaning of the apostle in the passage before us, it is necessary to determine the object of the promise of which he speaks. Is it the promise of eternal life? Has the apostle in this part of the chapter, any allusion to the future world? The context shews that he has not. And if not, then the Priestlians and Catholics have their foundation destroyed. Paul in this Epistle is contrasting the Old and New dispensation, and shewing the superiority of the latter to the former. This he does in a masterly manner in his view of the Authors of the two dispensations,—of the rest for the people of God, provided in each—of the priesthood employed in them,—and finally, of the objects of their faith and their motives to holy obedience. This chapter is upon Faith. Having represented the ancient believers as doing wonders through faith, he now comes to his argument, which is, that notwithstanding all the extraordinary things they did, the Old dispensation is still inferior to the New. Why? Because they received not the promise. What promise? The promise of a Saviour. Their dispensation was dark. They had the promise of a Messiah and a better state of things ; but the promise was not fulfilled to them, God having designed this fulfilment as the glory and blessedness of the new dispensation. The promise then to which the apostle has reference was that of the Messiah. With this view of the subject, the passage is perfectly clear : *And these all having obtained a good report*

through faith in a promised Messiah received not the promise—did not live to behold the actual arrival of the Messiah : God having provided some better thing for us, under the new dispensation, who have ourselves

witnessed the fulfilment of what was to them only prophesy, *that they—the church under the old dispensation without us should not be made perfect.*

Miscellaneous.

For the Christian Spectator.

Mr. Editor,

The following interesting letter of the Rev. John Newton, whose praise is in all the churches, has never, I believe, been published. It has remained some time in my possession in the form of a manuscript copy, and it is now submitted to the press, that the admirers of that excellent man may be gratified with this relic of his piety and worth. It was addressed to the Rev. Mr. Robins of Plymouth, Mass. G. B.

LONDON, 19th April, 1794.

Rev. and Dear Sir,

I am afraid you will think me, as I certainly think myself, very tardy in not sooner acknowledging your obliging favour which I received in September last. I have often proposed it, but it is not worth while troubling you with a detail of the multiplicity of business, engagements, and hindrances which have hitherto prevented me. I trust my heart rejoiced in the account of the gracious revival with which the Lord has visited Plymouth under your ministry, and many have rejoiced with me, for I have seen the purport of it in a periodical paper. May it spread through all your states, and penetrate westward, till the present desolate wilderness shall become as the garden of the Lord, and blossom like the rose.

There has been a monument of the like kind in a part of North Wales, which I believe has not wholly gone off, and I am assured that in many persons, the impression though sudden, was not transient, but has produced an evident and abiding change. We hear likewise at present of a more than

usual awakening in several parts of Yorkshire. But in general we are not favoured with a *net* to enclose a great multitude of fishes at once; we are mostly *anglers*, and would be thankful if now and then we can take *one*. Yet I hope that upon the whole, the success of the gospel is upon the increase among us, both as to the spread and efficacy, especially in the establishment. The Lord adds to the number of the Gospel preachers every year. Promising young men are ordained; and now and then we hear of one who is brought to the knowledge and experience of the truth, after having been long a blind leader of the blind. London is highly privileged. Mr. Romaine and myself indeed are the only *parochial* ministers. But we have curates, lecturers, and ministers of chapels; many of them are men of zeal and abilities, and are attended by large auditories, I trust with good effect. There is likewise much preaching by irregulars and itinerants, and I believe much good is done by them. But as the path is easily open to any who may *think themselves* qualified to tread in it, there is a great mixture. Some attempt to teach others who themselves have need of being taught. They have neither the right message nor the right spirit, but are rash and self-confident. So that novelties, errors, strifes, and divisions are multiplied. It was so you know in the Apostles' times, and therefore we need not wonder it is thus in our days, and in our land, where every man is at liberty to do that which is right in his own eyes.

We have a full church at St. Mary Woolnoth, and a very serious congregation. Few of the hearers however, comparatively, are my parishioners. They find their way from all parts of London and its environs. As I am a sort of middle man, not a High Churchman, nor a Dissenter, not a high speculative Calvinist, nor an Arminian, my auditory consists of moderate people of almost every religious denomination and party. By avoiding Shibboleths, and by preaching the truths of the Gospel rather in an *experimental* than a controversial way, I seem to please and suit them as well as if they were all of a mind. The chief points I aim at in preaching are, 1st, To set forth the glory and grace of God in the person of the Saviour. 2dly, To shew the danger and folly of a form of godliness without the power—of a mere talking speculative profession. 3dly, To persuade, if possible, those who love the Lord Jesus Christ to love one another; to lay much stress upon the things in which they are agreed, and little upon those in which they differ. Through mercy we walk in peace, and we have more than a few amongst us, who I think are first-rate Christians, and who perhaps would have been deemed such, had they lived in the times of the Apostles.

It is true, Sir, as you observe, I am “a wonder to many.” I wish I was more a wonder to myself; but I hope I have some sense how unworthy I was and am, of the mercy I obtained. The Lord literally brought me out of the land of Egypt, and the house of bondage. I was not only a daring blaspheming infidel, and a hardened licentious profligate, but my situation on the coast of Africa was such, that my recovery from thence to be within the reach of ordinary means, seemed morally impossible. I sometimes consider myself in this respect as a *unique* in the annals of the church. The grace of God, which is exceedingly abundant, may have pardoned and reclaimed *some* who have gone

equal lengths of wickedness, (though I have reason to think few of my years and opportunities ever went beyond me in that dreadful career,) but the manner of my deliverance from Africa, not only undeserved but undesired, and the subsequent path into which the Lord was pleased to lead me, seem peculiar to myself.

When I thought of the ministry, I met with so many difficulties and discouragements before I was admitted, that I at length gave up all application. I hoped that the Lord graciously accepted the desire which he himself had put into my heart, as he did David’s purpose of building the temple. But as in his case it was added, “Thou shalt not build me an house, because thou hast been a man of blood;” so I apprehended that although I meant well and the Lord was not displeased with me for desiring to serve him in the Gospel, it was an honour that could not be permitted to one who had been so openly vile and slanderous as I; yet in his best time, after six years waiting, and when I had given up the expectation, I obtained my desire with the greatest ease. When Olney, (the first place allotted for my service,) was ready, the door of entrance was set wide open. There I found a poor and afflicted, but simple and gracious few who were appointed to teach *me*, while I endeavoured to teach *them*. Olney was a good school, and though I was a dull scholar, yet I trust I learnt something in the sixteen years I was there, which contributed in some measure to qualify me for my more public station in London, where I have been fourteen years, and goodness and mercy have followed and accompanied me every day. I have been favoured with much acceptance and with *some* usefulness. I have many friends, and am surrounded with comfort.

The removal of the partner, and alas! the idol of my heart in the year ’90, was a heavy trial; though she had been spared to me above forty years. But the occasion afforded

me such a proof of the faithfulness and all-sufficiency of God, as I could not have learned from books. To this hour I feel the stroke little less sensibly than on the day she left me, and I shall probably feel it to the end of my life. But I cannot say I have had one uncomfortable day or night from the first. I have been favoured with something *more* than submission; an acquiescence in the will of Him who does and appoints all things wisely and well. But having lost my right hand, I cannot but miss it. By this event, however, I am set free from a thousand anxieties and cares which formerly distressed me, and I hope my attachment to this poor world is still more weakened. I am willing to live my appointed time for my profession and ministry's sake, and I rely on the Lord's goodness to make me willing to depart whenever the summons shall arrive. My times are in his hands. May I *live* to-day, and leave to-morrow and all its concerns with him.

If I live till the 4th of August, I shall enter my sixty-ninth year. But I do not feel any considerable diminution of powers, either of body or mind, in my public services. My health is firm, my spirits are good, and I seldom feel pain. My appetite and sleep are much the same as when I was much younger. So that the whole of my history on the Lord's part is made up of mercies and favours. On my own part I have daily multiplied causes for shame and humiliation. It is my desire to live as becometh saints; and it is my hope that I shall die as becometh sinners, rejoicing in Christ Jesus, and renouncing all confidence in the flesh, and saying with the dying thief, "Lord remember me." I neither have nor wish to have any better or other plea than this.

I beg a remembrance in your prayers, and hope not to be unmindful of you and your brethren. Give my love to all who love and preach the Gospel. May the Lord bless you in your heart, house, and ministry, and

give us at length a happy meeting with his redeemed before the throne.

I am respectfully, dear Sir,
Your affectionate and obliged
Servant and brother,
JOHN NEWTON.

For the Christian Spectator.

Parallel between Owen and Leighton.

Perhaps it is not a very natural or obvious association which brings together the names of these celebrated men. Ranged with the worthies of different denominations, and thrown widely asunder by original diversity of character, there is little beside their high reputation for personal sanctity, their preeminent services in behalf of the best interests of religion during their lives, and the common aim and tendency of their most valued writings, to suggest the two men simultaneously to the mind. But when they *are* thus suggested, one who is conversant with their works, and interested in observing the exhibition of piety as modified by the peculiar cast of the intellectual character, is easily led to pursue a parallel between them.

And in doing this he is struck at the outset with the indications of native talents of an unusually high order in both. In both he perceives a universality of mental power, a capacity for every mode and measure of excellence, which decidedly establishes the claims of each to the possession of genius. Of this endowment, Leighton perhaps had more than Owen, but then the latter excelled in strong powers of reasoning and extent of learning. Both however were men of vast and varied learning, and in both we perceive an entire ascendancy of native talents over their attainments, the elastic energy of their own minds not being, as is often the case, crushed or crippled by the incumbent mass of erudition. But there was a striking diversity in the nature of the impulse which led the two men

to the acquisition of human knowledge. Owen had always a *definite present* object in view which stimulated his investigations and of which he never for a moment lost sight. He resorted to the stores of ancient erudition in order to confirm his reasonings by all accessible authority, and baffle the champions of error upon their own ground, and with their own weapons.—The consideration of immediate utility, the *Cui bono fuerit?* so far at least as it regarded a *present* purpose, weighed less with Leighton, though his attainments were perhaps in the end turned to equal account. But his genius being naturally of a philosophical cast, he was led “to seek and intermeddle with all wisdom.” A kindred spirit moved him to hold converse with the ancient sages, and he seems to have taken a melancholy pleasure in surveying those monuments of unsanctified mind which they have left behind them. Not that their fabrics of stupendous delusion engaged his admiration, for the darkness in which they were reared was past and the true light shone upon his own soul. But he saw in them the vestiges and mementos of a high and more perfect state from which our nature had fallen. Amid the wreck of a primitive condition of superior grandeur, here and there a precious relic was found, with which he loved to beautify the Temple of Truth. To drop the figure, Leighton delighted to clothe religion in the garb of philosophy, and with unparalleled felicity he has united all that is truly venerable in the one, with all that is holy and heavenly in the other.

Again ; so peculiar was the structure of Leighton’s mind that he seems to have been directed as by a sort of instinct to all that was singularly striking, pointed, and exquisite in human productions. Instantaneously separating whatever was crude or gross, his mind appears to have fed upon the pure pulp of knowledge. This will be evident to his reader from the pungency, the beauty, and the brilliancy

of the quotations interspersed through his works, and from the tendency to sparkling conceits in his own style ; which, by the way, though somewhat marred by this species of affectation, combines in a remarkable manner the perfect simplicity and the venerable grandeur of the Scripture model.—Owen was a man of another mould. Endowed by nature with a more athletic constitution of mind, his strong and healthy assimilation converted all manner of substances into solid nutriment, which in the end fenced his intellectual frame about with bones and sinews of gigantic firmness. The infinitely superior importance of *truth*, and the indomitable vehemence with which he argued his point, whatever it might be, probably rendered him indifferent to the arts and graces of composition, but we always find vigour, and not unfrequently we meet with sentences and paragraphs in which he rises to a strain of impassioned eloquence that few writers in any language have reached.

Other points of contrast in the mental character of the two men might be dwelt upon, but we pass to a subject of more interest, the estimate of their practical writings.

It is obvious that many circumstances would conspire to stamp a peculiar and distinctive character upon the respective aims of such writers to unfold the genius and inculcate the faith of the Gospel. Their main design would of course be the same : but then the peculiar structure of their minds ; the train of their personal religious experience ; the predominant objects of their other writings, as being polemical or expository ; the state and character of the times in which they lived, and the part which they might have taken in affairs of a public nature, would all go to modify the general aspect of their strictly practical, or, as we may say, experimental writings. Of the influence of external circumstances we perceive more traces in Owen’s treatises than in Leighton’s. The latter, whether from an

original predilection for retired and quiet scenes ; or from his being disgusted with the world in consequence of the turbulence and din of the stormy period in which he lived, and the fruitlessness of his own personal exertions to effect any change for the better ; or from the reading of the works of Thomas à Kempis and the Jansenists, for whom he seems to have entertained a warm admiration, and by whom he may have been inspired with a fondness for a life of still contemplative devotion—whatever was the cause, he passed his latter years in pious privacy, weaned from the world and breathing after heaven. His works partake of the tranquil tenour of his life. And considering the station he for sometime held, and the active part which he was reluctantly compelled to take during the unhappy agitations of his day, it is somewhat surprising that we see no indications of ferment or ruffle in his own serene soul. A mild and placid spirit pervades his works, which we should scarce expect from one who had ever been in contact with the tumultuous world.—Owen was a man of a different temper. A certain irrepressible ardour of soul urged him to action. His burning zeal for the interests of truth would not suffer him to abstract himself from the scene, where these interests were endangered. He could not sit down in the stillness of cloistered devotion while the hosts of heresy were desolating the garden of the Lord. He clad himself in the panoply of the Gospel, and in the name of the living God entered into the midst of the conflict. His arm was felt. The ranks of the enemy were troubled.—The truth was victorious. And the name of Owen will never cease to be revered by the church as one of the ablest defenders of the genuine Gospel. We allude to his controversial writings, however, merely for the purpose of accounting for one or two striking peculiarities in his strictly practical works. We think no attentive reader can have failed to observe

a strong predilection for a very systematic manner of treating subjects which seem scarcely susceptible in their own nature of such a form of discussion. The scholastic air that pervades his method of considering the various operations of the renewed and unrenewed heart ; and the almost mathematical precision which he studies in treating even of the affections, exhausting the modes of their exercise by numerous divisions and subdivisions, arose undoubtedly from logical habits of mind induced by his polemical writings. Perhaps too, somewhat of the impassioned tone of vehemence running through his works, may have been caught from the honest ardour and holy indignation with which a good man of his constitutional temperament would vindicate the truth from the foul and ruinous perversions of its enemies. But in whatever light we view these peculiarities, the sterling excellence of his various treatises on points of experimental piety is universally confessed. He is distinguished for an unparalleled insight into the workings of sin in the soul of man. With the most untiring ardour of pursuit he traces the subtle corruption of the heart through all its intricate windings ; detects it in its disguises ; *unearths* it, as it were, from its burrowing places ; and pours the light of day upon its dark mazes. Perhaps no uninspired pen has more strikingly portrayed the nature of the spiritual warfare ; and christians of every different degree of attainment and experience, cannot fail to be profited by a perusal of his works.

While we say this, however, concerning Owen, we believe that all who are acquainted with both, will agree in pronouncing the writings of Leighton to be best adapted to established Christians. While the former detects the hypocrite, the latter edifies the saint. Leighton unfolds to his readers a richer vein of holy experience, Owen a larger fund of religious knowledge. Owen, to use one of Leighton's quaint distinctions,

breathes throughout his works more of an *evangelical*, Leighton himself more of an *angelical* spirit. It would seem that Leighton was blessed with a more equable tenor of inward peace and joy, and with a more uniformly clear and cheering anticipation of "the glory which shall be revealed."

Though no stranger to the fluctuations of pious hope, or the trying vicissitudes of the christian's pilgrimage on earth, he appears rather to have been *aware* of than to have *felt*, those depths of spiritual distress which Owen has laid open in his invaluable work on cxxx.th Psalm; and that in a manner which leads us to believe that he himself, in some part of his life, had been sunk "in the deep waters."—

However this may have been, it appears that the latter part of Owen's life was unclouded, and the radiance of the "eternal sunshine setting on his head," beams forth with peculiar

brightness in his last work, *The glory of Christ*. We scarce remember any human production in which the writer has risen to a more sublime strain of devotion, to a more exalted and triumphant anticipation of the heavenly glory, than pervades the preface of that volume. The last sentence is highly touching.

We cannot conclude this sketch of these inestimable men without recommending their most popular works, especially Leighton's which are less known in this country, to the perusal of the friends of vital godliness. Clergymen especially we think would confer a great favor upon the cause of Christ and promote their own usefulness, by circulating among the people of their charge, the minor treatises and tracts of these writers. Many of those of Owen we believe are cheap and easily accessible. G.

Review of New Publications.

The application of Christianity to the Commercial and ordinary affairs of life.—By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow. *Third American Edition: Hartford: 1821: pp. 216.*

This volume, the author tells us in his preface, can be regarded in no other light, than as a fragment of a subject, far too extensive to be embraced within such narrow limits. He has, in his own opinion, taken only a partial survey of the *actions*, which are current among those, who are engaged in merchandise; and has scarcely touched upon the morality of the *affections*, which constitute the real character of man in the sight of his Maker, and give a sort of feverish activity to the pursuits of worldly ambition.

What Dr. Chalmers here styles the *morality of the affections*, is certainly a subject of pre-eminent impor-

tance, and we shall wait with something more than the eagerness and impatience of mere Reviewers, for the result of his meditations upon it, which, if we rightly understand him, the public may ere long expect from his pen. In the mean time, we desire to express our thankfulness for the "fragment" before us; and we pledge ourselves, not to quarrel with any author, who may send us *such* fragments from beyond the water, though he should never produce any thing under a more imposing title.

It would be difficult for Dr. Chalmers to write, without being known. Every page of the volume before us, contains his "image and superscription." There is something so *unique* in his style,—there is such a sculpture-like prominence both in the beauties and faults of his composition, that if these commercial discourses had appeared without a name, or been picked up in the deserts of Siberia,

none, we think, who have read and admired the author's former publications, would have failed of recognizing their old and favourite acquaintance.

The present "fragment," consists of eight Discourses, on as many kindred topics, which are selected with admirable judgment, and discussed with uncommon ability. We flatter ourselves, that a condensed analysis of the volume, will be particularly acceptable to such of our readers as have not seen it, and we are quite sure, they will thank us for as copious extracts, as our limits will permit.

The first discourse is entitled *the Mercantile Virtues*, from Phil. iv. 8. "*Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.*" Dr. Chalmers begins by observing, that the virtues here enumerated, are recommended by the Apostle, not as peculiar to Christianity, but as virtues which were known and held in high estimation by many of the heathen, long before the promulgation of the Gospel. That they *were* thus known and admired, Dr. C. proves, as he thinks, by such considerations as the following—Paul uses certain terms, without stopping to define them, presuming, evidently, that, the Philipians already understood the meaning of Truth, Justice and Loveliness. Moreover, the heathen had words to express these virtues, many ages antecedent to the christian dispensation; which proves that qualities esteemed lovely and of good report, must have existed also.

"The Apostle does not take them up in this passage, as if they were unknown and unheard of novelties"—but as qualities which would be understood as soon as they were mentioned. "He recognizes the competency of men to estimate the lovely and the honourable of character. He

appeals to a tribunal in their own breasts, and evidently supposes, that antecedently to the light of the christian revelation, there lay scattered among the species, certain principles of feeling and action, in virtue of which, they both occasionally exhibited what was just and true and of good report, and also could render to such an exhibition, the homage of their regard and of their reverence."

We shall now give a mere sketch, of what may be considered the basis, of some of the most discriminating and judicious observations we have ever met with, upon the doctrine of human depravity. There is a way, Dr. C. remarks, of maintaining this doctrine, which renders it not merely obnoxious to the taste, but to the understanding also. There is often a roundness and temerity of assertion, to which no intelligent man, looking at the phenomena of the human character with his own eyes, can subscribe. The following quotation, in reference to this point, is at once so just and so eloquent, that we cannot withhold it from our readers.

"Let the nature of man be a ruin, as it certainly is, it is obvious to the most common discernment, that it does not offer one unvaried and unalleviated mass of deformity. There are certain phases, and certain exhibitions of this nature, which are more lovely than others—certain traits of character, not due to the operation of Christianity at all, and yet calling forth our admiration and our tenderness—certain varieties of moral complexion, far more fair and more engaging than certain other varieties; and to prove that the gospel may have had no share in the formation of them, they in fact stood out to the notice and the respect of the world before the gospel was ever heard of. The classic page of antiquity sparkles with repeated exemplifications of what is bright and beautiful in the character of Man; nor do all its descriptions of external nature waken up such an enthusiasm of pleasure, as when it bears testimony to some graceful or elevated doing out of the history of the species. And whether it be the kindness of maternal affection, or the unweariedness of filial piety, or the constancy of tried and unalterable friendship, or the earnestness of devoted patriotism, or the rigour of unbending fidelity, or any other of the recorded virtues, which shed a glory over the remembrance of Greece

and of Rome—we fully concede it to the admiring scholar, that they one and all of them were sometimes exemplified in those days of Heathenism; and that out of the materials of a period, crowded as it was with moral abominations, there may also be gathered things which are pure, and lovely, and true, and just, and honest, and of good report.”—p. p. 10, 11.

This is not merely a specimen of manly and brilliant eloquence, but of christian candour and sterling sense. We fully accord with the writer, in the view which he has here given us, of the estimable qualities which still shine out here and there, amid the ruins of the fall. We have long been convinced, that the cause of truth has suffered more in some points, from the unqualified and overwrought statements of its friends, than from the attacks and misrepresentations of its enemies. Young writers and preachers especially, are apt in their zeal for orthodoxy, to throw out certain general and sweeping assertions, which in after life, they would be very unwilling to repeat:—such for example, as these: “The man that will swear profanely, will also lie and steal.”—“The character of man by nature, is no better than that of devils.”—“The wicked are total strangers to every kind of rational enjoyment, &c. &c.” These unqualified assertions do not carry conviction of entire depravity, to the conscience of a thinking opponent. He is prepared to contradict the speaker on the spot. He knows from experience and observation; that *every* profane man is *not* a cheat, nor a liar—that every person he meets has *not* the malignity of a fallen spirit; and that sinners do find much enjoyment in the society of their friends, as well as in the pursuits of literature, the cultivation of the arts and their various worldly hopes and enterprizes. In our discussions with the impugnors of entire depravity and other kindred doctrines of grace, let us therefore give them all the ground they can fairly claim. Let us admit, that many persons are amiable even without religion. Let us prove to them, that instead of

wishing to depreciate what is lovely and of good report in the human character, we are quick to discern every such estimable quality, and forward to attach all the importance to it, that can reasonably be claimed, by the most strenuous advocates for the system opposed to our own.

How then, it may be asked, will you prove that the human heart is wholly depraved? We answer without hesitation, if these concessions go to destroy the proof, let them destroy it. We have no wish to make human nature worse than it is, and should be glad to find it better, than it is in the orthodox creeds declared to be. But how can the liberal admissions of Dr. C. in the preceding quotation, be reconciled with the unqualified language of the Bible, in reference to human depravity? Wherein lies that desperate wickedness, which is every where ascribed to the whole family of Adam? “How can such a tribute be awarded to the sages and patriots of antiquity, who yet must have been outcasts from the favour of God, and whose every imagination of the thoughts of the heart, must have been only evil and that continually?”

In reply to these quotations Dr. C. forcibly asks:

“Might not a sense of honour elevate that heart which is totally unfurnished with a sense of God? Might not an impulse of compassionate feeling be sent into that bosom which is never once visited by a movement of dutiful loyalty towards the Lawgiver in heaven? Might not occasions of intercourse with the beings around us, develop whatever there is in our nature of generosity, and friendship, and integrity, and patriotism; and yet the unseen Being, who placed us in this theatre, be neither loved nor obeyed, nor listened to? Amid the manifold varieties of human character, and the number of constitutional principles which enter into its composition, might there not be an individual in whom the constitutional virtues so blaze forth and have the ascendancy, as to give a general effect of gracefulness to the whole of this moral exhibition; and yet, may not that individual be as unmindful of his God, as if the principles of his constitution had been mixed up in such a different proportion, as to make him an odious and a revolting spec-

tacle? In a word, might not sensibility shed forth its tears, and Friendship perform its services, and Liberality impart of its treasure, and Patriotism earn the gratitude of its country, and Honour maintain itself entire and untainted, and all the softening of what is amiable, and all the glories of what is chivalrous and manly, gather into one bright effulgency of moral accomplishment on the person of him who never, for a single day of his life, subordinates one habit, or one affection, to the will of the Almighty; who is just as careless and as unconcerned about God, as if the native tendencies of his constitution had compounded him into a monster of deformity; and who just as effectually realizes this attribute of rebellion against his maker, as the most loathsome and profligate of the species, that he walks in the counsel of his own heart, and after the sight of his own eyes?—p.p. 11—13.

The same constitutional variety exists among the lower orders of sensitive beings. Who has not observed the gentleness of one animal, the affectionate fidelity of another, and the roaming ferocity of a third? Nothing is more obvious, than that some instinctive tendencies are more amiable and endearing than others; but in the very best of them it is instinct merely. There is no holiness, no regard to the presence, or authority of God. Now let this illustration be fairly applied to the case before us. Among our own species, and under the same differences of the more and the less lovely or hateful, we find the same utter insensibility to the high claims of the God that made us. There is one distinction indeed, between the two cases, and it goes to aggravate the guilt and ingratitude of man. He has an understanding and a conscience, which animals have not, and yet does he stupidly live without hope and without God in the world.

Dr. C. next proceeds to draw a striking illustration of his main argument, from the possible condition of some other world. It is conceivable, he says, that among its holy inhabitants, there might be varieties of temper and natural inclination, like those which are observable in our own species, and yet all of them might be kept under the control of

perfect rectitude. It is conceivable too, that this great bond of allegiance might be suddenly dissolved, and “then would that world become, what ours is, independent of christianity.” Every constitutional desire would range abroad without control; and no law of heaven would counteract the impulses and tendencies of nature. And what, if under these circumstances and amid the uproar of the vindictive and licentious passions, some of the finer and lovelier sympathies of nature should appear; would this go to prove that world not to be in a state of enmity against God? Can it be said to lessen the deformity of a creature’s rebellion, that he at times experiences the impulse of some amiable feeling, which God has implanted in his nature? Can the value or the multitude of his gifts, release him from his loyalty to the Giver? Strange supposition, that “the graces and accomplishments of nature can be plead in mitigation of her antipathy to Him who invested her with all her graces, and upholds her in the display of all her accomplishments.”

The way then to establish the doctrine of depravity, according to Dr. C. “is not to refuse man what is kind in sympathy or dignified in principle; but to charge him directly with utter disloyalty to God. It is to convict him of treason against the Majesty of heaven.”

“It is to press home upon him the impiety of not caring about God. It is to tell him, that the hourly and habitual language of his heart is, I will not have the Being who made me to rule over me. It is to go to the man of honour, and, while we frankly award it to him that his pulse beats high in the pride of integrity—it is to tell him, that he who keeps it in living play, and who sustains the loftiness of its movements, and who, in one moment of time could arrest it forever, is not in all his thoughts. It is to go to the man of soft and gentle emotions, and, while we gaze in tenderness upon him—it is to read to him, out of his own character, how the exquisite mechanism of feeling may be in full operation, while he who framed it is forgotten; while he who poured into his constitution the milk of human kindness, may never be adverted to with one single

sentiment of veneration, or one single purpose of obedience; while he who gave him his gentler nature, who clothed him in all its adornments, and in virtue of whose appointment it is, that instead of an odious and revolting monster, he is the much loved child of sensibility, may be utterly disowned by him. In a word, it is to go round among all that Humanity has to offer in the shape of fair and amiable, and engaging, and to prove how deeply Humanity has revolted against that Being who has done so much to beautify and to exalt her. It is to prove that the carnal mind, under all its varied complexions of harshness or of delicacy, is enmity against God. It is to prove that, let nature be as rich as she may in moral accomplishments, and let the most favoured of her sons realize upon his own person the finest and the fullest assemblage of them—should he, at the moment of leaving this theatre of display, and bursting loose from the framework of mortality, stand in the presence of his judge, and have the question put to him, What hast thou done unto me? this man of constitutional virtue, with all the salutations he got upon earth, and all the reverence that he has left behind him, may, naked and defenceless, before him who sitteth on the throne, be left without a plea and without an argument.—pp. 16, 17.

In the same strain of eloquent amplification, does Dr. C. proceed through the next long paragraph, and then to magnify the guilt of active rebellion and stupid indifference, he alludes with great force and propriety to the plan of redemption—to the infinite sacrifice that was offered for sin—and to the terms of reconciliation which are brought to every door. We cannot find room for the passage; but it is easy to see how a man of the finest natural sensibilities, and the most unsullied integrity in commercial dealings, may turn away from the cross of Christ, with as much indifference as the most profligate person in the community. And is here no proof of total estrangements from God? What! a man guilty of casting daily contempt upon the Saviour of the world, by the exhibition of utter indifference to all his sufferings and all his proposals of mercy, and yet shielded from the charge of alienation from Heaven, by the occasional exhibition of what is lovely and honourable and of good report! It is not

thus that the Searcher of hearts estimates character in his rational creatures.

The closing part of this discourse, is a splendid encomium upon what Dr. Chalmers terms the mercantile virtues,* followed by arguments and illustrations to prove, that the very men who practice the most exalted of these virtues, may at the same time, be as destitute of moral excellency in the sight of God, as those who have long since forfeited the esteem and confidence of all their acquaintances. The reason is this; it may as truly be said of the former as of the latter, that God is not in all their thoughts; and that when they do that which in outward act accords with his revealed will, it is not from a conscientious regard to his authority, but from worldly and sinful motives. There are in society, a great many people of honesty and integrity, who must yet be counted among the ungodly—men born for public confidence and admiration, who are chargeable with utter defection from their Maker—men whose virtues have emblazoned their own character, and upheld the interests of society, and yet who, “except they repent,” will on the day of final reckoning be turned into hell, with “all the nations that forget God.”

But although the qualities enumerated by the Apostle in the text, may and do often exist, where there is no vital piety, no holiness, no hearty allegiance to God, still religion, where it *does* exist, adds a brighter, lovelier charm to these virtues, and animates them with a new spirit. But on this

* We wish here to observe once for all, that though we in the main cheerfully accord with Dr. C. in his remarks respecting what he calls ‘the mercantile virtues;’ yet we seriously object to this use of the word, as vague, and liable to be misunderstood and perverted. ‘Truth, justice and loveliness’ in external conduct, can correctly be said to be virtuous only when springing from a heart under the control of evangelical principles; in other words, the character of overt acts depends entirely upon the motives that reign within.

point, our readers will be glad to hear Dr. C. himself.

"Christianity, with the weight of its positive sanctions on the side of what is amiable and honourable in human virtue, causes such an influence to rest on the character of its genuine disciples, that on the ground both of inflexible justice and ever-breathing charity, they are ever sure to leave the vast majority of the world behind them. Simplicity and godly sincerity form essential ingredients of that peculiarity by which they stand signalized in the midst of an ungodly generation. The true friends of the gospel, tremblingly alive to the honour of their master's cause, blush for the disgrace that has been brought on it by men who keep its Sabbaths, and yield an ostentatious homage to its doctrines and its sacraments. They utterly disclaim all fellowship with that vile association of cant and of duplicity, which has sometimes been exemplified, to the triumph of the enemies of religion; and they both feel the solemn truth, and act on the authority of the saying, that neither thieves, nor liars, nor extortioners, nor unrighteous persons, have any part in the kingdom of Christ and of God.—pp. 27, 28.

The second discourse in the present series, is entitled, *The influence of christianity in aiding and augmenting the mercantile virtues*. From Rom. xiv. 18: "For he that in these things serveth Christ, is accepted of God and approved of men." In this discourse, Dr. Chalmers discovered great discernment of character, and originality of illustration. His leading object is, to fasten still more firmly upon mankind, the charge of universal depravity. Fully aware how much stress multitudes lay upon the amiable instincts of nature, as proofs that they are not wholly depraved, Dr. C. brings another of his heavy pieces of ordinance, to bear upon this strong hold of the carnal heart. "If," he pertinently remarks, "If the virtues and accomplishments of nature are at all to be admitted into the controversy between God and man, instead of forming any abatement of our guilt, they stamp upon it the reproach of still deeper and more determined ingratitude." The following illustration of this thought, is one of the finest and most appropriate,

that he could have drawn from the whole field of nature.

"Let us conceive it possible for a moment, that the beautiful personifications of scripture were all realized; that the trees of the forest clapped their hands unto God, and that the isles were glad at his presence; that the little hills shouted on every side, and the vallies covered over with corn sent forth their notes of rejoicing: that the sun and the moon praised him, and the stars of light joined in the solemn adoration; that the voice of glory to God was heard from every mountain and from every water-fall; and that all nature, animated throughout by the consciousness of a pervading and presiding Deity, burst into one loud and universal song of gratulation. Would not a strain of greater loftiness be heard to ascend from those regions where the all-working God had left the traces of his own immensity, than from the tamer and the humbler scenery of an ordinary landscape? Would not you look for a gladder acclamation from the fertile field, than from the arid waste, where no character of grandeur made up for the barrenness that was around you? Would not the goodly tree, compassed about with the glories of its summer foliage, lift up an anthem of louder gratitude, than the lowly shrub that grew beneath it? Would not the flower, from whose leaves every hue of loveliness was reflected, send forth a sweeter rapture than the russet-weed, which never drew the eye of any admiring passenger? And in a word, wherever you saw the towering eminences of nature, or the garniture of her more rich and beauteous adornments, would it not be there that you looked for the deepest tones of devotion, or there for the tenderest and most exquisite of its melodies?—pp. 30, 31.

The application of this beautiful passage, is too obvious to be mistaken; and it does appear to us, that there is no evading its force. Only let it be admitted, (and surely it must be,) that man has nothing, either in the structure of his body, or in the fine flow of his animal spirits which he did not receive: and that mind, with all its varieties, is as much the product of a creating hand, as matter in all its modifications; and then what must reasonably be expected from those who inherit the noblest, richest, and sweetest gifts of a beneficent Creator? Is it not reasonable to

expect that they would render praise to God, according to the benefits received? But how is the fact? Are they by nature more spiritually minded than their neighbours of a rougher temperament? What do all the gradations in the moral scenery of human society, corresponding with those which are observable upon the face of a country,—what do they present to the eye, but as deep a slumber, as pervaded mute and unconscious matter? As in one case, the lily feels as little gratitude as the thorn, and would require the same almighty power to elicit from it the voice of thanksgiving; so in the other, a man of the loveliest natural endowments, has as little regard for the person and authority of God, as one who is cast in the roughest mould. Both are dead in trespasses and sins, and equally need the power of God to quicken them into spiritual life.

This, in brief, is the conclusion to which Dr. C. conducts us, though we have not followed in his track. But we must not withhold from our readers the counter part of the last quotation, in his own words:—

“Conceive,” says he, “that a quickening and realizing sense of the Deity pervaded all the men of our species—and that each knew how to refer his own endowments, with an adequate expression of gratitude to the unseen author of them; from whom we ask, of all these various individuals, would you look for the halleluials of devout ecstasy? Would it not be from him whom God had arrayed in the splendour of nature’s brightest accomplishments? Would it not be from him, with whose constitutional feelings the movements of honour and benevolence were in the fullest harmony? Would it not be from him whom his Maker had cast into the happiest mould, and attuned into sweetest unison with all that was kind, and generous, and lovely, and ennobled by the loftiest emotions, and raised above his fellows into the finest spectacle of all that was graceful, and all that was manly? Surely, if the possession of these moralities be just another theme of acknowledgment to the Lord of the spirits of all flesh, then, if the acknowledgment be withheld, and these moralities have taken up their residence in the bosom of him who is utterly devoid of piety, they go to aggravate the reproach of his

ingratitude; and to prove, that, of all the men upon earth who are far from God, he stands at the widest distance, he remains proof against the weightiest claims, and he, of the dead in trespasses and sins, is the most profoundly asleep to the call of religion, and to the supremacy of its righteous obligations.”—pp. 32, 33.

It is by arguments such as these, that Dr. C. labours to convince of sin those, who have a mere constitutional, or instinctive righteousness without godliness. They are children of wrath even as others, and need the same radical change of heart to fit them for heaven.

From this part of his subject, which more properly belongs to the first discourse than the present one, Dr. C. proceeds to specify what he calls two sets of requirements in the Gospel; and supposes, that the Apostle had this important classification in his eye, when he penned the text. Thus, generosity, compassion and truth, are in themselves so lovely and honourable, that they are sure to obtain the applause of the world, at the same time that they are enjoined by the authority of Scripture; and here the declaration of Paul is verified, that “he, who in these things serveth Christ, is both accepted of God and approved of men.” But there is another set of requirements, where the will of God is utterly at variance with the applause of men;—such as giving the heart to Him, crucifying the flesh with the affections and lusts, coming out from the world and living a life of self-denial, faith and prayer.

This is certainly an important distinction, and is employed by Dr. Chalmers with great advantage, in the prosecution of his plan. Thus, when a person does what is approved of men, we have by no means the same evidence of his acting from christian principle, as when, in the face of opposition and scorn, he perseveres in a course of holy obedience. In the one case, though the action is in itself right, it may be performed simply from a desire of human applause; but in the other, the world expresses disapprobation,

and therefore, a regard to its opinion cannot be the motive that leads to the action. Many doubtless deceive themselves, by overlooking this distinction. They are sure they cannot be wholly alienated in their hearts from God, since they certainly obey many of his requirements. But what is their governing motive in this obedience? Is it that God commands, or is it that man approves and rewards? The test of character lies here; and there is no more virtue in doing what God requires, from a simple regard to the approbation of men, than if his law had been utterly silent on the subject. The question is not, whether a man before he is renewed, ever does any thing that is amiable and useful, for this is admitted; but are his motives and feelings right; are they pleasing to Him, who searches the heart? May not all his seeming obedience be accounted for, upon mere worldly and selfish principles? Undoubtedly it may; and it cannot be proved, that there is any thing better in the most splendid exhibitions of patriotism, or integrity, or fidelity, or humanity, which the world can claim as its brightest ornaments. These may exist, as our author has before satisfactorily shown, where there is no love of God in the heart, no humble prayer, no faith, no conscientious obedience.

Towards the close of this discourse, Dr. Chalmers takes notice of an objection, which is often brought against experimental religion, as resulting from a supposed change of heart, viz. that those, who profess to have experienced this change, are so far from being the better for it, that their morality is below the average standard of the community. The way in which this objection is attempted to be substantiated is, by taking a few lamentable cases of manifest insincerity or apostacy, and triumphantly exhibiting these, as fair examples of a whole class of professors. After exposing, in different lights, this sweeping and summary calumny, to the merited reprobation of every candid mind, Dr. C. closes

with the following animated appeal to facts and observation :

“ But, instead of making one man's hypocrisy act as a drawback upon the reputation of a thousand, we submit, if it would not be a fairer and more philosophical procedure, just to betake one's self to the method of induction—to make a walking survey over the town, and record an inventory of all the men in it who are so very far gone as to have the voice of psalms in their family; or as to attend the meetings of fellowship for prayer; or as scrupulously to abstain from all that is questionable in the amusements of the world; or as, by any other marked and visible symptom whatever, to stand out to general observation as the members of a saintly and separated society. We know, that even of such there are a few, who, if Paul were alive, would move him to weep for the reproach they bring upon his master. But we also know, that the blind and impetuous world exaggerates the few into the many; inverts the process of atonement altogether, by laying the sins of one man upon the multitude; looks at their general aspect of sanctity, and is so engrossed with this single expression of character, as to be insensible to the noble uprightness, and the tender humanity with which this sanctity is associated. And therefore it is, that we offer the assertion, and challenge all to its most thorough and searching investigation, that the Christianity of these people which many think does nothing but cant, and profess, and run after ordinances, has augmented their honesties and their liberalities, and that, tenfold beyond the average character of society; that these are the men we oftenest meet with in the mansions of poverty—and who look with a most wakeful eye over all the sufferings and necessities of our species—and who open their hand most widely in behalf of the imploring and the friendless—and to whom, in spite of all their mockery, the men of the world are sure, in the negotiations of business, to award the readiest confidence—and who sustain the most splendid part in all those great movements of philanthropy which bear on the general interests of mankind—and who, with their eye full upon eternity, scatter the most abundant blessings over the fleeting pilgrimage of time—and who, while they hold their conversation in heaven, do most enrich the earth we tread upon, with all those virtues which secure enjoyment to families, and uphold the order and prosperity of the commonwealth.”—pp. 50. 51.

The third discourse bears this title:—*The power of selfishness in promoting the honesty of mercantile in-*

tercourse. It is founded on Luke vi. 33: "And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same." In this able and discriminating discourse, Dr. C. advances another step towards the humiliating conclusion, that human nature is wholly depraved, and undertakes to show the very form, in which selfishness more, or less refined and disguised, lies at the foundation of those very actions, which in the honourable fellowship of trade, are generally thought to militate strongly against the scriptural view of depravity. Much of the good done, he maintains is done with the hope of reward; and he is sure, that if there was no expectation of a return in kind, or in popularity, many of the civilities and hospitalities, which are now apparently so cordial, would disappear from human society. Generally speaking, men are not honest because they are lovers of God, nor because they are lovers of virtue; but because they are lovers of their own selves. He seems to have no doubt that if it were possible to separate the expectation of something like an equivalent, from a habit of doing justly and acting kindly, this would not only dry up most of the streams of beneficence, which now give such a freshness to the face of society: but would "arm the majority of mankind into an undisguised hostility against each other, in respect of their *rights*." "The mere disinterested principle, would oppose but a feeble barrier against the desolating tide of selfishness thus let loose upon the community." "The genuine depravity of the human heart would burst forth and show itself in its true characters; and the world in which we live, would be transformed into a scene of unblushing fraud, and of open and lawless depredation."

This is certainly taking high ground, and we shall proceed to inquire how Dr. C. has acquitted himself in maintaining it. He seems to think, that he might safely submit the question to

the decision of those who are most conversant in the affairs of business,—that he might let it be tried by a sort of general experience, without resorting to the method of induction. Men of extensive mercantile connections and careful observation, have a kind of undefinable impression, with regard to this subject, on which he places much reliance for the support of his doctrine. He appeals with confidence to those who have hazarded most largely, and most frequently, on the faith of agents and customers and distant correspondents:

"There is no question," he observes, "as to the fact of a very extended practical honesty, between man and man, in their intercourse with each other. The only question is, as to the reason of the fact. Why is it, that he whom you have trusted acquires himself of his trust with such correctness and fidelity? Whether is his mind, in so doing, most set upon your interest or upon his own? Whether is it because he seeks your advantage in it, or because he finds in it his own advantage? Tell us to which of the two concerns he is most tremblingly alive—to your property, or to his own character? and whether, upon the last of these feelings, he may not be more forcibly impelled to equitable dealing than upon the first of them? We well know, that there is room enough in his bosom for both; but to determine how powerfully selfishness is blended with the punctualities and the integrities of business, let us ask those who can speak most soundly and experimentally on the subject, what would be the result, if the element of selfishness were so detached from the operations of trade, that there was no such thing as a man suffering in his prosperity because he suffered in his good name; that there was no such thing as a desertion of custom and employment coming upon the back of a blasted credit, and a tainted reputation; in a word, if the only security we had of man was his principles, and that his interest flourished and augmented just as surely without his principles as with them? Tell us, if the hold we have of a man's own personal advantage were thus broken down, in how far the virtues of the mercantile world would survive it? Would not the world of trade sustain as violent a derangement on this mighty hold being cut asunder, as the world of nature would on the suspending of the law of gravitation? would not the whole system, in fact, fall to pieces, and be dissolved? would not men, when thus released from the magical chain of their own interest, which bound them together

into a fair and seeming compact of principle, like dogs of rapine, let loose upon their prey, overleap the barrier which formerly restrained them? Does not this prove, that selfishness, after all, is the grand principle on which the brotherhood of the human race is made to hang together; and that he who can make the wrath of man to praise him, has also, upon the selfishness of man, caused a most beautiful order of wide and useful intercourse to be suspended?"—pp. 58, 59.

It cannot be questioned, we think, that God has combined the separate interests of men, into a harmonious system of operation for the good of the whole. But if in estimating the character of each individual, it should appear that the mainspring of all his actions is selfishness, and that to this, even his virtues are subordinate, how little credit can be given to the collective body of such a community, on the score of disinterested benevolence?

"The moralities of nature are but the moralities of a day, and will cease to be applauded when this world, the only theatre of their applause is burnt up. They are but the blossoms of that rank efflorescence which is nourished on the soil of human corruption, and can never bring forth fruit unto immortality. The discerners of all secrets sees that they emanate from a principle which is at utter war with the charity that prepares for the enjoyments, and that glows in the bosoms of the celestial; and, therefore, though highly esteemed among men, they may be, in his sight an abomination."—pp. 60.

From this general view Dr. C. next descends to particulars; and draws his first illustration, from what is often observable in the dissolution of partnerships. When for their mutual advantage in trade, or other business, men enter into such arrangements, and as long as prosperity crowns every enterprise, there may be all the appearance of genuine friendship between the partners and their families, cemented by the daily interchanges of exuberant hospitality. But every such connection of interest and business must be dissolved; and how often, as the time approaches, does the inherent selfishness of human nature, disclose itself to every eye. Where now are those gratuitous expressions of confidence, which

were wont to be lavished, and repaid with interest, by every individual of the firm? How often have we known all this sunshine and apparent warmth, succeeded by cold and dark suspicions, and resulting in the fiercest recriminations! How often has the partnership, in which all concerned, just now appeared so fair and liberal and magnanimous, ended in "a scramble of downright selfishness?"

And something like this happens so frequently in the fluctuations of trade, as to prove the existence of a deep-rooted and general depravity: and that it does not *always* happen, may be accounted for in a way not much more creditable to our fallen nature. It may result from a mere worldly wisdom, which perceives that selfishness cannot be indulged in all its strength, without such an exposure of character, as would not only ruin a man in the estimation of his patrons in trade, but in the estimation of the whole community. To ascertain precisely, in what degree the honesty which strikes us so agreeably in a man of business, is resolvable into mere selfishness, it would be necessary to suppose him placed in such circumstances, as to have nothing to hope, or fear from his fellow men. The situation which approaches nearest to this, is that of a man on the eve of bankruptcy; and with no rational prospect of ever retrieving his affairs. In the hour of desperation, he may feel that he has nothing to loose; and how will he then conduct himself?

"In these circumstances, if you have ever seen the man abandon himself to utter regardlessness of all the honesties which at one time adorned him, and doing such disgraceful things as he would have spurned at the very suggestion of, in the days of his prosperity; and, forgetful of his former name, practising all possible shifts of duplicity to prolong the credit of a tottering establishment; and to keep himself afloat for a few months of torture and restlessness, weaving such a web of entanglement around his many friends and companions, as shall most surely implicate some of them in his fall; and, as the crisis approaches, plying his petty wiles how to survive the coming ruin, and to gather up

of its fragments to his family. O! how much is there here to deplore; and who can be so ungenerous as to stalk in unrelenting triumph over the helplessness of so sad an overthrow! But if ever such an exhibition meet your eye, while we ask you not to withhold your pity from the unfortunate, we ask you also to read in it a lesson of worthless and sunken humanity; how even its very virtues are tinctured with corruption; and that the honour and the truth, and the equity, with which man proudly thinks his nature to be embellished, are often reared on the basis of selfishness, and lie prostrate in the dust when that basis is cut away."—pp. 65.

Evasions of the revenue laws of a state, furnish Dr. C. with another example, which he thinks proves still more satisfactorily the influence of selfishness, on the moral judgment of mankind. There is a strong general reciprocity of advantage, between a government of a country and all its inhabitants. The former protects, and the latter support their protector. Neither can do without the other. But this reciprocity of interest does not necessarily exert a binding influence upon every member of the community. Many an individual calculates that though *he* should by some dexterous evasion exonerate himself from the burden of taxes, he will still be as well protected as if he paid the full amount. The tie of mutual advantage is thus dissolved. Now such, according to Dr. C. is the actual adjustment of the moral sense and moral conduct of mankind to this state of things, that subterfuges which in the common intercourse of society would disgrace a man forever, are passed lightly over, or perhaps in public estimation more than redeemed by the dexterity of the evasion—a connivance which if extended to the whole of human traffic, would banish all its securities from the world. This goes very far to show, that it is not religious principle which sustains the integrity of human society; but the necessity of the case;—"that both the practice of morality and the demand for it, are measured by the operations of a self love, which so far from signaling any man, or prepar-

ing him for eternity, he possesses in common with the fiercest and most degenerate of his species."

Before leaving this topic, we must be permitted to turn the attention of the reader for a moment, to some of the illustrations which have occurred to our own minds in confirmation of the humiliating conclusion, to which Dr. C. has conducted us in the preceding argument. One of the first which presents itself, is found in the history of the late war, or rather of the restrictive system which preceded it. We allude to *custom-house oaths*, which from being in our country held almost as sacred, as the oath of a witness in a court of justice, became proverbially unworthy of confidence; a circumstance which was so far from stamping the character of the false swearer with infamy, that it was regarded by multitudes, as a commendable proof of dexterity and enterprise. In this particular there has doubtless since been a great change for the better. But who will say, that it has been effected by the reforming efficacy of religious principle? Had man been governed by such a principle, the evil would never have existed. The oath of the custom-house would have retained its hold unbroken upon the conscience. That it did not, goes to show, how little we could depend upon the most solemn asseverations of men, if placed in circumstances where a regard to their own interest bound them as slightly to truth and integrity, as does the oath under which they speak, though attended with its solemn appeal to the Searcher of the heart, and with all its tremendous bearings upon the retributions of eternity. We mean not to say, that every natural man could be induced by the prospect of gain or impunity, to swear falsely; but that such swearing may even become fashionable, as in the case to which I have alluded, and that this affords additional evidence of the desperate depravity of man.

Another illustration of the same kind, might be drawn from that sol-

emn trifling with oaths of office which is so prevalent. How many and how lamentable are the delinquencies which every day stare us in the face, especially with regard to profane swearing, drunkenness, tavern-haunting, and violations of the Sabbath. The fact that presentments are so rare, is not for want of informing officers—nor is it because few violations of the law come to their knowledge—nor yet because their oath does not bind them to present transgressors. It is owing to a laxness of principle in the community, which connives at habitual delinquency; and still more, (we grieve to say it,) to the voice of public opinion, which frowns upon the man who ventures to be faithful to his trust.

Illustrations and arguments thicken upon us as we advance. What mental reservations, what high colouring of facts, what self-contradictions, and what jesuitical evasions are observable in courts of justice, in despite of all the guards that can be placed around the witnesses' bench, by public interest and legal penalties. What shocking examples of fraud and perjury might be collected by scores and hundreds from the records of bankruptcy in our own country, and what barefaced swindling in the traffic of a depreciated currency.

Now what does all this go to prove? The existence of something certainly, as different from the boasted innate rectitude of man, as light is from darkness. What is it that renders one oath more sacred than another? In the eye of God there is no difference between taking him to record in the custom-house, and the sanctuary of justice;—or between an entry of goods, and the presentment of a Sabbath breaker, or the disclosures of a bankrupt, or the oath of a coroner's panel. If then it is a fact, (and who can deny it,) that the most solemn oaths, which human ingenuity has been able to devise, are insufficient to bind the conscience in cases where adhering to them becomes unpopu-

lar, or when present interest seems strongly to demand the violation of them; in what light does this present our fallen nature? Verily the whole head is sick and the whole heart faint!

But we must return to Dr. C. with an apology for having detained the reader even for a short time, with our own speculations. The last example by which he undertakes to show, that it may be nothing better than mere selfishness which links human beings together in society, is brought forward in the following extract, and is, in our view, peculiarly apposite:—

"This may be seen, in all its perfection, among the leagued and sworn banditti of the highway; who, while execrated by society at large for the compact of iniquity into which they have entered, can maintain the most heroic fidelity to the virtues of their own brotherhood—and be, in every way, as lofty and as chivalric with their points of honour, as we are with ours; and elevate as indignant a voice against the worthlessness of him who could betray the secrets of their association, or break up any of the securities by which it was held together. And, in like manner, may we be the members of a wider combination, yet brought together by the tie of reciprocal interest; and all the virtues essential to the existence, or to the good of such a combination, may come to be idolized amongst us; and the breath of human applause may fan them into a lustre of splendid estimation; and yet the good man of society on earth be, in common with all his fellows, an utter outcast from the society of heaven—with his heart altogether bereft of that allegiance to God which forms the reigning principle of his unfallen creation and in a state of entire destitution either as to that love of the Supreme Being, or as to that disinterested love of those around us, which form the graces and the virtue of eternity."—pp. 72, 73.

We know of nothing more solemn or better calculated to fasten conviction upon the consciences of men, who have been accustomed to estimate their characters in the sight of God, by the variable standard of human society, than the closing appeal of this powerful discourse. But we can only find room for a few sentences:

"How wide is the operation of selfishness on the one hand, and how limited is the

operation of abstract principle on the other, it were difficult to determine; and such a labyrinth to man is his owe heart, that he may be utterly unable, from his own consciousness, to answer this question. But your consciousness may perhaps inform you distinctly enough, how little a share the will of God has in the way of influence, on any of your doings. Your own sense and memory of what passes within you, may charge you with the truth of this monstrous indictment—that you live without God in the world; that self is the divinity you have all along worshipped, and your very virtues are so many offerings of reverence at her shrine. If such be in fact, the nakedness of your spiritual condition, is it not high time, we ask, that you should awaken out of this delusion and shake the lying spirit of deep and heavy slumber away from you?"

"This then, is the terminating object of all the experience, that we have tried to set before you. We want it to be a school master to bring you unto Christ. We want you to turn your eyes inwardly upon yourselves; and there to behold a character without one trace or lineament of godliness—there to behold how worthless in their substance, are even those virtues, which look so imposing in their semblance and their display, and draw around them here, a popularity and an applause, which will all be dissipated into nothing, when hereafter they are brought up for examination to the judgment seat."—pp. 73, 74, 75.

The *fourth* discourse in the present series, is entitled *The guilt of dishonesty not to be estimated by the gain of it*. From Luke xvi. 10: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." After some very striking general observations upon the proneness of our nature, to estimate the enormity of injustice, by the degree of actual suffering which it causes, rather than by the rule which our Lord has here given us, Dr. C. proposes first, to elucidate the principle of the text, and then to consider its practical results. The great principle, he observes, is this:—"that he who has sinned, though to a small amount, in respect of the fruit of his transgression—provided he has done so by passing over a forbidden limit, which was distinctly known to him, has, in the act of doing so, incurred a full condemnation in respect of the

fruit of his transgression." "That eternal line which separates the right from the wrong, is just as effectually broken over by a small act of injustice, as by a large one." Nothing can be more unscriptural than to make criminality an affair of product rather than principle, and thus to weigh the morality of a character in the same arithmetical balance, with number and with magnitude. It is in *crossing* the line, and not in the act of going onward, that the contest in the transgressor's bosom between right and wrong is decided. When a man has once overleaped the bounds of rectitude, justice has no other barrier to obstruct his progress. Between a fraud of a few cents and one of a thousand dollars, there may intervene severe compunctions of conscience, or humanity may recoil, or the dread of exposure may hold the transgressor in check; but all this is *within* the enemies' lines. None of these things constitute the limits "with which a man's truth, or honesty has to do;" for in the case supposed, they have already been given up. The man forfeited his principles the moment he passed over, and though he may hover all his days in the neighbourhood of that line, he is in the eye of God a great transgressor; for it is not with justice as with generosity and some other virtues. The man who, other circumstances being equal, gives away an hundred pounds in charity, may be reckoned doubly more generous than his neighbour, who gives but fifty; but when we come to measure the demerit of injustice, the same rule will not apply. It cannot be said, that he who defrauds his neighbour to the amount of fifty pounds, is only half as criminal as another who cheats him out of an hundred.

"As it respects the *material* of injustice, the question resolves itself into a mere computation of quantity. As it respects the *morale* of injustice, the computation is upon other principles. It is upon the latter that our Saviour pronounces himself. And he gives us to understand, that a very humble degree of the former may indicate

the latter in all its atrocity. He stands on the breach between lawful and unlawful ; and he tells us, that the man who enters by a single footstep on the forbidden ground, immediately gathers upon his person the full hue and character of guiltiness. He admits no extenuation of the lesser acts of dishonesty. He does not make right pass into wrong, by a gradual melting of the one into the other. He does not thus obliterate the distinctions of morality. There is no shading off at the margin of guilt, but a clear and vigorous delineation. It is not by a gentle transition that a man steps over from honesty to dishonesty. There is between them a wall rising up unto heaven ; and the high authority of heaven must be stormed ere one inch of entrance can be made into the region of iniquity. The morality of the Saviour never leads him to gloss over the beginnings of crime. His object ever is, as in the text before us, to fortify the limit, to cast a rampart of exclusion around the whole territory of guilt, and to rear it before the eye of man in such characters of strength and sacredness, as should make them feel that it is impregnable."—pp. 88, 89.

There is great discrimination, as well as force and eloquence in this short extract, and we have rarely met with any thing, which we think more worthy of being remembered by those who are concerned in the education of children. Prone as children are, from a very early age, to think that there cannot be much harm in a trifling theft, or in a falsehood that injures nobody ; they should be brought to see as soon as possible, that guilt is not to be measured by any such rule ; but that it lies in any, even the least deviation from perfect rectitude. It is impossible to estimate the amount of crimes and sufferings, which have resulted, from a disregard to this great principle, in families and schools.

But to proceed with our analysis : another reason suggested by Dr. C. why he who is unfaithful in the least, incurs a similar condemnation with one who is unfaithful in much—is this, that the smallness of the gain, so far from diminishing the guilt, is in fact a circumstance of aggravation. The less the advantage, the weaker the temptation, and of course, the smaller the price, for which a man barter away his conscience ; the very

circumstance which extenuates his guilt in the eyes of the world, aggravates it in the judgment of the sanctuary. It likens him the more to profane Esau, who for one morsel of meat sold his birth-right. This branch of the subject is so very interesting of itself, and so admirably discussed by Dr. C. that we hardly know how to pass on, without enriching our pages with copious extracts.

But we must hasten to the practical results of the general principle laid down by our author in this discourse. There cannot, he well observes, be a stronger possible illustration, than the very first act of retribution in the history of our species. What was it that invested the simple eating of an apple, with such mighty consequences ? Whether we can answer all the questions that naturally grow out of this one, or not, we may learn at least, how dangerous a thing it is, to tamper with any of God's requirements, or prohibitions. By eating of the tree of good and evil, a plain command of Jehovah was broken ; and if the act itself was a trifle, how aggravated was the guilt, when for such a trifle, the high authority of Heaven was despised and trampled under foot ? "The attribute of truth likewise, stood pledged for the fulfilment of the threatening ; and the very insignificance of the deed which provoked the execution of it, gives a sublimer character to the certainty of the fulfilment."

"We know how much this trait, in the dealings of God with man, has been the jeer of infidelity. But in all this ridicule, there is truly nothing else than the grossness of materialism. Had Adam, instead of plucking one single apple from the forbidden tree, been armed with the power of a malignant spirit, and spread a wanton havoc over the face of paradise, and spoiled the garden of its loveliness, and been able to mar and to deform the whole of that terrestrial creation over which God had so recently rejoiced—the punishment he sustained would have looked, to these arithmetical moralists, a more adequate return for the offence of which he had been guilty. They cannot see how the moral lesson rises in greatness, just in proportion to the humility of the material

accompaniments—and how it wraps a sublimer glory around the holiness of the Godhead—and how from the transaction, such as it is, the conclusion cometh forth more nakedly, and, therefore, more impressively, that it is an evil and a bitter thing to sin against the Lawgiver.”—pp. 96, 97.

Now if a single offence by our first parents, exiled them immediately from paradise, and brought in such a deluge of woe upon the countless millions of their posterity, what ought every sinner to think of his own danger, when his whole life has been one continued act of disobedience? “There is in the history of the first transgression, a great and universal moral. It tells us that no sin is small.”

“It holds out a most alarming disclosure of the charge that is against us; and makes it manifest to the conscience of him who is awakened thereby, that, unless God himself point out a way of escape, we are indeed most hopelessly sunk in condemnation. And seeing that such wrath went out from the sanctuary of this unchangeable God, on the one offence of our first parents, it irresistibly follows, that if we, manifold in guilt, take not ourselves to his appointed way of reconciliation—if we refuse the overtures of Him, who then so visited the one offence through which all are dead, but is now laying before us all that free gift, which is of many offences unto justification—in other words, if we will not enter into peace, through the offered Mediator, how much greater must be the wrath that abideth on us?”—p. 100.

The closing pages of this discourse are highly practical and evangelical. They are worthy of being imprinted upon the memory and the heart of every christian; and no one, we conceive, can deserve the name of a christian, who disregards the limits between right and wrong even in little things, or who is unjust even in that which is least.

“But without religion among the people, justice will never be in extensive operation as a moral principle. A vast proportion of the species will be as unjust as the vigilance and the severities of law allow them to be. A thousand petty dishonesties, which never will, and never can be brought within the cognizance of any of our courts of administration, will still continue

to derange the business of human life, and to stir up all the heartburnings of suspicion and resentment among the members of human society. And it is indeed, a triumphant reversion awaiting the Christianity of the New Testament, when it shall become manifest as day, that it is her doctrine alone, which, by its searching and sanctifying influence, can so moralize our world—as that each may sleep secure in the lap of his neighbour’s integrity, and the charm of confidence, between man and man, will at length be felt in the business of every town, and in the bosom of every family.”—pp. 109, 110.

(To be concluded.)

An Essay on the Evils of Popular Ignorance: by JOHN FOSTER, Author of Essays on Decision of Character, &c. &c. First American Edition. Boston, 1821.—pp. 500. 12mo.

It is now about ten years since the name of Foster became extensively known in this country by the republication of a Volume of Essays on several important topics. The subjects were there handled in so masterly a manner; the argumentation was so powerful and overwhelming; and the illustrations were at once so strikingly original and appropriate, that the volume soon gained an extensive circulation. Exhibiting great compass of thought, much good sense and practical remark—it forcibly commended itself to thinking minds, and was evidently well calculated to make valuable and lasting impressions upon the reading public.

This was particularly the case with the Essay upon Decision of Character; and we here take the liberty to observe, in passing, that we know of no human production better fitted, under Providence, to put to flight the irresolute vacillating state of feeling, which most experience, even when strongly disposed to come out from a world lying in wickedness and enlist themselves under the banners of the great Captain of our salvation. A frequent recurrence to this Essay is admirably calculated to have a most benign influence upon those also, who have already commenced their religious ca-

reer, especially when their hearts are sinking within them because of the derision and sneers of the ungodly : its ennobling sentiments will refresh their drooping spirits, redouble their resolution, and nerve anew the sinews of exertion.

The appearance of a volume of such sterling value excited considerable interest among us in behalf of its author, and gave occasion to many enquiries ; *Who is he ?* and *Has he written any thing else ?* are questions which we have often heard asked respecting him. Mr. Foster is, we understand, a clergyman attached to the Baptist denomination, settled over a congregation near Bristol in England. Of his works, beside the early Volume of Essays to which we have alluded, there has reached us only a Missionary Sermon preached in 1819 ; and the Essay we are about to examine. He is also said to be a contributor to the Eclectic Review ; we do not however know what particular articles he has written, excepting a very able review,—usually attributed to his pen,—of a work entitled “*Zeal without Innovation,*” in the Numbers for June, July and September, 1809.

The volume on the Evils of Popular Ignorance, which is the topic of our present remarks, is in every respect worthy of its distinguished author, and is well calculated to support the high character gained for him by his former productions. Although the subject has been frequently talked about and written about, we have no hesitation in saying that most of those, who think they have explored it in all its bearings, will find many things in this Essay, that have never before occurred to their minds.

The work commences with an *historical view* of the intellectual state of the great body of our race in different ages. The attention is next directed to a specification of the prominent *evils* attendant on an ignorant state of a people. The author then exhibits the *inaptitude for receiving religious instruction*, which ignorance creates, as exemplified in the condition of

England ; and concludes with two or three sections on the *means* now in operation for dissipating this ignorance, together with some general considerations connected with the main subject of the Essay. These form the great outline of the work ; but it is every where interspersed with valuable remarks on various collateral topics. Indeed the author appears to have intended this Essay, as a deposit for his reflections on whatever relates in any way to the present intellectual state of mankind ; and he seems to have followed the current of his thoughts without much regard to order, and without having taken any great pains to prune and to shape his sentiments so as to bear exactly upon the individual point before him, and upon nothing else. He usually throws together such a multitude of important considerations, as are sure to produce an overwhelming conviction of the justness of his conclusion ; while the impression left on the mind, of the exact manner in which you have arrived at this conclusion, is commonly not very distinct, certainly much less so than that which remains after reading a chapter in a writer like Paley.

It is not our aim to give a minute account of this Essay. So full is it of valuable matter, and so peculiarly is it put together, that a condensed and yet complete analysis of it would be next to impossible. Those only who read (perhaps we might better say, *study*) the volume through, will be able to appreciate its excellence. In our extracts therefore, we expect to do little more than to give specimens of his manner, and awaken attention to a few of the important ideas.

In the part of the Essay devoted to a historical view of Popular Ignorance, great prominence is every where given to the idea that the intellectual elevation of a few individuals is no evidence of an improved state of the great mass of the population ; and that in this particular many are deplorably deceived. While speaking

on this point, the author gives an interesting description of the people of England in the time of Elizabeth:

"We cannot help remarking what a deception we suffer to pass on us from history. It celebrates some period in a nation's career as pre-eminently illustrious, for magnanimity, lofty enterprize, literature, and original genius. There was perhaps a learned and vigorous monarch, and there were Cecils and Walsinghams, and Shakspears and Spensers, and Sidneys and Raleighs, with many other powerful thinkers and actors, to render it the proudest age of our national glory. And we thoughtlessly admit on our imagination this splendid exhibition, as representing, in some indistinct manner, the collective state of the people in that age! The ethereal summits of a tract of the moral world are conspicuous and fair in the lustre of heaven, and we take no thought of the immensely greater proportion of it which is sunk in gloom and covered with fogs. The general mass of the population, whose physical vigor, indeed, and courage, and fidelity to the interests of the country, were of such admirable avail to the purposes, and under the direction, of the mighty spirits that wielded their rough agency,—this great mass was sunk in such mental barbarism, as to be placed at about the same distance from their illustrious intellectual chiefs, as the hordes of Scythia from the most elevated minds of Athens. It was nothing to this great debased multitude spread over the country, existing in the coarsest habits, destitute, in the proportion of ten thousand to one, of cultivation, and still to a considerable extent enslaved by the popish superstition,—it was nothing, directly, to them, as to drawing forth their minds into free exercise and acquirement, that there were, within the circuit of the island, a profound scholarship, a most disciplined and vigorous reason, a masculine eloquence, and genius breathing enchantment. Both the actual possessors of these noble things, and the portion of society forming, around them, the sphere immediately pervaded by the delight and instruction imparted by them, might as well, for any thing they diffused of this luxury and benefit among the general multitude, have been a Brahminical cast, dissociated by an imagined essential distinction of nature. This prostrate multitude grovelled through life as through dark subterraneous passages, to their graves. Yet *they* were the nation; *they* formed the great aggregate which, under that name and image of consociation, has been historically mocked with an implied community in the application of the superlative epithets, which a small proportion of the men of that age claimed by a striking

exception to the condition of the mass. History too much consults our love of effect and pomp, to let us see in a close and distinct manner any thing

"On the low level of th' inglorious throng;"

and our attention is borne away to the intellectual splendour exhibited among the most favoured aspirants of the seats of learning, or in councils, in courts, camps, and heroic and romantic enterprises, and in some immortal works of genius. And thus we are as if gazing with delight at a prodigious public bonfire, while, in all the cottages round, the people are shivering for want of fuel."—pp. 77—79.

Such was then the state of England, and but little better was its condition "at the middle, and down far beyond the middle of the last century;" and the same might have yet been its situation, had not the system of means now in operation, sprung up, and had not God sent forth individuals, peculiarly qualified to scatter the thick darkness that brooded over the land. Among these Mr. F., with an independence and candour that do him credit, gives the first place to Whitefield and Wesley:

"The means wanting to the former generations, and that have sprung into existence for the latter, may be briefly named.—There has been a vast extension of the system of preaching, by the classes of christians that arose under the influence of the happy innovation of Whitefield and Wesley, but especially by the followers of the latter; a connexion of christians which, (while many of us differ materially from their theological tenets, and while we may attribute to them some certain modicum too much of ambition in capacity of a religious body, combined with a good deal too much tendency to servility to power in capacity of citizens, also a small portion more than is *defensively* necessary of the Ishmaelitic quality, as toward other sects of dissenters, and some exemplification of the difficulty of perfectly combining temperance and zeal in religious feelings,) we must acknowledge to be doing incalculable good in the nation, more good probably than any other religious denomination. We may add, the progressive formation of a serious zealous evangelical ministry in the Established Church, and the rapid extension of the dissenting worship and teaching.

"These being things of directly religious operation, it perhaps might seem for a moment questionable whether they are more

than very partially to the purpose, in an enumeration of the agencies for banishing the *ignorance* of the community. But we hardly need to say, that true religion, besides that it is knowledge, of the most important order, in whatever degree it occupies the understanding, is a marvellous improver of the *sense* of uneducated persons, by creating in them a habit of serious thought, which has in many instances been seen to have the effect of making them appear to have acquired, in the space of a very few years, double the measure of intellectual faculty they had ever shewn before.

"And then there have been the diversified causes and expedients, contributing to the increase of knowledge among the people in a mode less specifically directed to the religious effect. There was the grand novelty of Sunday Schools, which conferred immense benefit themselves, and encouraged instead of superseding the formation of otherschools. There was a large production and circulation of tracts, which shewed how well entertainment might be made, by the proper hands, to subserve to moral and religious instruction without lessening its seriousness, and which will remain a monument of the talent, knowledge, and benevolence, of that distinguished benefactor of her country and age, Mrs. H. More, perhaps even pre-eminent above her many excellent works in a higher strain. Later issues of tracts, in different forms of composition, to the amount almost of an inundation, have solicited millions of thoughtless beings to begin to think. The enormous flight of periodical miscellanies, and of newspapers, must be taken as both the indication and the cause that hundreds of thousands of persons are giving some attention to the matters of general information, where their grandfathers were, during the intervals of time allowed by their employments, prating, brawling, sleeping, or drinking the hours away.

"When we come down to a comparatively recent time, we see the Bible "going up on the breadth of the land;" schools, of a construction, devised as in rivalry of the multiplied forces in the finest mechanical inventions, in a hopeful progress toward general adoption; and an extensive practice, by the instrumentality of missionary and other benevolent institutions, of rendering familiar to common knowledge a great number of such interesting and important facts, in the state of other countries and our own, as would formerly have been far beyond the sphere of ordinary information.

The statement would be signally deficient, if we omitted to observe, that the prodigious commotion in the political world, during the third part of a century, has been a grand cause, in whatever proportion it may be judged that the atten-

dant evil has balanced against the good, of any observable rising of the popular mind from its former stagnation. In all time there has not been a combination of events with principles that has, within so short a period, stirred to the very bottom the mind of so vast a portion of the race. The mighty spirit of the commotion has not only agitated men's passions and tempers, but through these, and with all the force of these, has reached their opinions.

"But reverting to the account of minor and more specific instrumentality, in our own country, we may add, that for a good many years past, there has been a most prolific inventiveness in making almost every sort of information offer itself in brief, familiar, and attractive forms, adapted to youth or to adult ignorance; so that knowledge, which was formerly a thing to be searched and dug for, "as for hid treasures," has seemed at last beginning to effloresce through the surface of the ground on all sides of us."—pp. 97—100.

Remarks like these merit particular attention in this age of exertion. From an exhibition of the consequences that have already followed the use of such means, those who are embarked in schemes of active benevolence are fairly authorized to take great courage. What has been done, is an evidence of what can be done. If the mighty machine,—and extended system of means, well concerted and effectually brought into action,—has produced such effects in the earliest stages of its operation; what estimate of future results, the blessing of God still attending it, shall be deemed extravagant? Half the difficulty is already removed: those, who once stigmatized the benevolent plans of the age as quixotic and ranked their author with the adventurers of other days, have hid their faces in shame, and are now beginning to lend their own efforts in the great and good cause of enlightening and reforming mankind. A radical change in the intellectual and moral aspect of our race is fast advancing:

"But we think a great revolution is evidently beginning; a far more important one, by its higher principle and more expansive and beneficent consequences, than the ordinary events of that name. What have commonly been the matter and circumstance of revolutions? The last deciding blow in a deadly competition of

equally selfish parties; actions and reactions of ambition and revenge; the fiat of a predominating potentate or conqueror; a burst of blind fury, suddenly sweeping away an old despotism, but overwhelming too, all attempts to substitute a better institution; plots, massacres, battles, dethronements, restorations: all ordinary things. How little of the sublime of moral agency has there been, with one or two partial exceptions, in these mighty commotions; how little wisdom or virtue, or reference to the Supreme Patron of national interests; how little nobleness or even distinctness of purpose, or consolidated advantage of success! But here is a revolution with different phenomena. It displays its quality and project in activities, of continually enlarging scope and power, for the universal diffusion of the divine revelation; in enterprizes to attempt an opening of the doors of all the immense prison-houses of human spirits in every region; in schemes, (advancing with a more quick and widening impulse into effect than good designs were wont to do in former times,) for rendering education and the possession of valuable knowledge universal; in multiplying exertions, in all official and unofficial forms, for making it impossible to mankind to avoid hearing the voice of religion; and all this taking advantage of the new and powerful movement in the general mind; as earnest bold adventurers have sometimes availed themselves of a formidable torrent to be conveyed whither the stream in its accustomed state would never have carried them; or as we have heard of heroic assailants seizing the moment of an awful tempest of thunder and lightning, to break through the enemy's lines. These are the insignia by which it may well express disdain to take its rank with ordinary revolutions."—pp. 242—244.

"It is a revolution in the manner of estimating the souls of the people, and consequently in the judgment of what should be done for their welfare. Through many ages, that immense multitude had been but obscurely presented to view in the character of rational improveable creatures. They were recognized but as one large mass, of equivocal moral substance, but faintly distinguishable into individuals; a breadth of insignificant sameness, undiscernible in marked features and aspects of mental character; existing, and to be left to exist, in their own manner; and that manner hardly worth concern or inquiry. Little consideration could there be of how much spiritual immortal essence might be going to waste, while this multitude was reduced to this kind of collective nothingness on the field of contemplation. But now it is as if a mist were rising and dispersing from that field, and leaving this mighty assemblage of spiritual beings ex-

hibited to view in such a light from heaven as they were never beheld in before, except by the eyes of Apostles, and of a small number that in every age have resembled them."—p. 253.

"It may be added, that the great majority of those who are intent on the schemes for enlightening and reforming mankind, are entertaining a confident hope of the approach of a period when the success will be far greater in proportion to the measure of exertion, in every department of the system of instrumentality for that grand object. We cherish this confidence, not on the strength of any pretension to be able to resolve prophetic emblems and numbers into precise dates and events of the present and approaching times. We rest it on a much more general mode of combining the very extraordinary indications of the period we live in, with the substantial purport of the divine predictions. There unquestionably gleams forth, through the plainer lines and through the mystical imagery of prophecy, the vision of a better age, in which the application of the truths of religion to men's minds will be irresistible. And what should more naturally be interpreted as one of the dawning signs of its approach, than a sudden wide movement at once to clear their intellects and bring the heavenly light to shine close upon them; accompanied by a prodigious breaking up in the old system of the world, which hardly recognized in the inferior millions the very existence of souls to need such an illumination?"

"The labourers in the institutions for instructing the young descendants of those millions, may often regret to perceive how little the process is as yet informed with the energy which is thus to pervade the world. But let them regard as one great undivided economy and train of operation, these initiatory efforts and all that is to follow, till that time "when all shall know the Lord;" and take by anticipation, as in fraternity with the happier future labourers, their just share of that ultimate triumph. Those active spirits, in the happier stages, will look back with this sentiment of kindred, and complacency to those, who sustained the earlier toils of the good cause."—pp. 281, 282.

Mr. F. gives a melancholy account of the degraded state of domestic life, where gross ignorance prevails. The picture is not however too highly drawn; but accords entirely with what most persons of observation have in fact witnessed in low and ignorant families, even in this country. The passage deserves to be attentively perused:

"How many families we have seen where the parents were only the older and stronger animals than their children, whom they could teach nothing but the methods and tasks of labour. They naturally could not be the mere companions, for alternate play and quarrel, of their children, and were disqualified by mental rudeness to be their respected guardians. Here were about them these young and rising forms, containing the inextinguishable principle, which was capable of entering on an endless progression of wisdom, goodness, and happiness; needing numberless suggestions, explanations, admonitions, and brief reasonings, and a training to follow the thoughts of written instruction. But nothing of all this from the parental mind. Their case was as hopeless for receiving this benefit, as the condition, for physical nutriment, of infants attempting to draw it, (we have heard of so affecting and mournful a fact,) from the breast of a dead parent. These unhappy heads of families possessed no resources for engaging and occupying, for at once amusing and instructing, the younger minds; no descriptions of the most wonderful objects, or narratives of the most memorable events, to set, for superior attraction, against the idle stories of the neighbourhood; no assemblage of admirable examples, from the sacred or other records of human character, to give a beautiful real form to virtue and religion, and promote an aversion to base companionship.

"Requirement and prohibition must be a part of the family economy, perpetually in operation of course; and in such examples we have seen the family government exercised, or attempted to be exercised, in the roughest barest shape of will and menace, with no aptitude or means of imparting to injunction and censure a convincing and persuasive quality. Not that the seniors should allow their government to be placed on such a ground, that, in every thing they enforce or forbid, they may be liable to have their reasons demanded by the children. Far from it; but at the same time, it should not be obvious to the natural shrewdness of the children that their domestic authorities really *have* no reasons better than obstinate or capricious will, so that they should plainly perceive there is no reason for their submission but the necessity imposed by their dependence. But this must often be the unfortunate case in such families.

"Now imagine a week, month, or year, of the intercourse in such a domestic society, the course of talk, the mutual manners, and the progress of mind and character; where there is a sense of drudgery approaching to that of slavery, in the unrelenting necessity of labour; where there is none of the interest of imparting knowl-

edge or receiving it, or of reciprocating knowledge that has been imparted and received; where there is not an acre, if we might express it so, of intellectual space around them, clear of the thick universal fog of ignorance; where, especially, the luminaries of the spiritual heaven, the attributes of the Almighty, the grand phenomenon of redeeming mediation, the solemn realities of a future state and another world, are totally obscured in that shade; where the conscience and the discriminations of duty are dull and indistinct, from the youngest to the oldest; where there is no genuine respect felt or shewn on the one side, nor affection unmixed with vulgar petulance and harshness, expressed perhaps in wicked imprecations, on the other; where a mutual coarseness of manners and language has the effect, without their being aware of it as a cause, of debasing their worth in one another's esteem, all round; and where, notwithstanding all, they absolutely must pass a great deal of time together, to converse, and to display their dispositions toward one another, and exemplify what the primary relations of life are reduced to, when divested of all that is to give them dignity, endearment, and conduciveness to the highest advantage of existence.

"Home has but little to please the young members of such a family, and a great deal to make them eager to escape out of the house; which is also a welcome riddance to the elder persons, when it is not in neglect or refusal to perform the allotments of labour. So little is the feeling of a peaceful cordiality created among them by their seeing one another all within the habitation, that, not unfrequently, the passer-by may learn the fact of their collective number being there, from the sound of a low strife of mingled voices, some of them betraying youth replying in anger or contempt to maturity or age. It is wretched to see how early this liberty is boldly taken. As the children perceive nothing in the *minds* of their parents that should awe them into deference, the most important difference left between them is that of physical strength. The children, if of hardy disposition, to which they are perhaps trained in battles with their juvenile rivals, soon shew a certain degree of daring against this superior strength. And as the difference lessens, and by the time it is nearly ceased, what is so natural as that they should assume equality, in manners and in following their own will? But equality assumed where there should be subordination, inevitably involves contempt toward the party against whose claim it is asserted."—pp. 153—157.

Where our author is speaking of the liability of ignorant people to re-

ceive *any* obscurity, as religious truth, especially if it come from those who profess to teach, he has the following observations :

"Where is the wonder, that crudeness of conception should not disappoint and offend minds that have not, ten times since they came into the world, been compelled to form two ideas with precision, and then combine them with strictness, beyond the narrow scope of their ordinary pursuits? Where is the wonder, if many such persons take noise and fustian, for something zealous and something lofty; if they mistake a wheedling cant for affectionate solicitude; if they defer to pompous egotism and dogmatical assertion, from the obvious interest, which those who cannot inquire much for themselves, have to believe their teacher is an oracle; if they are delighted with whimsical conceits as strokes of discovery and surprise, and yet at the same time are pleased with commonplace, and endless repetition, as an exemption from mental effort; and if they are gratified by vulgarity of diction and illustration, as bringing religion to the level where they are at home? Nay, if an artful pretender, or half lunatic visionary, or some poor set of dupes of their own inflated self-importance, should give out, that they are come into the world for the manifestation, at last, of true Christianity, which the divine revelation has failed, till their advent, to explain to any of the numberless devout and sagacious examiners of it, what is there in the minds of the most ignorant class of the persons desirous to secure the benefits of religion, that can be relied on to certify them, that they shall not forego the greatest blessing ever offered to them by setting at nought these pretensions?

"It is grievous to think there should be a large and almost perpetual stream of words, conveying crudities, extravagances, arrogant dictates of ignorance, pompous nothings, vulgarities, catches of idle fantasy, and impertinences of the speaker's vanity, as religious instruction, to assemblages of ignorant people. But then, how to turn this current away, to waste itself, as it deserves, in the swamps of the solitary desert? The thing to be wished is, that it were possible to put some strong coercion on the *minds*, (we deprecate all other restraint,) of the teachers, a compulsion to feel the necessity of information, sense, disciplined thinking, the correct use of words; and the avoidance at once of soporific formality and wild excess. There are signs of amendment, certainly; but while the passion of human beings for notoriety lasts, (which will be yet a considerable time,) there will not fail to be

men, in any number required, ready to exhibit in religion, in any manner in which the people are willing to be pleased with them. The effectual method will be, to take the matter in the inverted order, and endeavour to secure that those who assemble to be taught, shall already have learnt so much *by other means*, as to impose upon their teachers the necessity of wisdom. But by what other means, except the discipline of the best education possible to be given to them, and the subsequent voluntary self-improvement to which it may be hoped that such an education would often lead?

"We cannot dismiss this topic, of the unhappy effect of extreme ignorance on persons religiously disposed, in rendering them both liable and inclined to receive their ideas of the highest subject in a disorderly, perverted, and debased form, mixed largely with other men's folly and their own, without again remarking a pleasing testimony to the connexion between genuine religion and intelligence. It arises from the fact, apparent to any discriminating observer, that, as a general rule, the most truly pious of the illiterate disciples of religion, those who have the most of its devotional feeling, do certainly manifest more of the operation of judgment in their religion than is evinced by those of less solemn and devout sentiment. The former will unquestionably be found, when on a level as to the measure of natural faculty and the want of previous cultivation, to shew more discernment, to be less captivated by noise and extravagance, and more intent on really understanding *what it is* that they profess to believe and love."—pp. 222—225.

We were much interested in the remarks respecting the obligations under which governments are placed to devote the power deposited with them, to the purpose of disseminating intelligence among their subjects. It is in this way that they can most effectually secure the permanent well-being of the people, which is professedly the grand object always in view. But it is a most melancholy thought that the diffusion of any, especially christian knowledge, is usually treated with indifference, if not with contempt.

"If a serious and religious man, looking back through one or two centuries, were enabled to take, with an adequate comprehension of intellect, the sum and value of so much of the astonishing course of the national exertions of this country, as the

Supreme Judge has put to the criminal account of pride and ambition ; and if he could then place in contrast to the transactions on which that mighty amount has been expended, a sober estimate of what so much exerted vigor *might* have accomplished, for the intellectual and moral exaltation of the people, it could not be without an emotion of horror that he would say, Who is to be accountable, who *has* been accountable, for this difference ? He would no longer wonder at any plagues and judgments, which may have been inflicted on such a state. And he would solemnly adjure all those, especially, who profess in a peculiar manner to feel the power of the Christian Religion, to beware how they implicate themselves, by avowed or even implied approbation, in what must be a matter of fearful account before the highest tribunal. For *some* or *other* persons, such a course *must* have been a matter of account. Such a moral agency could not throw off its responsibility into the air, to be dissipated and lost, like the black smoke of forges or volcanoes. This one grand thing, (the improvement of the people,) left undone, while a thousand arduous things have been done or strenuously endeavoured, cannot be less than an awful charge *somewhere*. And where ? but on all who have voluntarily co-operated and concurred in systems and schemes, which could deliberately put *such* a thing last ? Last ! nay, not even that ; for they have, till recently, as we have seen, thrown it almost wholly out of consideration. A long succession of men are gone to this audit. Let the rest beware.”—pp. 229—231.

It is therefore clearly evident that for the present, whatever is to be accomplished, must result from the voluntary association of private persons ; and let no one seek to find an excuse for himself individually, in the negligence of the constituted authorities. We extract what the author says on this head :

“ We earnestly wish it might be granted by the Almighty, that the political institutions of the nations might speedily take a form, and come under an administration, that *would* apply the energy of the state to so sublime a purpose ; and we always consider the question whether they do this, or the degree in which they do it, as the grand test of their merits. But then, we must suggest it to the persons thus on the point of turning the awful omissions of states into a license for individuals to do nothing, to consider what, after all, has been the criminal neglect of which nations in their character of states

have been guilty, but the neglect of which the individuals composing them have been guilty. And are individuals *now* absolved from all such responsibility ; and the more so, that the conviction of the importance of the object is come upon them with such a new and mighty force ? When they say, reproachfully, that the nation in its collective capacity, as a body politic, neglects a most important duty, does this amount to the very same thing as saying that *they* perform their share ? In actually not performing it, by what principle do they transfer the blame on the state ? Would they, in effect, prostitute the language of religion, and say, In thee we live, move, and have a being ? Or, in imitation of what the pagans of the East are rid of all sense of guilt by believing of their gods, namely, that the gods so pervade or rather essentially *constitute* their very faculties and wills, that whatever they do or refuse to do, it is not they, but literally the gods that do it, or refuse,—in imitation of this will these persons account themselves but as particles of matter, actuated and necessitated in all things by a sovereign mythological something denominated the state ?

‘ It is not so that they feel with respect to those other interests and projects, which they are really in earnest to promote, though those concerns may lie in no greater proportion than the one in question does within the scope of their individual ability. The incubus has then vanished ; and they find themselves in possession of a free agency, and a degree of power which they are by no means disposed to underrate. What is there then that should reduce them, as individual agents, to such utter and willing insignificance in the present affair ? Besides, they may form themselves, in indefinite number, into combination. And is there no power in any collective form in which they can be associated, save just that one in which the aggregation is constituted under the political shape and authority denominated a state ? Or does the matter come at last to this, that they grow alarmed in conscience at the high-toned censure they have been stimulated and betrayed to pronounce on the state, for neglect of its great duty ; and they relapse into the obsequiousness of hesitating, whether to attempt to do good of a kind which that high agent has left undone ; that they must wait for the sanction of its great example ; that till the “ shout of kings is among them ” it were better not to march against the vandalism and the paganism which are, the while, quite at their ease, destroying the people ?

“ But if this had always been the way in which private individuals, single or associated, had accounted of themselves and their possible exertions, in regard to great general improvements, but very few would

ever have been accomplished. For the case has commonly been, that the schemes of such improvements have originated with persons not invested with political power; have been urged on by the accession and co-operation of such individuals; and at length slowly and reluctantly acceded to by the holders of the dominion over the community, the last to admit what may long have appeared to the majority of thinking men, no less than demonstrative evidence of the propriety and advantage of the reformation.

"In all probability, the improvement of mankind is destined, under Divine Providence, to advance just in proportion as good men feel the responsibility for it resting on themselves, *as individuals*, and are actuated by a bold sentiment of independence, (humble, at the same time, in reference to the necessity of a celestial agency,) in the prosecution of it."—pp. 249—252.

But it shall not always be thus. The hand of government will one day be extended to them:

"The time will come, when the rulers and the ascendant classes in states will comprehend it to be their best policy to promote all possible improvement of the people. It will be given to them to understand, that the highest glory of those at the head of great communities, must consist in the eminence attained by those communities generally, in whatever it is that constitutes the most valuable and honourable superiority of one man or class over others. They will one day have learnt to esteem it a far nobler form of power to *lead* an immense combination of intelligent minds, than to command and coerce a great aggregation of brute force. They will come to feel, that it is better for them to have a people who can understand and rationally approve their purposes and measures, than one bent in stupid submission,—or rather one fermenting in ignorant disaffection, continually believing them to be wrong, and without sense enough to appreciate the arguments to prove them right. And a time will come, when it will not be left to the philanthropic speculatists alone, to make the comparative estimate between what has been effected by the enormously expensive apparatus of coercive and penal administration,—the prisons, prosecutions, transportations, and a vast military police,—and what *might* have been effected by one half of that expenditure devoted to popular reformation, to be accomplished by means of schools, and every practicable variety of methods for effecting, that men's understanding and conscience shall stand confronting them in the way, like the angel

with the sword, when they are inclined or tempted to go wrong.—All this will come to pass in due time. But meanwhile, let the promoters of a good cause act on the consideration, that no time is *theirs*, but the present."—pp 258, 259.

Such are a few of the sentiments contained in this volume. It is a pleasing reflection, which will often suggest itself to every American while reading it, that the intellectual condition of the great body of the inhabitants of our own country, particularly of the Northern and Middle States, is confessedly far superior to that of any people in Europe, excepting perhaps a portion of Scotland.

There are other considerations connected with the subject, which are calculated to furnish us Americans much rational satisfaction. It is obvious that in countries where any part of the feudal system still obtains, especially where the distinction of rank with its various appendages exists, every accession of knowledge to the lower orders must tend to open their eyes to the abominable injustice so long practised upon them. They thus become sensible of their rights and their power, and will in the end assert them, and that by force, unless their superiors have foresight and generosity enough to make a seasonable surrender of privileges and exemptions to which they have in equity no claim. As general intelligence increases then, such governments as still possess any of the features of feudal times, must in many important particulars be moulded entirely anew; the representative branch must be, to say the least, the *ascendant* one; and the whole system must breathe more of the spirit of equal liberty. It is therefore to be expected, that the mighty ones of the earth—kings and nobles—actuated only by self-interest, will of course look with a jealous eye upon efforts to enlighten the people; for as knowledge advances, their situations will be lowered and their governments undergo momentous changes. How different is the case with us. Under God our happy

government relies, for its permanent continuance, on the intelligence and virtue of its subjects. The general diffusion of knowledge creates no alarm. It gives new strength to the edifice reared by our fathers, and thus brightens our prospects and confirms our hopes. It tells of future generations, who are to come in and go out, to rise up and sit down in the enjoyment of as much political freedom, as is compatible with our fallen condition. It tells of the success, which in a state of things where there is none to molest or make afraid, will attend the efforts to instruct and prepare for heaven thousands yet unborn. Surely then, no citizen of this vast republic can refuse a hearty welcome to every exertion made for the more general diffusion of knowledge. Well may we greet with a hearty welcome those who, like Mr. Foster, endeavour to impress the public mind with a proper sense of the importance of a constant and vigilant attention to so desirable an object, and at the same time point out the means, by which it can be most effectually accomplished.

We repeat that we have no hope of giving the reader an adequate idea of

the contents of the volume before us; as this can be gained only by a careful perusal of the whole Essay. We regret exceedingly that the author's manner, particularly as exhibited in the present work, is so careless and obscure, as to prevent its being extensively read, excepting by those, who are willing to *labour* in its perusal. His style is so involved, and the members of his sentences run into each other so much, that passages not unfrequently occur, which a person is obliged to read repeatedly, before he can be certain that he has received precisely the idea the writer wished to convey in all its length and breadth. There is however this consolation that you seldom dig for what is not well worth the having; when you have once got entire possession of his idea, you usually find yourself richly compensated for the pains you have taken. We can assure patient and reflecting readers that a careful perusal of the volume will amply repay them for their time. It is our earnest wish that its sentiments may be deeply fixed in the minds of all, who are capable of exerting an extensive influence upon society.

Literary and Philosophical Intelligence.

South Carolina College.—Dr. THOMAS COOPER has been chosen President of this Institution.

Dickinson College.—The Rev. JOHN M. MASON, D. D., in accordance with his appointment as President of the College at Carlisle, Penn. has left New York with his family, for the purpose of entering upon the duties of his office. He is also to officiate as Professor of Moral Philosophy, and is to conduct the senior class through a course of lectures on the Philosophy of Language.—The Rev. ALEXANDER McCLELLAND is chosen Professor of Belles Letters, and of the Philosophy of the Human Mind; The Rev. JOHN BURNS, Professor of the Latin, Greek

and Hebrew Languages; and HENRY VETHAKE, Esq. Professor of Natural Philosophy and Mathematics. In connection with the College thus organized, there is to be a Grammar School, particularly adapted to the preparation of candidates for admission into the College.

Census of Connecticut for the year 1820.—From the official returns it appears that this state contains 275,248 persons. Of these 7870 are free coloured persons; and 97 slaves.

Census of Virginia.—By the official census of this state, it now contains 1,055,254 persons.—Of these 458,798 are blacks and coloured, and of these 421,854 are slaves.—The increase of

slaves during the last ten years, has been 29,336; whereas the increase of whites was only 14,179—not a moiety of the slave increase.—A few years since, Virginia was the first state in the union in point of population.—It is now the third.—*Cent.*

From the above statements it will be perceived, that the number of slaves in Virginia is nearly double the whole population of the state of Connecticut.

Entomology.—From *Dr. Dwight's Travels.*

"In September, 1806, I passed through this town [Williamstown] on a journey to Vermont. While I was here, President Fitch shewed me an insect, about an inch in length, of a brown colour, tinged with orange, with two antennæ, or feelers, not unlike a rosebug in form but in every respect handsomer. This insect came out of a tea-table, made of the boards of an apple-tree, and belonging to Mr. Putnam, one of the inhabitants, and a son of the Hon. Major-General Putnam, late of Brooklyn in Connecticut.

I went with President Fitch to Mr. Putnam's, to examine the spot, whence the insect had emerged into light. We measured the cavity; and found it about two inches in length, nearly horizontal, and inclining upward very little, except at the mouth. Between the hole and the outside of the leaf of the table, there were forty grains of the wood. President Fitch supposed, with what I thought a moderate estimate, that the saw-mill and the cabinet-maker had cut off at least as many as thirteen more: making sixty in the whole. The tree had, therefore, been growing sixty years, from the time when the egg was deposited in it, out of which the insect was produced. How long a period had intervened between the day in which the apple-tree was cut down, and that in which the table was purchased by Mr. Putnam, is unknown. It had been in his possession twenty years. Of course, eighty years had elapsed between the laying of the egg and the birth of the insect.

After its birth it was placed under a tumbler, and attempts were made, by offering it for sustenance wood of the apple-tree and bread, to prolong its life. It ate a small quantity of the bread; but, either for want of more proper food, or from being lodged in

too cold a temperature, or from some other cause, it died within a few days."

Belzoni, the Traveller.—This gentleman, having, as was mentioned in a former Number of this work, spent nearly six years in Egypt for literary and scientific purposes, is now in London. Though an Italian by birth, he offers the fruits of his researches to the English public and relies upon them for his principal patronage. He has, during the present year, opened to the citizens of London an exhibition of a novel and a highly interesting character; it contains a model of the interior of an Egyptian tomb, discovered by himself,—the model being of one sixth of the size of the original sepulchre. On the walls are the hieroglyphics, paintings, and *basso-relievos*, copied with care from the tomb itself. Here also you see the stone coffin, the pieces of rope and wood, the fragments of mummies and other articles, having exactly the relative position in the model, which they possessed in the original sepulchre when first discovered by Mr. Belzoni.

Besides this reduced model of the whole interior of the tomb, there is a model of a passage, and of the two largest rooms belonging to the sepulchre. This last is of the full size of the parts of the tomb intended to be represented by it.

Those who visit the exhibition are furnished with a small pamphlet, explanatory of the principal objects to be inspected, from which, as we have not room for the whole, we must content ourselves with making two or three extracts:

"The sepulchre, of which these two chambers form but a small part, is a vast artificial excavation in a rock, distant about three miles from the Nile, to the west of the ancient city of Thebes in Egypt. All the various passages and halls of which it consists are covered with similarly painted figures in relief, and the whole length of the tomb equals 309 feet. These two apartments are not contiguous; but they have been selected for exhibition, the one for its great beauty, and the other for the instructive character of its emblematical representations; they will, together, give some idea of the splendour of the whole sepulchre. The figures are casts in plaster of Paris

from wax impressions taken on the spot and painted with the greatest exactness and fidelity from drawings made at the same time: on the day the tomb was opened, the colours were found as fresh and vivid as they are here represented. In examining, however, this curious monument, its high antiquity ought not for a moment to be lost sight of, as it would scarcely be just or reasonable to compare the paintings which have decorated its walls for nearly three thousand years, with the finer specimens of modern art. But this is only one of an immense number of excavations to be found in the neighbourhood."

"On the 16th October, 1817," says the traveller, "I set a number of *Fellahs*, or labouring Arabs, to work, and caused the earth to be opened at the foot of a steep hill, and under the bed of a torrent which, when it rains, pours a great quantity of water over the spot in which they were digging. No one could imagine that the ancient Egyptians would make the entrance into such an immense and superb excavation, just under a torrent of water: but I had strong reasons to suppose that there was a tomb in that place, from indications I had previously observed in my search of other sepulchres. The Arabs, who were accustomed to dig, were all of opinion, that nothing was to be found there; but I persisted in carrying on the work, and on the evening of the following day, we perceived the part of the rock that had been hewn and cut away. On the 18th, early in the morning, the task was resumed; and about noon the workmen reached the opening, which was 18 feet below the surface of the ground. When there was room enough for me to creep through a passage, that the earth had left under the ceiling of the first corridor, I perceived immediately, by the painting on the roof, and by the hieroglyphics in basso-relievo, that I had at length reached the entrance of a large and magnificent tomb. I hastily passed along this corridor, and came to a staircase 23 feet long; at the foot of which, I entered another gallery, 37 feet 3 inches long, where my progress was suddenly arrested by a large pit, 30 feet deep, and 14 by 12 feet 3 inches wide. On the other side, and in front of me, I observed a small aperture, 2 feet wide, and 2 feet 6 inches high; and at the bottom of the

pit, a quantity of rubbish. A rope, fastened to a piece of wood that was laid across the passage against the projections which formed a kind of doorway, appeared to have been used formerly for descending into the pit; and from the small aperture on the opposite side, hung another, which reached the bottom, no doubt for the purpose of ascending. The wood and rope fastened to it, crumbled to dust on being touched. At the bottom of the pit were several pieces of wood, placed against the side of it so as to assist the person who was to ascend, by means of the rope, into the aperture. It was not till the following day, that we contrived to make a bridge of two beams, and crossed the pit, when we discovered the little aperture to be an opening forced through a wall, that had entirely closed what we afterwards found to be the entrance into magnificent halls and corridors beyond. The ancient Egyptians had closely shut it up, plastered the wall over, and painted it like the rest of the sides of the pit; so that but for the aperture, it would have been impossible to suppose that there was any further proceeding. Any one would have concluded that the tomb ended with the pit.—Besides, the pit served the purpose of receiving the rain-water, which might occasionally fall into the mountain, and thus kept out the damp from the inner part of the tomb. We passed through the small aperture, and then made the full discovery of the whole sepulchre.

"An inspection of the model will exhibit the numerous galleries and halls through which we wandered; and the vivid colours and extraordinary figures on the walls and ceilings, which every where met our view, will convey an idea of the astonishment we must have felt at every step. In one apartment we found the carcase of a bull embalmed; and also, scattered in various places, wooden figures of mummies, covered with asphaltum, to preserve them. In some of the rooms were lying about, statues of fine earth, baked, coloured blue, and strongly varnished; in another part, were four wooden figures standing erect, four feet high, with a circular hollow inside, as if intended to contain a roll of papyrus. The sarcophagus of oriental alabaster, was found in the centre of the hall, to which I gave the name of the Saloon, without a cover, which had been removed

and broken, and the body that had once occupied this superb coffin, had been carried away. We were not, therefore, the first who had profanely entered this mysterious mansion of the dead; though there is no doubt it had remained undisturbed since the time of the invasion of the Persians."

Cases of Egyptian Curiosities, &c.

Nos. 1 & 2 contain female ornaments; the mummy of an ape; the toe of a colossal figure, the head and arm of which are coming to England.

No. 3 contains different idols; some made of porcelain, others of hard calcareous stone; and also fragments of the tomb of Psammis.

No. 4. Various idols of white stone, or of beautiful blue porcelain, from the tomb of Psammis; different fragments of breccia, with hieroglyphics,—found among the ruins of the temple of Berenice, on the Red Sea.

No. 5. Idols of calcareous stone; scarbæi of basalt, and of verde antico; and of a square form, used by the kings of Egypt, and worn as an ornament on their breasts; some fragments of terra cotta, and lacrymatories.

No. 6. Figures of alabaster; plates of the same substance,—supposed to have been used for the religious ceremonies; vases and fragments of alabaster; tomb-stones from the mummy pits of Gournou.

No. 7. Figures of wood and of bronze; ancient coins; vases containing the bowels of mummies.

No. 8. Wooden idols; stone fragments; a most beautiful head of black basalt, from Sais; fragments of a sar-

cophagus of terra cotta, from the Oasis of Ammon.

No. 9. Wooden boxes which contained idols.

No. 10. Ancient shoes; and ropes, made of the leaves of the palm tree; mummies of various animals, quadrupeds, and fish; tresses of hair, in a state of wonderful preservation.

No. 11. A mummy, opened in England a short time ago; it is the most perfect of any of those I unfolded in Egypt, during six years' research; the box in which it was contained, is placed above.

No. 12. The mummy of an Egyptian priest; remarkable for the singular position and binding of the arms.

No. 13. A manuscript on papyrus, the largest known—it measures 23 feet.

No. 14. A portion of the original tomb of Psammis, which had fallen off from the wall; the colours of the female figure are considerably faded. On a chymical examination of these colours, it appears that the red and yellow are given by oxide of iron; the green and blue, by copper. The colours of the ancient Egyptians seem, therefore, to agree with those employed afterwards by the Romans; for Sir Humphry Davy found, on analyzing the various pigments, contained in vases, discovered in some excavations under the ruins of the baths of Titus, at Rome, that the red colour was sometimes produced by iron ochre, and sometimes red oxide of lead; and that the blue and green colours were generally given by oxide of copper.

List of New Publications.

THEOLOGY.

A Sermon, delivered at the Meeting House of the 2d Baptist Church in Boston, on the evening of the Lord's day, Oct. 23, 1821, at the ordination of the Rev. Alva Woods, as a Minister of the Gospel, and a Professor in Columbian College in the District of Columbia. By Rev. LEONARD WOODS, D. D.

A Sermon, preached at Rehoboth, Oct. 14, 1821, before the officers of the

first Regiment, second Brigade, fifth Division of the Militia of Massachusetts; by Otis Thompson, Chaplain.—Taunton.

A Sermon, delivered Dec. 18, 1821, at the ordination of the Rev. William Ware to the Pastoral charge of the *First Congregational Church* in the city of New York—by his father, Henry Ware, D. D. Hollis Professor of Divinity in the University of Cambridge, (Mass.) together with the

Charge and Right Hand of Fellowship.

A Sermon, delivered at the funeral of Rev. John Marsh, D. D. Pastor of the first church in Wethersfield, Connecticut, who died on the 13th of September, 1821, in the 79th year of his age, and 48th of his Ministry.—By Calvin Chapin, D. D. Pastor of the third church in Wethersfield.

Extracts from the Journal kept by the Rev. Thomas Smith, late Pastor of the first church in Falmouth, Maine, from the year 1720 to 1788, with an appendix.—Portland.

Remarks on the "Preliminary History" of two Discourses by the Rev. Aaron Bancroft, D. D.—By Zedekiah S. Barstow, Pastor of the Congregational Church in Keene, N. H.

MISCELLANEOUS.

The Public Statute Laws of the State of Connecticut, as revised and enacted by the General Assembly in May, 1821, to which are prefixed the Declaration of Independence, the Constitution of the United States, and the Constitution of Connecticut; arranged and published under the authority of the General Assembly.—Hartford.

S. G. Goodric and Huntigton & Hopkins.

A Description of the Islnd of St. Michael; comprising an account of its Geological Structure; with remarks on the other Azores, or Western Islands: by John W. Webster, M. D.

Reports of the Proceedings and Debates of the Convention of 1821, assembled for the purpose of amending the Constitution of the State of New-York; containing all the official Documents relating to that subject; and other valuable matter: by A. H. Carter, W. L. Stone, and M. T. C. Gould—8vo.

A Report of the Debates and Proceedings of the Convention of the State of New-York, held August, 1821; by L. H. Clarke.—8vo. New-York.

The PASTOR, A Poem.—New-York.

NOAH—A Poem, by Paul Allen.—Baltimore.

A Grammar of the English Language.—By J. R. Chandler, 12mo.—Philadelphia.

Religious Intelligence.

From the Religious Intelligencer.

NEW MISSIONARY FIELD AMONG SEAMEN.

Extract of a letter from the Rev. Abner Morse, of Nantucket, to his friend in New-York.

In considering the means used for the conversion of seamen, the question arises whether those employed in the whale fishery receive their share. While the English have sought out the wants of their whalemén, and furnished each with various means of religious knowledge, few and feeble have been the efforts in this country to ascertain the condition of ours, or extend to them any means of evangelical instruction. We have consumed their oil to illumine our churches, and light our passage through the dangers of the coast, little thinking that for the want of Divine light they are drifting to destruc-

tion. In general they possess far more information than might be supposed; yet their education, business and scene of labour, render them a very distinct class, and place them beyond the reach of means enjoyed by other seamen. At the age of 14 or 15 they are put on board whale ships and sent to the Pacific Ocean. Except returning once in two or three years, to pass a few weeks or months in a Christian land, they live at sea until advanced in life. From different ports between Boston and New-York, there are employed in this business, 207 sail of vessels, measuring about 54,000 tons, and manned by about 4,000 men. Most of these are in the Pacific Ocean, cruising on the N. West coast; off the Sandwich Islands, and about the middle of the Ocean, in lat. 5 deg. S. and long. from 105 to 120 W. Some cruise in the Atlantic, at the Western Islands and on the coast

of Guinea and the Brazils. Others make their cruise of the coasts of S. Africa, Timor, New Zealand, New Guinea and New Holland. This town has 80 ships in the Pacific, 3 brigs and 1 schooner in the Atlantic, and many other vessels employed in the different branches of this fishery; the whole measuring 50,048 tons, and manned by about 2,000 men. Of these not more than one to eight or ten is supposed to have a Bible; and still smaller the proportion supplied with religious Tracts. Ships carrying more than 20 men are known to have been three years at sea without a Bible on board. Whalemén from other ports may be better furnished; but there has not to our knowledge, been any system of measures taken to supply them as may be desirable and practicable. The whale fleet from France, which is officered principally from this place, and partly manned by Englishmen and Americans, is said to have no supply, unless it is now and then a Bible from this country. The intercourse between this fleet and ours gives us a fair opportunity, and seemingly obliges us to hand them the word of life. We have formed a Bible and Tract Society, which in time may afford our ships an adequate supply. But such are the wants of the people in this town, that, on one of its borders, an individual lately found in one day 20 families living without the Scriptures. Coasting vessels and the neighbouring islands, open before us a large field for the distribution of Bibles and Tracts. To afford these a partial supply, and furnish our whalemén as they fit out for new voyages, will equal our present means. Not to name those of our own language on board the French ships, nor anticipate the wants of whalemén from neighbouring ports, more than 50 ships from this must continue destitute as they are from 1 to 3 years longer, unless we are assisted in sending them a supply. Experienced Captains assure me that a whalemén bound to the Pacific, on the common rout, might distribute packages, mediately or immediately, to the greater part of the fleet. As whaleships are fitting out from New York, Long Island and Connecticut, it occurred to me that you might induce the good people in those places to put tracts, &c. on board for distribution. Would they think of the comforts sacrificed, the perils encountered, and the sufferings

endured to procure them the spoils of distant oceans: would they consider the time they have saved, the profits they have made, the sermons they have heard, the books they have read, the dangers they have shunned, the shipwrecks they have avoided, by means of the lamp, the lantern, and the light-house: above all would they estimate the value of the soul, and the possibility of saving it, they would cheerfully make some sacrifices for the famishing whalemén. Religious pamphlets lying useless upon their shelves, would be received with gratitude and read by many. Everlasting good might be done. Several revivals, of which you have seen no notice, have been effected on board of our ships by means of a few tracts. The condition of those seamen is not hopeless. Let their cries be heard, and a glorious change may ensue. If we regard their influence on foreign missions, their conversion must seem peculiarly desirable. The pagan islands of the Pacific and Indian oceans are to them places of frequent resort. No other men have so much influence with the natives. Many of them are acquainted with the chiefs, and able to speak their language and influence their councils. They often take men from these islands and the western coasts of America into their service; and it is believed they now have promising candidates for the Cornwall school, from the midst of immense regions, where the banners of the cross have never been unfurled. Eleven of these have been instructed here the past season, who in other circumstances might become the Obookiahs of their country. Some of them have sailed under the tuition of men who have cheerfully engaged to perfect what had been begun. Under present regulations a residence on board a whale ship serves to elicit the genius of a heathen youth, and prepare him to imbibe the principles of our religion. But when our whalemén become sanctified, their ships will be seminaries for training missionaries to publish salvation from Bherring's straits to Cape Horn, and from Chili to Madagascar. Who will say that these men are not destined to act a conspicuous part in driving paganism from the ocean, and in converting the world. Yours, &c.

A. MORSE.

Nantucket, Oct. 20, 1821.

From the New York Advertiser.

A very important charitable institution has been recently formed in Liverpool, (Eng.) the plan and constitution of which we republish to-day from the Liverpool Mercury of September 21st of the present year. The extreme importance of improving the condition of seamen, by furnishing them with the means of advancement in moral and religious knowledge, within a few years past has excited the attention of benevolent men on both sides the Atlantic—in this country as well as in Great Britain. In our principal seaports, societies have been formed, and places provided, to afford them the opportunity, when in port, of enjoying public worship, and all the variety of religious instruction which can be imparted from the pulpit. In this city, a handsome and convenient building has been erected for the exclusive use of seamen and their families, and for about two years past, has been steadily occupied for the purposes for which it was designed. That the effort here made has been attended with much success, cannot be doubted. A large number of seamen are found, from sabbath to sabbath, in the "MARINER'S CHURCH," decent in dress and demeanour, and generally very serious in their attention to religious services; and we have heard masters of vessels declare that the beneficial consequences which have followed religious instruction among their crews, are discovered in their correct and orderly course of behaviour when pursuing their regular occupations at sea.

A part of the scheme of the Society at Liverpool has been anticipated by the organization of the Societies in this country. Other parts of it, however, have not hitherto, as far as we have heard, gained from us that degree of attention which in our opinion they merit. And the interest in the subject is not exclusively confined to sailors, or even masters of vessels. Owners, and all persons engaged in shipping and navigation, have a deep concern in the moral and religious character and conduct of the men by whom their vessels are navigated, and with whom their property, to an immense amount, is first and last entrusted. What merchant would not consider his property safer in the hands of sober, virtuous, and religious seamen, than in those of

a thoughtless, licentious, and profligate character? To ensure to themselves the benefits which must flow from the employment of men of the former description over those of the latter, means must be used. The Liverpool Society have adopted in their plan several measures which are not formally comprised in ours, and which, if faithfully applied, cannot fail of producing salutary effects.

The first that we would notice is, *the establishment of Day and Sunday Schools, for the instruction of the children of seamen, and others connected with shipping.* Many of the children of seamen, when they reach the proper age, become sailors also. It is perfectly natural that they should; and not only natural, but almost necessary. Their fathers being absent so great a proportion of the time, can do but little for the education of their children—they are left either to the care of their mothers, or other friends, who frequently are able to do but little for them, or too often for themselves, and of course run wild in the streets, exposed to every kind of immorality. A school, in which they could receive instruction whilst their fathers were absent, would not only prepare them for usefulness in life, but by habituating them to a course of obedience and submission, render them much more fit for their business, should they pursue that of their fathers.

Another object contemplated by the Liverpool Society, and one in which those connected with shipping and commerce have a more immediate concern, is that of *providing or recommending suitable lodging houses, for sailors, on their arrival from sea, and encouraging among them habits of economy and frugality.* Sailors' taverns and boarding-houses are too often the sinks of vice and iniquity. The influence which bad men, in such situations, obtain over these thoughtless people is little short of absolute. The landlord gets the sailor's money, and the sailor depends on the landlord for a berth at sea, as well as on shore. So long as such a state of things is suffered to exist, the evil will be remediless; and so long as it remains, a large proportion of the seamen will be prodigal of their earnings, and addicted to the vices by which they are surrounded, and into which they are constantly tempted to plunge. If their boarding-

houses and places of resort were kept by sober, honest, and virtuous men, who would treat them kindly, furnish them properly, but not extravagantly, and make use of their influence and opportunity to render them prudent and economical, and keep them away from the sins that so easily beset them, society at large, as well as merchants and mariners, would be under obligations to them as public benefactors.

We are fully sensible this scheme is difficult of execution—but it is practicable. Determination and energy in all who engaged in shipping, would soon accomplish much. Let a sufficient number of good houses be established, and then give the sailors full information that they must resort to those houses, if they wish for employment, and the effects will soon be felt. The moment sailors, however thoughtless they may be, find out that they cannot find a birth in any vessel, if they come from bad houses; but that, to ensure them employment, they must frequent good ones, necessity, if nothing else, will drive them to the latter, and in a short time the habit will be fixed and confirmed, and the most beneficial consequences will be found to follow.

The Society in this city have frequently had the general subject under consideration—they are fully sensible of its importance, and have made efforts towards its accomplishment. But to ensure success to their endeavours, the effort must be countenanced and forwarded by the mercantile interest, at least that portion of it that is concerned in shipping.

“At a numerous and highly respectable meeting of the Merchants, Ship-owners, and inhabitants of Liverpool, held in the Town-Hall on Wednesday last, for the purpose of forming an Institution to promote Religion and Morality amongst Seamen, and others connected with Shipping, under the title of “THE LIVERPOOL SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.”

ADMIRAL MURRAY in the Chair,

The following resolutions were put and carried unanimously:

I. Moved by Mr. Samuel Hope, and seconded by Mr. Nicholas Hurry,

That in the opinion of this Meeting, it is desirable that some prompt and efficient measures should be adopted for the religious and moral improvement of the Seamen belonging to, and visiting this port, and for others connected with the Shipping.

II. Moved by Capt. Scoresby, F. R. S. E. seconded by the Rev. James Leister,

That a Society be now formed, under the designation of “The Liverpool Seamen's Friend Society and Bethel Union,” and that the following be its laws and regulations:

1. The object of the Society shall be to promote the present comfort and future happiness of Seamen and their Families, and of other persons connected with the Shipping.

2. The means by which the Society shall endeavour to accomplish this object, shall be.

1. By procuring a suitable place of Worship, either on shore or afloat, for the express use of Seamen and others the object of this Society.

2. By promoting the domestic, and the social, and the public worship of Almighty God, in the union of a ship's crew, when at sea, and of various Captains and seamen, when in port, in different ships under the Bethel Flag.

3. By the establishment of one or more Day and Sunday Schools, for the Children of Seamen and others connected with the Shipping.

4. By promoting the circulation of the Holy Scriptures, of Moral and Religious Tracts, and of other suitable publications.

5. By the providing or recommending of suitable lodging houses, for Sailors, on their arrival from sea, and encouraging amongst them habits of economy and frugality.

6. By the active correspondence with the friends of Seamen in other ports, at home and abroad, and especially with the Seamen's Friend and Bethel Union Society in London, with a view to the promotion of the same object, as far as the influence of this Society may extend.

Each of these objects shall be confided to a separate Sub-committee, who shall regularly report their proceedings to the General Committee at every Monthly Meeting.

3. The concerns of the Society shall be managed by a President, two or more Vice-Presidents, a Treasurer, four Secretaries, and a Committee of no less than twelve members, annually chosen, who shall meet for business once a month, or oftener, if necessary; five to form a quorum. Every Clergyman and Dissenting Minister in any way contributing to the object of the Society, shall have liberty to attend and vote at all meetings of the Committee.

4. Every person contributing half a guinea or more annually, shall be a member of the Society. Every benefactor of ten guineas or more, or minister making a

collection on behalf of the Society to the like amount, shall be a member for life. Certificates of membership shall be given to Captains or Seamen entitled to them, if required. The annual subscriptions shall be considered due on the first of January in each year.

5. The doctrines of the Gospel mainly to be insisted upon shall be "repentance towards God and faith in our Lord Jesus Christ." The spirit with which the Society shall govern all its proceedings, shall be that of Christian philanthropy as expressed in the Gospel—"Glory to God in the highest, peace on earth and good will towards men;" and of Christian candour, as displayed in the Apostolic benediction—"Grace be with all them that love our Lord Jesus Christ in sincerity."

6. The funds for the maintenance of the Schools, and those for the regulation of lodging houses, shall severally be kept distinctly from all others.

7. An Annual Meeting of the Society shall be held in the month of September, for the purpose of receiving a report of the proceedings of the Committee, and of the receipts and expenditure, and to choose Officers and a committee for the ensuing year.

III. Moved by Mr. G. M. Woolsey, and seconded by the Rev. Thomas Raffles, LL. D.

That the following Gentlemen be the Officers and Committee for the present year, with power to add to their number, and that they be directed to procure patronage from the Society:—

Adam Hodgson, Esq. *Treasurer.*

Frederick Rowlinson,

David Bruce, R. N. }

Josiah Jones,

John Watson,

Secretaries.

COMMITTEE.

Edward Batty, David Kirkpatrick,

Thomas Blackburne, John Lang,

Edward Cearn, Jr. Peter Lindsay,

Ormerod Heyworth, Captain Pubner,

James Heyworth, Thos. P. Pemberton,

Samuel Hope, William Pemberton,

James Hurry, Captain Scoresby,

Nicholas Hurry, William Simmons,

R. G. Hunt, James Spence,

John Job, James Walker,

Christopher H. Jones, G. M. Woolsey,

Archibald Keightley, James Vickers.

From the London Jewish Expositor.

Jews in Poland.—The intelligence communicated by Dr. Pinkerton to the committee during his late visit to England, was of a very interesting kind.

He pointed out on the map a district comprehending Russian and Aus-

trian Poland, and a part of Turkey, in which he said at least *three millions* of Jews were to be found.

Among these he declared there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments."

In confirmation of this statement he read an extract of a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it in the heart of this district.

They wrote that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, and who, said they, do you suppose were the most zealous supporters of it? **THE JEWS.** They further declared, that among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect: And they added, that wherever they came in those parts, their lodgings were actually *beseiged* by Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the Committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testaments as widely as possible, and above all, send out as many well qualified Gentile missionaries as you can. Sow your seed plentifully, and send forth your labourers with earnest prayer for a blessing. Leave the result to God."

We can only add that it is the earnest desire of our Committee to follow the advice, and comply with the request of this experienced counsellor: if the Christian Church will enable them to do so, by the increasing liberality of their contributions and support.

From the London Evangelical Magazine for November.

Extract of a Letter from Mr. Knill, St. Petersburg, July 21, N. S. 1821.

Rev. and dear Sir,—I thank you for

your parental kindness; the Letter, Reports, and Chronicles which you sent by Mr. Rutt. Immediately I sent off extracts from your communications to His Excellency General Papof, being assured that they would reach the Prince, and perhaps a more exalted personage. The following is a copy of the letter I received from the General:—

“My dear Sir,—It is with peculiar pleasure I have received your very agreeable letter, containing such intelligence of the promotion of the kingdom of Jesus Christ upon earth, as cannot fail to gladden the heart of every believer. Receive my best acknowledgments for your kind attention. You have given likewise a real satisfaction to His Excellency the Prince Galitzin, who received this information with much interest. I pray you have the goodness to communicate to me from time to time such news—relative to what passes in our bad world to re-establish there the kingdom of our Saviour, by what degree the heathen are coming to his saving light, and are given to him in all the ends of the earth. Hoping that you will not forget me in your prayers to our heavenly Father, I remain with the truest Christian love, your sincere friend,
B. PAPOF.”

This was written in English by the General's own hand, and shews you his heart. O that all the Generals in the world were such Christians as this, then they would fight for the Great Captain of salvation.

Accompanying this is a letter which I this day received from Mr. Rahmn. It was written in one of the dearest parts of God's creation; but I was not so struck with the exalted piety which it breathes, and the devotedness to the work which it evinces, that I could not but think that it would do your heart good to read it. Some of Paul's Epistles were written in prison; so was John Bunyan's Pilgrim—and Rahmn's letter was written in a place not far superior; but the unction it contains is worth going to China for, if China would afford it.

On the first Sabbath in May, two persons were admitted as members of our church—the first Sabbath in June one—the first Sabbath in July one. Next Lord's Supper, two will be admitted; and seven more are in a most

delightful way, and will soon unite with us. Perhaps there are others that I know nothing about. The persons who have thus evinced a concern for their precious souls are principally men—some of them with large families.

Mr. Stallybrass sent me a Tract in manuscript last week, which we shall print for them immediately. The Russ which he first composed, and from which the Mongolian is translated, is excellent, as competent judges say. I doubt not that it is a good translation.

The substance of it is—that the knowledge of God and eternal life are attainable only through Christ Jesus.

His Imperial Majesty has lately had an interview with Sultan Categherry; and with all the kindness and affection of a genuine Christian, encouraged him to press on in the ways of the Lord, assuring him of his support and protection, and concluded by saying something like this, “You must expect trials in your work: Every man who opposes errors will have trials; but if you should be so happy as to bring one Tartar to the faith of Christ, you will be well repaid for all your toil.”

Was not this delightful, from an Emperor, and the Emperor of such amazing dominions as Russia? I always feel much pleasure in praying for this good Emperor; he does indeed let his light shine. May the Lord long spare him, for in his days the righteous flourish—and many tribes will call him blessed. Believe, me, Rev. and dear Sir, your grateful and most obedient,

RICHARD KNILL.

SUMMARY.

The *English Hibernian Society* are making strenuous efforts for the diffusion of evangelical light through Ireland. The Rev. Mr. Ivimy of London, in a recent letter to Dr. Staughton of Philadelphia, expresses an earnest wish that opulent Irish settlers in America would form an Auxiliary Society.

The *Sunday School Society for Ireland*, as appears by their last Report, which has lately reached this country, is in a state of great prosperity. One of the salutary regulations made within a short period, is that there shall be a monthly meeting of the teachers in the same neighbourhood, in order “to afford an opportunity of unembarrassed and yet profitable intercourse between the teachers of different schools,

and to encourage one another in the work of teaching."

Mr. McKoy, Baptist Missionary at Fort Wayne, (Indiana,) made a tour in June last into Michigan Territory, where he found the Indians ready to receive him, and anxious to enjoy advantages for intellectual and religious improvement. In the two villages which he visited, containing about 120 souls, he found 11 men and 9 women, who manifested a sincere desire to know the way of truth more perfectly, and to extend the spirit of reformation around them. Most of the inhabitants of the villages have quit the use of whiskey, and abandoned many other bad practices, and seem to be considerably under the salutary influence of Memonime, a preacher of their own. *Bost. Rec.*

The English "Society for the Propagation of the Gospel," has 14 stations in *Newfoundland*, 6 Missionaries, and 11 Schoolmasters. In *Nova-Scotia*, they have 34 stations, 21 Missionaries, 27 Schoolmasters, and 5 Schoolmistresses. In *New-Brunswick*, they have 13 stations, 12 Missionaries, 16 School instructors. In *Cape Breton*, 2 stations, one Missionary, three School instructors. *Prince Edward's Island*, 2 Missionaries. In *Upper Canada*, 17 stations, 17 Missionaries, 1 Schoolmaster and one Catechist. In *Lower Canada*, 15 stations, 15 Missionaries, beside a visiting Missionary. *ib.*

The officers of Columbian College, established in the City of Washington, will it is expected soon commence their course of instruction. Their funds are in a prosperous state; five thousand dollars some time since loaned for the institution, has already been returned.

The Greek Patriarch, Gregory, lately so cruelly murdered at Constantinople, says Mr. Connor, "was indeed a true friend to the Bible Society. I had frequently the privilege of visiting him; and the first question which he generally asked me was,—'What news from the Bible Society?—How does it go on?'"

The Synod of South Carolina and Georgia held their annual meeting at Washington, Geo. Nov. 7. It is composed of five Presbyteries, consisting of about 48 Ministers, having under their care seven or eight Licentiates, and nearly the same number of Candidates. Many congregations are vacant and rarely enjoy the preaching of the word and the ordinances of the gospel.

The Missionary Society connected with this Ecclesiastical body held their meetings during the recess and adjournments of the Synod. It will be recollected by our readers that this Society was formed

about two years ago, and is now exciting considerable public interest. It has already established a mission in the Chickasaw nation, and taken measures to supply several destitute congregations in Georgia and South Carolina with stated preaching. The missionary spirit is increasing and extending throughout the bounds of the Synod, and its happy effects were never more distinct and visible than at the meeting above mentioned. *Bost. Rec.*

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$4,754.23 from Oct. 18th to Nov. 17th inclusive; beside various articles for different missionary establishments.

From the Missionary Herald.

DONATION OF THE BARON DE CAMPAGNE.

In the list of donations our readers will observe the generous sum of *Six Hundred and Sixty-Four Dollars* from the Baron de Campagne, of Basle, Switzerland. Last year the venerable donor remitted *Two Hundred and Twelve Dollars* for the Foreign Mission School, at Cornwall. The donation was duly acknowledged, and various letters and printed documents were transmitted to him, and to his friend the Rev. Mr. Blumhardt. The remittance lately received was not attended by any letter. It is presumed, however, that letters are on their way. The commercial agent at New-York, by whom the payment was made, declined receiving any compensation for his agency.

If every wealthy man felt as the Baron de Campagne does, with respect to the promulgation of the Gospel, how amply would funds be provided for the support of missionaries in every heathen nation, and for the distribution of the Scriptures throughout the world.

What a noble and expansive principle is Christian benevolence. Mountains, continents and oceans are no obstacles to its progress. Wherever an attempt is made to honour Christ by promoting the salvation of men, there it delights to shew itself. With the good of every clime and country it rejoices to co-operate; and thus, while it communicates the greatest blessing to others, it is prepared for the boundless enjoyments of the heavenly state.

Ordinations and Installations.

Oct. 18.—The Rev. JORDON GRAY was ordained, in Bethel Church, Arlington, Vt. to the holy office of Deacon, by Rt. Rev. Bishop Griswold.

Dec. 12.—The Rev. WILLIAM RICHIE was installed pastor of the first church and society in Needham, Mass.

Dec. 18.—The Rev. WILLIAM HARE was ordained to the pastoral charge of

the first congregational church in the city of New York. Sermon by Rev. Henry Ware, D. D.

Dec. 19.—The Rev. JOSEPH B. FELT was ordained pastor of the congregational church in Sharon, Mass.—Sermon by Rev. Brown Emerson of Salem.

View of Public Affairs.

UNITED STATES.

Very little has as yet been done by Congress since the commencement of the session. Of the subjects to be brought before them, one of the most interesting to the reading part of the community, is that of a repeal of the duties upon all imported books. A memorial has been presented to Congress by the University of Virginia, signed by Thomas Jefferson as Rector of the Institution. It is presumed that a similar course will be taken by most of the other Colleges and by the Literary and Scientific Societies existing among us. The present duty upon books, is, it will be recollected, 15 per cent. on their prime cost; and this, by custom-house charges, is raised to 18 per cent.

There is also before Congress, a resolution for occupying Columbia River. It is to be feared that, unless the subject is attended to in season, there will at some future day be difficulty in settling the line between us and Russia in this quarter, as she every where manifests a disposition to appropriate whatever comes within her reach, without a very scrupulous regard to equity.

The resignation of General Jackson, as Governor of the Floridas, has been tendered to the President, and accepted. There is it is said now in circulation at St. Augustine, a petition to Congress praying that the two Floridas may be united under one regularly organized territorial Government, with the rights and privileges enjoyed by the other Territories belonging to the United States.

REPUBLIC OF COLUMBIA.

We are happy to learn that several laws have been enacted in the Congress of this new republic, with reference to the establishment of a perma-

nent system of education. The plan in contemplation is to endow secondary and primary schools, and Colleges, resembling in many particulars those which have long existed in New England.

On the 14th November last the Congress of Columbia passed separate votes of thanks to the Abbe de Pradt, Henry Clay, Col. Duane, James Maryatt, Lord Holland and Sir Robert Wilson.

ENGLAND.

By late arrivals we learn that the manufacturing establishments of Great Britain are reviving. Those who labour are generally employed and on good wages. The carpet manufacturers of Scotland are very busily engaged in consequence of large orders from America.—The king returned from his continental excursion on the 8th November. Although he did not visit Paris, he was met at Calais by the Duke d'Angouleme, and complimented by many expressions of the favour of the French populace.

SUMMARY.

Gen. GABRIEL HOLMES is chosen Governor of North Carolina.

SAMUEL SPRIGG, Esq. is re-elected Governor of Maryland.

WILLIAM FINDLAY, late Governor of Pennsylvania has been appointed to a seat in the Senate of the United States.

COTE-SANS-DESSEIN is fixed upon as the seat of Government of the State of Missouri.

In imitation of several sister states, the Legislature of Pennsylvania have recently agitated the question of a Convention for amending their Constitution.

Legislature of South Carolina.—A bill has been introduced into the Legislature of that state, now in session, to establish an asylum for the reception of lunatics, and a school for instruction of the deaf and dumb within the state. In the House, notice was given that leave would be asked on a certain day to introduce a bill to make the punishment for deliberate murder of any negro, or free person of

colour, death without the benefit of the clergy. *N. Y. Daily Advertiser.*

The citizens of Geneva (N. Y.) are engaged in a project for constructing a lateral canal to connect Seneca Lake with the Great Western Canal.

The Austrian Government are about establishing at Milan a Commission for the purpose of enquiring into the conduct of the Carbonari and other reformers in Italy.

Obituary.

The following sketch of the character of the late Rev. JOHN MARSH, D.D. is from Dr. Chapin's Sermon, delivered at the funeral of the deceased.

"A funeral for the interment of one thus long known and esteemed awakens, of course, in our thoughts the remembrance of the deceased, and invites us to consider the lessons of duty which the mortality of man should induce us to learn. The life of the righteous is an example that we need not fear to review and to imitate. It is a life controlled by the laws of Christ, and is always safe.

That aged and reverend man of God, whose funeral we now attend, was born at Haverhill, in Massachusetts, A.D. 1742, and on the second day of November, O.S. Nearly, therefore, had he completed his seventy-ninth year, when he entered into his rest.

His parentage and family connexions, were respectable. They were remarkable, likewise, for longevity. He was early devoted to mental improvement by literary and scientific pursuits. In 1761, he received the first honours of Harvard College.

In 1765, he received a licence to preach the gospel. He was called, in 1771, to the duties of a tutor in that College, and held the office till 1773.

On the 12th of January, 1774, he was ordained here, a minister of the gospel, and installed in the pastoral charge of the first church and society in this town.

He formed the conjugal relation in December, 1775, by the marriage of ANN GRANT, at East Windsor. Seven children; three sons and four daughters, were given him. One of his sons, the youngest, was removed in childhood; another, the eldest, at the age of twenty-seven. The wife of his youth, the daughters, and one son, survive him, to feel and to mourn their loss.

In 1801, he was elected Fellow of Yale College, which station he filled about nineteen years. In 1808, he received the highest honours of that college, at which he was educated, and which is now constituted a university.

Though not robust in constitution, yet

was he favoured with health as uniform and comfortable as usually falls to the lot of frail man. This was undoubtedly owing, under providence, to habitual temperance, and prudence, on a subject so essential to the comfort of every person, and to the usefulness of a minister. Such precaution and care he considered as indispensable duties, that he might be ever ready to meet the wants and calls of his people.

What he was in the tenderest domestic relations; what as a husband and father; how affectionate and tender, yet firm and judicious in the regulation of his house, I need not tell you.

As a man, his demeanor was characterized by a uniform and dignified urbanity. The propriety of his conversation and address, in every grade of society, evinced a vivid perception of decorum—an acute and quick discernment of what was both instructive and pleasing. In whatever degree this desirable talent may depend on original structure of mind, it never fails, I believe, to be improved by mingling much with those who enjoy means of mental cultivation and intelligence. And to what cause will you assign that equanimity—that calmness and cheerfulness of spirit, associated with the liveliest sensibility, which were so conspicuous in every vicissitude of his life, whether afflictive or joyous? Mental discipline and self-control may have done something, perhaps, in fixing these excellent habits. But, if I do not greatly misjudge, the praise of them is due principally to that "grace of God, which teacheth to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world."

As a brother and father in the ministry, he was eminent for hospitality and candor, united with great tenderness and charity, whenever he spoke concerning the character of others. In council, a pacific disposition appeared in his advice and decisions. He manifested, also, a deep sagacity in discovering the sources and nature of the difficulties presented; and in leading, by sound opinions, to results that proved satisfactory and salutary.

Shall I speak of him as pastor and preacher? With every particular, touching the traits of his character upon these interesting points, you are well acquainted. Your generous affection and kindness through the long period of his ministry, may be taken as sufficient evidence, that you "esteemed him highly in love for his work's sake."

It may be thought needless to say, and yet it is grateful to remember, with what tenderness and vigilance he regarded your welfare; with what joy of heart and thanksgiving to God he beheld the enlargement of this church, in consequence of repeated and very powerful revivals.

I think, too, that your affections will rise in gratitude to the infinite fountain of blessings, as you recollect, with what kindness and affectionate fidelity he attended the sick, guiding their meditations and devotions; with what sympathy of feeling, and fervency of prayer, and strength of faith, he commended the dying to the compassion and grace of an almighty Redeemer. Nor can you soon forget with what effect he administered the only satisfying consolation to mourners, teaching them to "ascribe righteousness unto their Maker," and directing their sorrowful hearts to Him who has said unto his disciples, "peace I leave with you, *my* peace give I unto you."

In literature, science, and theology, his attainments were extensive and high. They must have been the result of study, employed by natural talents of a superior order, and animated, there is good reason to believe, by the love of that religion which he taught in the name of his Lord and Master. The refinement of his literary taste was adapted to that style of composition which expresses truth in the plainest language without vulgarity.

That good sense which is derived from experience and scripture, with correctness of expression and great perspicuity, constituted a prominent feature of his discourses. Hence, as I have thought, arose the remark frequently made by persons of no pretensions to critical skill upon these subjects, that they could always and easily understand him.

Regulated by the taste which he had so judiciously cherished for the communication of light, as far as possible to every mind, he seems not to have been studious of rhetorical ornament in his compositions for popular instruction. The flowers of rhetoric he viewed as mere blossoms, not fruit. For a moment, they may please a vain fancy, but never strengthen the mind with nutritious food; never prepare the heart to feel the evil of sin and its need of salvation.

For the public delivery of divine truth, he was favoured, though not with the greatest strength, yet with uncommon clearness of voice. Persons whose ears

were, in some measure, impaired by infirmity or age, could, therefore, hear him better, and perceive his meaning with greater facility and exactness, than they could distinguish the words and apprehend the sentiments expressed by many others, whose voices had more force, but were less clear, and uttered with an articulation less distinct.

When he found that age, with its inevitable decays, was rendering it difficult for him to perform, to his own satisfaction, the many parochial duties required by a numerous people, he desired and received a colleague, your surviving and highly esteemed pastor.* This greatly alleviated his burden, and unquestionably added much to the comfort of his declining years.

Your kindness to himself and his family he tenderly felt, and often mentioned with gratitude to God and to you.

On the subject of attainments in personal piety, it may be said, that God only has a perfect knowledge of the heart, amidst the darkness and deceptions of the present life. This should caution us to beware of confidence and presumption in the opinions we form, concerning the spiritual state of others, exclusive of those unhappy individuals whose notorious impiety makes us certain that they are yet "dead in trespasses and sins."

Let me add, that I come not here to celebrate the praises of the deceased. His name and his memory have no need of my feeble efforts in their commendation. The decision of his spiritual state is with a righteous Judge. He is gone to a tribunal before which no cloak of hypocrisy can ever be sufficient to conceal the heart. To the same tribunal, brethren, must we soon be called. Let us effectually seek preparation for an acquittal there, through "him that hath loved us, and given himself for us."

But you and I, unless I err greatly, have seen a long and uniform testimony, that the venerable man of whom I speak, did live near to God, and did very steadily enjoy the light of the divine countenance.

His religion bore the stamp of cheerfulness united with humility. It was the sunshine of a day generally clear, but mild in temperature, and rarely overcast with clouds.

I know not whether religion was as much, with him, an every day topic of conversation, as it is with some others. But there appeared to be an habitual and predominating savor of divine things.

His acquaintance with the scriptures has not, I suppose, been often exceeded. His devotional services and sermons were, of course, richly stored with the sure word of God. He used to say, "if we correctly employed the scriptures, in our public la-

* REV. CALLEB J. TENNEY, installed colleague pastor, March 27th, 1816.

hours, we might be certain of having something right."

I have seen him under trials, when I thought I had rarely found equal evidence of divine support. In the retired and free conversation of friendship, he has given such an account of his religious views and experience; of his doctrinal belief; of his evidence for hope; and of his supreme desire to please Christ in the work assigned him; as seemed in a high degree evangelical, as well as instructive.

I do not advert to such facts for the purpose of proving his piety. I have no disposition to imagine that one of his acquaintance has a doubt upon that point. But I mention them, because I trust, that you delight with me to meditate on that state of mind which enables the believer to "rejoice evermore," though passing to glory "through much tribulation."

His support under trials was just now mentioned. One instance, in particular, is recollected as worthy to be noticed here, out of many that might be mentioned. You doubtless remember numbers in which the graces of heavenly piety were manifested, affording that precious consolation which this world has certainly no power to impart.

His eldest son was a youth of the most flattering promise. He was one of those wise children that make a glad father. You who are parents can realize, in some measure, the strength of that hold which he must have had upon parental affection.

I knew him well. During two years and a half, he was my much respected and beloved pupil. But, like us, he was mortal; "neither is there any discharge in that war." He sunk gradually by disease into the arms of death.

On the morning of his decease, I went into the house, not knowing that he was gone. I soon entered the room in which the corpse lay. I stood by it, feeling the necessity of bowing in submission to the sovereignty of God, under a stroke so mysterious.

The father was the other side of the apartment, with his face opposite to the door through which I passed, and did not observe me when I entered. Soon perceiving me, however, he came, and looking at the deceased with a calmness and serenity which seemed to be emanations

of the heavenly and gracious presence, said; "I have cause to bless God. I have not known the time since the childhood of that youth, in which he was not a person of prayer."

The conversation which followed bore strong evidence of proceeding from a mind at peace with God; of a mind that could honestly say, "though he slay me, yet will I trust in him." To me it appeared as if such supports must come from a source far above and beyond what nature and reason, education and refinement can possibly produce.

Many of you know the devout and heavenly state of mind which he manifested during his lucid intervals, whether partial or entire, since the first of those strokes was given that terminated in mortality.

Numerous are the causes which derange the mental faculties, without producing violent distraction. A fever and paralysis are some of these causes. The understanding and power of attention to present objects, lose their wonted energies. Events now taking place are little regarded, and soon cease to be recollected.

At the same time friends are known. The person suffering this affliction, calls them by name, and gives rational answers. But he seems to be lost as to the place in which he is, and the infirmities which lay him low. Present events vanish like dreams of the night.

Persons in this situation are generally observed to talk much, though incoherently. Subjects most familiar to them when in health, still occupy their minds. About these they speak. We now see, without disguise, what their habits of feeling and thought had been. The pious are observed to speak of God and religion. They show that their habits of thinking and affection had been heavenly; and that divine things, the word, and worship, and praise of God had formed the leading employment of their souls.

Such was eminently the fact with this servant of God. The scriptures were much in his mind, and often repeated. Prayer employed his tongue, though frequently in broken accents. But it was not the prayer of terror and alarm. It appeared to be that of confidence in God, and full of hope in Christ."

Answers to Correspondents.

T. T. D.—n's communication is returned to the place directed.

ANONYMOUS is informed that the secret to which he alludes has already been in our possession three or four months; a regard to expediency has prevented its disclosure.

M. S., L. L.; and several communications without signatures, are received.

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[VOL. IV.]

Religious Communications.

For the Christian Spectator.

On the 'First Love' of Christians,
No. I.

IF we would gain some idea of stern reproof and unbending requisition, mingled and tempered with perfect tenderness of affection, we have but to peruse the letters which Christ indicted to the seven churches of Asia. How admirable a specimen of this divine combination, is found in the address to the church of Ephesus. Nothing can be more affecting than the kindness with which Christ pronounces his approbation of all that was good in the feelings, doctrines, labors, and patience of that church;—and nothing more dignified and over-awing than his reproof for their relapse and his call to repentance: *'Nevertheless, I have somewhat against thee, because thou hast left thy first love.'*

This language is addressed to us as truly as to those who dwelt at Ephesus. The countenance which then smiled with the complacency of heaven on all that was commendable among them, now beams alike on all that is good among us. And the same eye that detected their faults, like a flame of fire now penetrates our hearts. Moved, then, at once by the goodness and the severity of our God and Saviour, let us open our hearts to the instruction he has left us on the subject of our first love.

To do this effectually, it may be useful to consider

I. *What is meant by the Christian's first love.* Disciples of the Re-

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deemer; look back to those happy days which immediately succeeded your espousals to Christ. Can you summon a distinct impression of what then passed in your minds? If you can, you have already a clearer view of the meaning of the Christian's first love, than any person who has never had such experience, can gain from the best description.

Still, something more is necessary than barely to advert to early experience. For it is not every feeling that may swell the bosom of the young convert, that is to be taken into the account. There may be an exultation of feeling produced by the novelty of the scene and the hope of gaining future bliss, which is distinct from love to Christ. Indeed, he who embraces the hypocrite's hope, may experience as great exultation of animal feeling as he who is truly united to Christ. It is obvious, too, that what results merely from novelty, in the true convert, cannot continue when the novelty has passed away.

These intimations may lead us to distinguish between what properly belongs to our first love, and ought to remain permanent, and what merely accompanies the scene—is of a doubtful character while it lasts—and must necessarily vanish with the lapse of time.

The following are some of the characteristics that mark the first love of a true convert.

He has *admiring views of Christ*. The clearness of views and degree of admiration, may greatly vary in different persons. But by no new-born

soul is he any longer regarded as an ideal character—or one of jarring attributes—or one with whom we have no concern. On the contrary, he is regarded as standing in a most endearing relation to us—as possessed of the most glorious and harmonious attributes—the chief among ten thousand and altogether lovely. He is admired, adored, and loved in all his offices, as prophet, priest, king, judge, and final rewarder. The new convert is sometimes lost in delightful astonishment while contemplating the perfections of his Saviour;—and scarcely less astonished at himself, that he should never before have had this realizing view of the character so plainly delineated in the scriptures. As he now reads the passages that treat of him, they seem to bring the divine Saviour right before the mind, as a living, present, adorable, and most lovely being. And with this admiring view, the affections go forth with that peculiar glow which is denominated *the Christian's first love*. There is a delight in his conscious presence, often so enrapturing as to kindle the hope that no external circumstances nor selfish object can ever interrupt or destroy it. All creation seems clothed with his presence, and beaming with his glory. It is enough, exclaims the happy soul, that I may be permitted to behold the light of his countenance. It changes earth into heaven. It is too much, for so worthless and guilty a being, to hope thus forever to bask in the bright and healing beams of the sun of righteousness.

In the fervor of first love, there is mingled an *inexpressible gratitude to the divine Saviour*. Christ, with all his majestic and lovely perfections, has freely offered himself to be *ours*; our prophet, our priest, our king, our present joy, our endless bliss. This the soul feels; and that all here enjoyed and all hoped for in heaven, is the purchase of his obedience unto death. Peculiarly is it grateful for converting grace and justifying mercy. Looking back to its recent state of total alienation—its stupid insensi-

bility and mad rebellion, it can no otherwise account for a change that now seems almost incredible in the face of its own consciousness, than by exclaiming, 'even so,' divine Saviour, 'for so it seemeth good in thy sight'—eternity will be short enough to speak forth the gratitude I owe thy grace.

The early feelings of a true convert are also marked by a *delightful submission*. Such a Saviour is worthy of being my king. I am not worthy to be his subject: but if he will deign to call me such, it shall be my felicity to take the station his pleasure may assign. I ask not the privilege to choose my own condition or employment. My most privileged happiness shall be to accomplish his pleasure. No employment can be delightful but that which he shall sanction. Beneath his notice as I am, if he can have any preference what I should do—where or what I should be, no condition can make me happy but that which he shall prefer.

Submission like this, though varying in degree in different persons, is a mark of the love we have described. The soul ceases to insist upon even its own salvation as a *condition of loving Christ*. Not that it ceases to have a preference between heaven and hell. The preference is *tenfold greater* than ever; for by its joyful anticipation, it is now brought to feel something of the worth of heaven. But it has a greater preference for the glory of Christ; and is ready to say, shall not the Judge of all the earth do right? Let him do as seemeth him good.

This love is marked by a *weanedness from the world*. Look back, Christian, to the memorable era in your existence, when your feet were taken from the horrible pit and the miry clay. Was it in the days of mirthful youth? What then, to you, were the pleasures of sin? Did they still charm? The jovial song—the dance—the gay attire—the sprightly jest; did your soul still thrill with anticipated joy from sources like these? No; if truly converted, you were

ready to say, let rivers of waters run down mine eyes, that I ever wasted my time, prostituted my affections, and doted for happiness on such vanities. What are they to the crystal rivers of pleasures of which I now drink.

Or was your conversion at a later period, when immersed in the scenes of an idolatrous world? What then became of idols? Could you still say to gold, thou art my god? Did you still look to any thing this fleeting world can give, as a chief source of delight? No; you had found a pearl of great price; you were unexpectedly enriched by the gift of Christ beyond what earth could make you. Though not disposed to despise the good things he gives as needful to the present state, you could say to them, ye are no longer my God. Earth dwindled to a trifle. Its largest hopes seemed vanity. You received it as a transient scene—a short night's resting place while on your pilgrimage to a better world. Its wealth, its honors, its pomp, became as fleeting shadows that perish in the grasping. You pitied those you saw still engrossed in their pursuit, and felt that your eyes had been opened to discern the delusion, and your heart weaned from sublunary trifles.

This first love to Christ, is marked by an *endearing affection to all who bear his image*. Loving Christ, not merely as the great source of happiness, but because of his perfect excellence, we love all who bear his resemblance. Again we appeal to the experience of the Christian reader. Was it not thus with you when first you saw the Lord? Were you not ready to greet every disciple of Jesus with a cordial welcome? Those whom you might before have hated, did they not become amiable in your view? Those whom you might have despised, did you not respect? Those with whom you scorned or was ashamed to associate, did you not seek as companions? The distinctions of wealth, talent, occupation, fame, whatever sunders wide the classes of the chil-

dren of this world—were not these icy barriers all melted down before the love that glowed in your bosom toward the image of your Saviour wherever you could behold it.

This love is marked by a *fervent desire that others should be converted*. The young convert can hardly abide the thought that any of his acquaintance should remain strangers to the delights and the Saviour he has found. No more can he abide the thought that they should forbear to glorify him. 'Come,' he pleads, 'come, taste and see that the Lord is gracious.' In the fervour of his aspirations, he fancies he can go to them individually, and tell them of joys they can no longer forego, and of a lovely Redeemer whom they can no longer refuse to embrace, and worship, and glorify. He wishes all creation should praise him, and be happy in so divine an employment.

This love is marked by a *surprising pleasure in reading God's word*. It seems a new book. There he beholds, as in a glass, the glory of the Lord. With David he exclaims, 'O, how love I thy law! it is my meditation all the day.' The veil is taken from his heart, the scales have fallen from his eyes; and while reading the sacred word, he seems conversing with his God face to face. The language he understands; the subject he now feels; and faith carries him forward to the complete fulfilment of the promises that meet his heart.

Having thus noticed some of the characteristics of this first love, we will proceed to show;

II. *That there is no necessity of leaving our first love*. This position may be substantiated by the following proofs.

Christ's *language* in the message to the Church at Ephesus, and through them to us, proves it. He brings it as a heavy charge against us, that we should leave our first love. But if it were impracticable to retain it, he would only compassionate our loss, not reprove our guilt. It deserves particular notice, that he does not

speak of our *losing* but *leaving* our first love. We speak of losing it, as though it were a calamity we could not avoid. But he charges us with the crime of wilfully abandoning it.

There is *nothing which properly belongs to the nature* of the true believer's first love that precludes its perpetuity. In explaining its nature, it has been shown that it may have accompaniments which will vanish with the novelty of the scene. But they are no part of the essence of holy affection. Scrutinize its genuine characteristics,—gratitude, submission, weanedness from the world, &c. and see if there be any thing in their nature to preclude perpetuity.

The *object on which this love centres*, is such as to give scope, not only for the continuance, but the increase of its fervours. The character, glory, and work of Christ, afford a subject sufficiently ample and pure. In earthly objects of affection, we may meet disappointment. They may prove less pure than we anticipated. Not so with Christ. They may be shallow, and lose their interest by familiarity. But the object of the Christian's love has new glories to develope which shall attract all heaven with their novelty through eternity. The Christian may therefore find scope for the perpetuity of even that peculiar emotion which thrills the heart at the first discovery of a delightful object. We are, therefore, not straitened in the object of our love.

No more are we *straitened in our natural faculties* for sustaining affection. Some may regard this as a more questionable position. From the general fact of its decline, they may be ready to infer some fatal necessity for it in the imperfection of our faculties. But will they say, that genuine religious feeling has a tendency to cripple the constitution? Must it be relaxed and the soul subside into lukewarmness, in order to the preservation of life, or health, or vigour? Frantic enthusiasm, deprivation of sleep, or over exertion, may palsy the faculties and cripple nature. The

wounded spirit of a convicted and despairing impenitent, may do it. But who can believe that the holy love required by Christ, at once as serene and blissful as it is fervid, should have a tendency to weaken nature and supplant itself. It is the balm, and not the bane of our frail life; and brings strength, instead of destruction, to our faculties: like an angel in heaven, the longer a man has sustained his first love, the more able he is to continue it. For farther confirmation, look at analogous *facts*. The tender parent never finds a necessity of nature for relaxing his affection towards the children whom he has ever held dear as his own life. No such necessity palsies the affection of faithful friends. And the veteran miser, who dies grasping his gold, has never found his faculties for loving the world enfeebled by the intensity with which he tasked them for three score years. In none of these things do we find any defect in our powers. It would be strange if God had capacitated us to love every worldly object with unabating fervour, but had not given us capacity thus to love himself.

There have been *persons and may still be, who seem never to have lost their first love*. St. Paul is an instance; and perhaps all the apostles. The example of Christ, is also in point and must be acknowledged decisive; for his human nature was possessed of only the common faculties of mortals. Instances might be adduced from the annals of the church. And perhaps most of us may be personally acquainted with some bright, living illustrations of the practicability of the thing. And we know it as a fact, that among those who have become lukewarm, some retained their fervour much longer than others; and nothing in their constitution appeared to hinder their uninterrupted possession of it. Their health was not failing—their vivacity diminished—or their power of affection enfeebled.

These considerations demonstrate the possibility of retaining our first

love unabated till death.—Happy will he be who shall make the experiment. E. N.

A SERMON.

Isaiah xlix. 16.—*Behold ! I have graven thee upon the palms of my hands : thy walls are continually before me.*

THE plan of redemption was devised that the mercy of God might be displayed in the salvation of fallen man. In the execution of this plan, a church was established on earth; and since its establishment, the welfare of this church has continued to be the grand end which the Most High has in view in his dealings with mankind. This is emphatically the central point, in which all his dispensations meet; and furnishes a solution to many of the otherwise inexplicable mysteries of his wise providence.—Although often while travelling in the greatness of his wisdom, we are made to feel and acknowledge that his “way is in the sea,” and his “path in the mighty waters;” though the end of his dealings be for a while shrouded in clouds and darkness; we are not long left to be the sport of despondency and unbelief. Light soon dawns upon us: the events themselves are so far advanced as to be capable of explanation; or if these still continue to be inscrutable, God renews his pledges—He reiterates the consoling promises of his faithfulness to the now-disconsolate Zion. No sooner had she breathed forth the desponding exclamation, “the Lord hath forsaken me and my Lord hath forgotten me,” than he expostulates in strains the most melting and affectionate, “Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, *they* may forget, yet will *I* not forget *thee*. Behold! I have graven thee upon the palms of

my hands: thy walls are continually before me:” His concern for his church is so great, that to it the regard of a mother for her infant child,—the tenderest and strongest of all natural affections,—bears but a feeble and inadequate resemblance. Nay, such is his love for her that he has her always in mind. In allusion to a custom, which then prevailed of delineating upon the hand objects wished to be kept constantly in remembrance, he declares that he has delineated her upon the palms of *his* hands and that her walls are continually before him.

Nearly three thousand years have elapsed since God gave this consoling assurance. Now what evidence have we that he still continues to remember his church?

1. In the first place then, we know that God continues to remember his church from the fact that he *preserves* her. Through the long period which has intervened since the institution of the Church, God has given repeated manifestations of his claim to the title of her Preserver. Although he has at different times poured out his wrath upon the unbelieving nations; with her he has gone on in ways of mercy. When the deep and universal depravity of man led him to empty the world of its inhabitants; “Noah found grace in the eyes of the Lord” because he “was a just man and perfect in his generations” and “walked with God.” When the Most High opened the windows of Heaven in wrath, and descending fire wraped in sulphurous flames the cities of the plain; the angels of God were commissioned not only to announce to righteous Lot a way of escape; but also to take him by the hand and to hasten his steps from the devoted spot, lest he too, might by delay be involved in the impending ruin. When entire defeat seemed to be the only portion of the people of God,—beset by impassable mountains on their right hand and on their left, with the sea before them and the host of Egypt behind;

there was to human appearance no way of escape: But the Almighty divided the deep before them, destroying the enemy and perfecting their deliverance from Egyptian servitude. While journeying in the barren deserts of Arabia, he for years supplied all their wants: he rained down manna from Heaven; and by a miracle of his power, abundant streams of water gushed from the flinty rock of Meribah. After their arrival in Canaan when suffering from the incursions of their enemies, he from time to time raised up deliverers to them. During the seventy years of their captivity in a foreign land, when the entire extinction of his people seemed almost unavoidable; God was still their friend. Though now chastening them for their iniquities, he soon returned in mercy and in due season restored them to their own country.

At the crucifixion of our blessed Lord when the host of hell seemed about to triumph over the Lamb of God; the elements themselves sympathising in his sufferings, the earth quaking and the rocks severing in sunder; the Lamp of Heaven, refusing to witness the dread scene, withdrawing its light; the dead, unable to continue their hitherto-quiet sleep, sallying forth from the tombs;—well might the hearts of the bereaved and scattered, defenceless and persecuted disciples now sink within them. There was to human view no source from which they could derive even a single hope of deliverance. But like Abraham; against hope they believed. And on the third day Jesus, having conquered death and hell, returned to his disconsolate flock.

But their trials were not yet ended: For near four hundred years after his ascension to heaven, persecution succeeded persecution: in one reign seventeen thousand were martyred in a single month: Herod, Nero, Domitian and Diocletian would, each in their turn, gladly have exterminated the christian name. But

God preserved his Church: he kept her in the hollow of His hand. And at last, every effort of heathen superstition and Jewish bigotry being defeated, Christianity was permanently established.

In more modern times, while the rest of the world was shrouded in the darkness of irreligion and vice; the holy fire of Heaven was guarded with vestal vigilance by a few peasants in the valley of Piedmont. It was here that Wickliffe, Luther, Calvin, Knox and the whole host of reformers kindled the sacred torches, which have since spread light through the then-benighted regions of the earth. Nearly all those of our race, who for centuries believed the doctrines and practised the precepts of Christianity in their purity, were found in Waldo's little army of martyrs and their successors. In this season of peculiar trial, to profess the unadulterated religion of the cross was to endanger one's life. Even the monarchs of the earth were then awed into silence by papal menaces. Superstition held her gloomy reign. The sacred volume was not then the only rule of faith and practice; but the traditions of men were also to be followed; and that too at the peril of death to the disobedient. The spirit of free inquiry seemed to have fled forever. But blessed be God, she soon returned. The manacles and fetters of superstition were dashed to the earth: the menaces of pope's were disregarded: a band of master-spirits with noble independence asserted the rights of man. Though the still small voice of Christianity was for a time lost in the din of arms;—though the mighty men of the earth seemed to have successfully conspired to exterminate the religion of Jesus; the Lord of Hosts at length appeared in behalf of his church, and raised her above the fear of man, where she still by his power continues.

2. We know that God still remembers his church because he *supports and comforts* her under afflictions.

It seems to be the design of the Almighty that his children shall, so far as is possible, lose nothing even in this life. They are indeed called to greater afflictions ; but they have also corresponding consolations. The Most High in seasons of distress, by the influence of his Spirit upon the heart, increases their faith and confidence in him. They have more exalted conceptions of his character ; they have brighter views of the glorious reward that awaits such as continue faithful to the end : their minds are filled with the importance of eternal things ; and they consequently become more and more convinced of the comparative insignificance of earthly objects.

“I will not leave you comfortless,” said the Saviour ; “I will pray the Father and he shall give you another Comforter that he may abide with you forever.” This comforter came and one of the most important consequences of his mission is the believer’s possession of internal peace—that peace which the world can neither give, nor take away—which pervades the sanctified bosom, though temptations from within and difficulties from without assail it. This spiritual, rational tranquillity of soul—this holy joy—is the legacy, which our divine Redeemer, when leaving this world, bequeathed to his church. And how precious has been the support and consolation derived from this source to those members of his church, who have since by pouring out their blood, evinced their fidelity to the great captain of their salvation. It was because Stephen was filled with the Holy Ghost that he was (while an infuriate band of persecutors were showering stones upon his head) enabled with serene composure to supplicate his ascended Saviour for their forgiveness, saying, “Lord, lay not this sin to their charge.” When commanded to “reproach Christ” and threatened with martyrdom, “Eighty and six years,” replied the venerable Po-

lycarp, supported by the same celestial comforter—“Eighty and six years have I served him and he hath never wronged me, and how can I blaspheme my king, who hath saved me ?” Steeled with the same christian fortitude, Cranmer in defiance of the devouring flames, extended and consumed by piecemeal the hand, with which he had once in writing retracted those sentiments for which he was then about to suffer death.

Time would fail me to enumerate all the instances on record of Christians, to whom God has given extraordinary support when called to pass through scenes of difficulty and distress. Some have been sawn asunder : others have been cast to wild beasts to be torn into pieces : some have expired upon the rack : others upon the block ; and others still have wasted away in prison. All these, now belonging to the triumphant portion of the church and, in heaven resting from their labours, remember with gratitude the consolations they felt from above in their sorest trials.

But why should we search the pages of history ? Are there not many at this day, who have in their own experience abundant evidence of this truth ? Do you not, my Christian brethren, always find in all your temptations something to support you ? In all your distresses and troubles, something to console you—to abate your grief ; some balm to heal the wound ? Can you not in grateful remembrance of the divine goodness, appropriate to yourself the language of the royal Psalmist ? “The Lord is my shepherd : I shall not want. He maketh me to lie down in green pastures ; He leadeth me beside the still waters. He restoreth my soul : He leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death I will fear no evil ; for thou art with me : Thy rod and thy staff, they comfort me.” What abundant

evidence does there then arise from this source that God continues to love and remember his church.

3. And *lastly*; we have additional evidence of this great truth from the fact that the Most High is continually *enlarging* his church. The whole church of God was once composed of a few illiterate unimportant men: Now she embraces within her pale tens of thousands of our race. The potentates of the earth are declaring themselves favourable to Christianity—are opening their treasures and exerting their influence in advancing her interests. The beneficial effects of concert and co-operation, so long known and experienced by other associations, are beginning to be extensively felt by religious institutions. The spirit of the sectarian is swallowed up in that of the Christian. There are now frequent and unreserved communications between the different nations of Christendom on the grand and inspiring subject of the spiritual and eternal well-being of man. The efforts made to tear down the strong holds of ignorance and vice are now more concentrated, more systematic and better directed. They, that go down to the sea are by the grace of God, becoming his servants; and ships are beginning to be exclusively employed in conveying the Gospel of peace and those that preach it, to the ends of the earth. Private munificence is every where founding institutions for rearing up able and faithful ministers of the word. The Angel is even now seen flying “in the midst of Heaven, having the everlasting Gospel to preach to every nation and kindred and tongue and people.” The long dispersed children of the patriarchal friend of God are returning to the fold of the good Shepherd and are reported to be even now in some places in readiness to re-visit their ancient land. Infidelity is hiding her head in shame. The doctrines of the cross now receive the attention, and what is far more the reverence, of mankind. The heaven-born principles

of Christianity now not only direct the concerns of individuals, but are beginning to regulate the intercourse of nations. The kingdom of heaven is suffering violence. All the efforts made are watered by the tears and consecrated by the prayers of the saints. *They* are wrestling with God. The united supplications of Christians of every name are ascending in one vast column, piercing the skies and reaching the throne of grace. The Most High is showering down his spirit from Heaven. Man plants and waters; but he gives the increase. Blessed be his name this is with him a season of mercy. The walls of Zion, builded by the Almighty, are rising before us. The church of the Lord is continually increasing. She is becoming “fair as the moon, clear as the sun, and terrible” to her opposers “as an army with banners.” She shall soon, by the power of God, triumph over all her enemies. The gates of Hell shall not prevail against her. “I,” said Jehovah, “have spoken it; I will also bring it to pass: I have purposed it; I will also do it.” “The kingdoms of this world shall soon become the kingdoms of our Lord and of his anointed, and he shall reign forever and ever, the blessed and only Potentate, King of Kings and Lord of Lords.” How appropriate then, how abundant in truth are the words of our text, coming from the Being who *preserves*, and *supports*, and *comforts*, and *enlarges* the church. And who will at last give her the crown of *victory*, over all her foes: “Behold! I have graven thee upon the palms of my hands: thy walls are continually before me.”

We proceed to remark by way of application of our subject, that if the foregoing exhibition of the love of God to his Church and of his constant remembrance of her interests is correct; we are *encouraged* to be fellow-workers with him. How happy is it for man that God has so constituted the world, that we can become instruments in his hand in ac-

completing even the greatest of the purposes which he has in view in his holy providence. We can thus in many important respects promote the happiness of each other in the future as well as the present world. This is not only our duty, but our highest privilege. What more exalted employment than to conduct our fellow-men to heaven—to persuade them to be reconciled to God through his beloved Son—to be redeemed from sin and endless woe and to become partakers of everlasting life? What reflection, think you, will be more consoling, more cheering and animating in the hour of death than that of having been fellow-workers with God in restoring our self-ruined race to his favour! It was for this that the Holy Spirit descended from the skies. It was for this that the Lord Jesus left a heaven of bliss and on Calvary suffered the pangs of death. It is for this that he incessantly pleads the merits of his blood before his Father's throne. It is this—the glad tidings of the return of the prodigal sons of Adam to their heavenly parent—that tunes the golden harps of the angelic choir. Who would not weep to be excluded from acting a part in the work in which all the inhabitants of heaven rejoice to be concerned? But we are none of us excluded. All are invited, nay commanded to labour in the sacred vineyard. Let us then obey the summons. Let us evince a regard for the church of God, resembling in some good degree that which actuates the Father of our spirits. He has called us into existence—he has given us our faculties—he nourishes and supports us; and shall we stand aside and refuse to lend our feeble aid in executing his purposes? Let us beware lest we be found fighting against God. He has laid the foundations of his Sanctuary and cemented them with the blood of his Son; he has for ages been building her walls and we have the promise of him, that is faithful and true, that the edifice *shall* be completed. Let

not creatures of a day presumptuously imagine that they can successfully oppose the Almighty. "If it be of God"—said even the Pharisaical and unbelieving Gamaliel—"If it be of God; ye cannot overthrow it."—His power cannot be resisted. Inflexible in his character, riding forth in the chariot of his everlasting Gospel, conquering and to conquer, he will crush his enemies into atoms.

Let us now bring the subject nearer to our own consciences. Let each individual make the solemn inquiry whether he belongs to the Church, the regard of God for which we have exhibited to you. I do not ask whether you belong to it by profession merely, but are you really a member of Christ's body? Should an angel from heaven commissioned by Him, who searcheth the heart and trieth the reins, enter the Sanctuary and, passing from seat to seat, set a mark of approbation upon the foreheads of the true disciples of Jesus; would you be of this number? Are the fruits of christianity to be seen in your conduct? Have you, when withdrawn to the closet, invoking the presence of God and sitting in solemn judgment upon your character—have you then any good reason to hope that you are a child of God? Do you shew yourself to be a christian indeed and in sincerity? If so, your name is already written in the Lamb's book of life. You are the subject of those promises, which shall never fail. "I," says God, "will never leave thee, nor forsake thee." Invoke his holy name—implore his guidance; and he will direct you in the land of uprightness; he will guide you in the way of truth; he will give success to all your benevolent efforts. Are you ignorant and in doubt? He will enlighten you and confirm you in your good course. Do the children of darkness reproach and persecute you because you raise your voice for righteousness' sake? Blessed are you for yours "is the kingdom of heaven." Are you called

to peculiar sufferings and distress because of your love to God? How consoling must be the reflection that he witnesses all your trials. The celestial comforter promised to every true disciple, will wipe away all your tears and pour into your bosom the balm of consolation.

But are there not some here having a name to live, who would be passed unnoticed by this heavenly visitor? Whose foreheads would not have the mark of approbation? Some "whited sepulchres filled with dead men's bones and all uncleanness, hypocrisy and iniquity?" By the example you set, by the privileges you abuse, by the false and hollow professions you make, you but increase your condemnation and add new bitterness to the cup of your future misery. You are the enemies within the household, and therefore the more to be feared. How much easier, how much *better* even for your own selves to be in reality, what you now only *profess* to be. The traveller in the crooked and thorny road of falsehood and deceit experiences many difficulties, which the upright man never knows. Constantly distressed by an accusing conscience—harassed by a gloomy foreboding of the consequences of a discovery of your character;—With what peculiar propriety does the word of God compare you to the troubled sea when it cannot rest, whose waters cast up mire and dirt. "There is saith my God, no peace to the wicked."

Finally; our subject speaks to those who neither are, nor profess to be christians—who have as yet no part, nor lot in the benefits to be enjoyed from being united to the church of God. In what language shall I address you? Have not the ambassadors of the Most High, often portrayed to you the enormity of your guilt? Have they not again and again unfolded and carried home to your consciences the greatness of your obligations to God? Have they not already set before you all the motives,

which Heaven, and Hell, and Eternity can furnish? We have one more appeal to make. Let us conduct you to Calvary's awful, yet melting scene. Behold there the Son of God: divested of his glory, now the meek and lowly Jesus;—reproached by a malefactor suspended at his side, yet dispensing blessings upon him;—reviled by those he came to save, yet pleading with his Father for their forgiveness; despised of men; deserted by his disciples; forsaken of God, He pours out his blood upon the accursed tree. And *this*, that *you* might live. What matchless love is here! Can you my fellow-sinner! *Can* you turn away from such a friend? Oh! why will you die? Determine this day I entreat you, whom you will serve. Will you still cleave to the world? or, will you receive this Saviour? In the name of the all-searching God, I call for a reply. The answer of your heart is recorded in Heaven.



For the Christian Spectator.

On the evidence concerning the character of Christ, furnished by the ordinance of the Supper.

THE question respecting the person and office of Christ, which so much engages, at the present time, a large portion of the American churches, connects itself, more or less intimately, with almost every other doctrine of revelation, and with almost every duty of personal religion. We are sometimes enabled the better to understand one part of a system, either of truth or practice, by looking to other parts which are less disputable, and examining their relation to what is less certain. Such an enquiry as to the bearing of one part of a system upon another, is of more obvious utility, because it leads to safer inferences, when that system like the doctrines and duties of our religion, is the work of an unerring mind, and,

therefore consistent in all its parts.—We seem to me, however, to be doing less than we ought, when we only claim for the bible the merit of consistency. There is doubtless in the scheme of doctrine and duty sent to us from heaven, a harmony of parts, a congruity and fitness, an adaptation of one thing to another, which imparts to the whole a beauty and excellence worthy of the wisdom and goodness of its author. This harmony of divine truth with itself, though it must be entire and complete in *fact*, will not be always so in *appearance*; at least to our imperfect and fallible understandings. Moral relations may, perhaps, *all* be to the infinite mind as definite and measurable as those of quantity are to us. But to man, in his present state of being, though many of them may be as perfectly plain even to the careless and prejudiced enquirer as the plainest principles of mathematical science, others must be expected to be less easily ascertained. In a divine communication, teaching us what we ought to believe and what we ought to do as the creatures and subjects of God, it would be strange if we did not find some things taught, of which the consistency is hardly apparent, and some things enjoined, of which the fitness is not clearly seen. Our failure to discover such a consistency or fitness must not, therefore, be considered a sufficient reason either for denying any thing in the scriptures to be a part of revealed truth, or for questioning the wisdom or consistency of their Author. I would not be understood, Sir, to offer these views, as if they were either new or controverted. They are, I believe, among what may be called, the first principles of religious enquiry, and are acquiesced in by nearly all who study the bible. Yet in the application of these principles to the examination of the various contested questions in theology, there is not the same agreement. Some are accused of insisting too much upon bringing the reason of every requirement, and the consistency of every doctrine with others, un-

der the examination and decision of the human understanding. Others, on the contrary, are blamed as neglecting and refusing, in their interpretation of the scriptures, to make that use of their reason which it was designed to serve, when they were communicated to mankind in their present form. And, if we look into the history of religious discussions, we shall find that the advocates of almost every system of theology, have been accused of both these faults in supporting different parts of it. They have been accused of resting their belief of some things too much upon a supposed perception of their reasonableness or necessary dependence on some less disputed position; and of others, on a too rigid interpretation of Revelation, to which it was designed we should apply the good sense we received from the same hand that gave the scriptures. Some wish to apply to one part of the bible the restraining and modifying explanations suggested by their views of what is reasonable and consistent; and others, to another part:—And according as their views of religion are pressed on this part or that, they are led to magnify or disparage the value and necessity of such explanations, and the office of reason in the whole business of religion. In this country, the Unitarians, more than any other class of Christians, are understood to maintain the necessity of employing our reason in forming from the scriptures our religious opinions; at least, they claim for their system of doctrines a superior reasonableness and consistency. They have congratulated themselves on their success in the attempt to form from the volume of revelation, by the aid of their rules of enquiry, a theory and a practical system of religion, so free from even the appearance of inconsistency or extravagance, so rational, harmonious and consistent in all its parts, that infidelity itself is ready to receive the bible. The partiality and fondness with which the advocates of this system regard it, seems, to me at least, to have led them

to overrate its merits in this respect; and their system has many weak points on the side where they deem its strength most perfect. Let me be allowed to mention by way of illustration of my views, a difficulty still adhering to their system;—a difficulty of the very kind from which they are most anxious it should be entirely free. The difficulty of which I speak regards the institution usually called the Lord's Supper. It has often occurred to me, especially at those seasons when my thoughts have been most seriously called to the subject, by the celebration of this ordinance in the church to which I belong, that those who do not believe in the Divinity of Christ, must find it difficult to perceive in this institution so much propriety and fitness, as *they* especially insist upon finding in the doctrines and observances taught in the scriptures. It would seem as if the language of scripture respecting this ordinance must be to *them*, if not altogether improper and inconsistent with their views of what the bible teaches elsewhere, yet exceedingly strange and inexplicable. In this holy ordinance we publicly take bread and wine, and eat and drink them in the most devout and solemn manner. We join with these formal acts the most serious offices of blessing and praise. The bread and wine we are directed by the Saviour himself to regard as the symbols of his body and blood. They represent to us his body, which was broken, and his blood, which was poured out *for us*. He said of both parts of this religious rite, “this do in remembrance of me.” The thoughts and affections of those who perform this duty are directed continually to Christ.—Here now is a formal public act, positively directed to be observed to the end of the world by all the disciples of Christ. It is of the nature of a ceremony. It is one, and it is usually regarded as the most serious one, of the only two ceremonial observances of the Christian church;—a rite, not like baptism, to be attended to once only by each individu-

al, but to be continually repeated in Christian assemblies “to show the Lord's death till he come.” It is obviously designed, by the aid of so many of our senses, those of sight, and taste, and handling, to revive and quicken our religious apprehensions and our pious affections. During that time of “gladness and singleness of heart,” immediately after the great addition made to the church at the first season of Pentecost, after the ascension of Christ, the holy zeal and joy of the Apostles and the other disciples, led them to the very frequent repetition of these solemn offices, in which Christ and the shedding of his blood and the breaking of his body for them, were represented in so lively a manner. Here then, I say, is a most striking and significant act of religious service, and the only one of symbolical import in the whole body of the institutes of our religion, that is directed to be used by us after our introduction into the church,—a rite appointed by, and first used under the direction of our Lord himself, at a period of his life when every circumstance in his situation led his followers to direct their warmest regards to him; a rite, the institution of which was accompanied by that long and most affectionate and interesting discourse, recorded in the fourteenth and the three following chapters of the gospel of John, in which discourse he spoke in the most ample terms of himself, and his power and office, recounted what he had done, and told them what he was about to suffer on their account, and called forth their affection and their sympathy for himself in the most tender and moving language. He instituted this ordinance at such a time and under such circumstances in remembrance of himself. And all his disciples are to observe it in remembrance of him, till he comes again upon the earth. Now all the disciples of Christ sustain, in the more important respects, the *same* relation to him. They were all benefitted alike by his mission and death. They are all alike *obliged* to him. They ought

to observe his institutions alike. We are now to remember Christ and honour him with the same love, and devotion, and trust, to which at that time he led the apostles. And I cannot but think, that so far as my own heart, when I approach the table of the Lord, is filled with the same affections that this discourse was fitted to kindle in theirs, I am accepted and approved by him who first instituted the feast.

If Christ be not God he is a *created being*; and that a *creature* has thus interposed himself between us and God, or, at least, thus joined himself with his sovereign and ours, and thus secures to himself our affections while we attend to this ordinance so peculiar among all the religious observances enjoined upon us, and so singularly fitted to quicken and strengthen our religious views and feelings, is to me very strange and wonderful. It is without example or resemblance in the history of God's dispensations. When he has employed the ministration of angels or of men in his communications to us, they have been most careful to give God all the glory. "Not unto us, O Lord, not unto us, but unto thy name," has been always their language; or if at any time, as in the case of Moses, they have forgotten to do so, they have been punished with awful severity. And of all the *saviours* whom he gave his ancient people, (Neh. ix, 27,) no one dared to establish any memorial of himself in connexion with the religious services appointed by heaven. Nor am I able to discover with what propriety, if he be a created being, Christ has taken to himself such a place as he holds in the ordinance we call *his*, naming it the *Lord's Supper*. That regard which he claims to himself, I have not chosen to speak of under the name of *worship*; because it is possible to raise a question about the nature, the kinds, or the proper objects of religious worship. I have chosen to *describe*, as I was able, rather than *name*, the views and affections with which I conceive the Apostles first

received from the hands of the Lord himself, and afterwards themselves delivered to others, in this holy and religious manner, the bread and the wine. Nor when, in the anticipation of an opportunity to receive with my christian brethren these representatives of his body and blood, I sit down to turn over the pages in which its first institution and subsequent celebration are mentioned, am I able to read them and attempt to give the Saviour the place in my heart which he seems to me to claim, without being conscious in myself that I pay to him a devotion, an obedience, a love, which ought not to be bestowed on a creature, and which, as it seems to me, God has reserved exclusively to himself. I have said that Christ has *secured* to himself our affections while we attend to this ordinance; for it seems to me impossible after reading the New Testament to observe this ordinance without having the affections fixed on Christ. On him our hearts are fastened in admiration, gratitude and love, if we receive at all the impressions which the nature of the rite and the account of its institution are fitted to produce. Now, I repeat it, if Christ be not God, it cannot but seem strange that he should hold such a place in such an institution. Here is an incongruity; something for which it seems to me no adequate reason can be assigned. There is no discoverable propriety in this ordinance. It is well suited indeed to remind us of the death of Christ;—but to preserve the remembrance of that event by such means, and with such views, seems to me to be not only without any apparent and sufficient reason, but quite improper and injurious in its tendency, if the character of Christ, and the design of his sufferings be only such as Unitarians suppose them to be. Here is something more unaccountable, more beyond the discoveries of our reason, not to say contradictory to them, than almost any thing to which Unitarians object in the religious system of the orthodox. With their views of Christ

and his offices, I should find it impossible to perceive any propriety in this institution, or observe it with any comfort or satisfaction.

Nor is the Unitarian relieved from the difficulty I speak of, by saying that he regards Christ only as the messenger of God, and so, while he celebrates this ordinance in remembrance of him, withholds from the Saviour all other regards than what may properly be paid to a creature: for I am not attempting to prove the Divinity of Christ, though an argument for it might be found here. But if Christ be only a created being, and if in celebrating this ordinance in remembrance of him, we are to honour him with only such feelings of love and gratitude as may properly be exercised toward a creature, where is the propriety of such an institution for such a purpose? Who can believe that God has caused the most striking and impressive rite among all the institutions of the true religion, to be appointed with an injunction of perpetual celebration to the end of time, to secure from the children of men a proper remembrance of a created being, a mere fellow-servant with them, and a subject of the same Creator? The ancient heathen paid divine honours to distinguished men after their death, to departed princes, warriors, and benefactors. Various rites and ceremonies were instituted, and observed through long periods to perpetuate and honour their memories. And it is true also of those ancient pagans, that at least many of them, acknowledged the supremacy of one God while they paid religious worship to a multitude of inferior deities and deified men. But the true God has often declared his disapprobation of all religious honours paid to inferior beings.

The progress of Unitarianism itself seems to show that its patrons have not entirely succeeded in the attempt to form from the Scriptures, a scheme of doctrine and duty containing nothing which appears to them unaccountable or unreasonable. The

earlier Unitarians, while they denied the proper Divinity of Christ, allowed that the Scriptures require us to pay him religious worship. They *thought* they found a contradiction to reason in the doctrine of Christ's Divinity; and as they could not deny that the Scriptures require us to worship Christ, they were guilty of the *real* absurdity and unreasonableness of paying religious honours to one, who in their scheme of religion, was not truly God. The greater part of modern Unitarians, while they believe with their earlier brethren that the doctrine of Christ's proper Divinity is contrary to reason, have come to perceive also that if he is not God, it is improper and unreasonable to honour him as God, and are compelled along with many other unreasonable suppositions, and in despite of what seem, to be the plainest dictates of reason and propriety, to believe that such an institution as the Lord's Supper, and such an observance of it as the Scriptures lead us to, is a *reasonable* and *proper* means of preserving in the church of God the remembrance of a created being.—The unreasonableness and impropriety of it, however, appear so great and so obvious, that it will probably not be long the resting place of those who deny the Saviour's right to the highest honours. When they shall have held this opinion, which they have in a sense been compelled to adopt, long enough to discover its character and consequences, they will probably abandon it for some other view of the subject equally unreasonable and indefensible. In these remarks it has not been so much my design to maintain that our reason should be employed either more or less than it is, in the study and interpretation of the Scriptures. But they seem to me to prove that in regard to the subject under consideration, the Unitarian has not shown himself more reasonable than the Trinitarian, and that he is as truly open, as his antagonist, to the charge of believing in unreasonable and mysterious doctrines.

And, if it were expedient to conduct the controversy in such a manner, it might appear that his system has no advantage over the orthodox opinion, and is even inferior to it in the very point of excellence for which it is most commended by its friends.

E. K.

For the Christian Spectator.

SIR,

Most clergymen are aware of the difficulty of exciting in the minds of their hearers any proper sense of the value of the common mercies of God's providence, and of our obligations to Him on this account. The number and constancy of such blessings, and their conformity to stated laws, hide the hand of the great Benefactor. The following happy allusion to the subject is from a sermon I was permitted to hear on our late anniversary Thanksgiving. I was so pleased with the passage that I requested it for publication in the Christian Spectator.

Yours, &c.

L. L.

Were I to speak of temporal mercies which have been showered upon us; 'they are more in number than that we can reckon them up; how great is the sum of them. They are new every morning' and every moment.

But some of the richest of them are often overlooked, and perhaps entirely forgotten, merely from the fact that they are so common.—Such are the pleasures derived from the organs of sense. The eye is the inlet of a thousand delightful objects. Deprived of this little organ, we should never again behold the countenance of a friend, or the beauties of creation around us. Never more should we behold the light of the sun, or read God's message of mercy to man. "Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun." The ear too, is the inlet of mercies innumerable.

How many agreeable sounds of music—what delightful and easy intercourse of friendship had otherwise never been known. But for this organ, the welcome accents of salvation could never have been heard flowing from the lips of the messenger of mercy.

This morning we have already experienced mercies almost without number. These active limbs of ours, refreshed and invigorated, have been busily employed in administering to our comfort. How many useful and agreeable movements have they already performed? With ease have we been conducted hither and seated in the temple of God this morning. Had we been blind from our birth, what gratitude and thanksgiving had been due to the Author of the stupendous miracle which had given sight to all in this house this morning!—What cause for gratitude and thanksgiving to the Author of the miracle which had this morning for the first time, loosed the tongue of the dumb, or unstopped the ears of the deaf! With what interest do we read the history of the man whose withered limbs had never conducted him to the house of God? *He was carried and laid daily at the gate of the temple, to ask alms of them that entered into the temple.* With eager look, the helpless cripple gazes on the multitude, whose active limbs had saved them from begging their bread, and were conducting them to the temple of God. *And Peter, in the name of Jesus took him by the right hand, and lifted him up; and immediately his feet and ancle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.* The whole congregation were filled with wonder and amazement at that which had happened unto him. With what tears of joy—with what emotions of gratitude and thanksgiving did he fly to the instruments of this miracle of mercy, and hold them fast in the embraces of his arms, even in the temple

of God. *And as the lame man which was healed, held Peter and John, all the people ran together into Solomon's porch, greatly wondering.*

My hearers, all these wonders of mercy have been enjoyed by us this morning. If the blind, and the deaf, and the dumb, and the lame when restored, had cause of gratitude and thanksgiving,—what are *our* obligations to God this morning? To us, the

use of our limbs and the gift of speech the eye that sees and the ear that hears, are *common* blessings; they are mercies which we have always possessed, and our enjoyment of them has never for a moment been interrupted. Bless the Lord, O, our souls, and all that is within us, bless the Lord, for he is good, and doeth good continually.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

THE following account of Gibraltar I wrote while there a few months since. If you think it will be interesting to your readers, it is at your disposal. I ought in justice to myself to observe, that I have not been able to light upon any printed documents with which I could compare the statements made in this communication; they are derived from my own observation and from the information of gentlemen residing in the place. Though I cannot therefore vouch for their entire accuracy in some minute particulars, I believe they will be found to be substantially correct. Yours, &c. I. C.

The Rock of Gibraltar is situated within the Straits of the same name, and at the upper extremity of the narrowest part of them. It is surrounded by water, excepting a small part of the north side, where it is united to Spain by a narrow strip of low sandy land, called the "Neutral Ground." The whole extent from the north to the south point facing the Straits, is two miles; from east to west it is one mile. The north and east sides are almost perpendicular precipices through their whole extent; while the south side descends gradually from the summit to the water. The same is the case with the west side,

towards the north end of which lies the Town, or as it is there always called, the Garrison of Gibraltar, fronting the Bay of the same name.—The longitudinal summit of the Rock presents to the beholder three points of great elevation, the highest one being near fifteen hundred feet; while the intervening parts are considerably lower, and irregularly scooped out. The north point of elevation is called the *North Pinnacle*, beneath which is the seat of the principal excavations; the middle one is the *Signal Station*; the remaining elevated point is known by the name of the *Watch Tower* or *O'Harra's Folly*.

Much as I had heard of the extent and strength of the fortifications at Gibraltar, they far surpassed my expectations and I despair of giving any description which shall convey a just idea of them to others. I will however, sketch the course we took in visiting them. At the Moorish Castle—a remnant of other days—which stands in the wall of the town, we entered *Willys* and *Windsor Galleries*. These galleries are excavations *entirely within* the Rock, and form a continued subterraneous passage of almost two thousand feet in length, about twelve feet in height and the same in width. This passage gradually ascending pursues a zigzag course corresponding with the external form of the rock at a dis-

tance of a few feet from the outside which is on the left as you go up. At short intervals there are port-holes or embrasures, which furnish a dim light to this gloomy passage. In each of the embrasures there are pieces of ordnance, mounted and completely ready for use.

Near the upper end of Windsor Gallery is *Lord Cornwallis' Hall*, to which you descend by a flight of stone stairs of fifty-six steps. In this spacious apartment, are three embrasures, supplied with sixty-eight pounders.

Still further along is *St. George's Hall*—the most wonderful of the excavations, and the most interesting object of the kind, belonging to this place. It is an immense room of about forty-five by fifty feet in area, and full twenty feet in height. In it are six embrasures, and as many pieces of ordnance, bearing upon every part of the Neutral Ground, and one of them pointing almost perpendicularly down upon it. Adjacent to the hall is a fine roomy magazine, well secured, and properly furnished for a time of need. In the roof of the hall is a shaft communicating with the top, for the purpose of letting off the smoke from below. The part of the Rock which contains this greatest of the excavations and is in truth so hollowed out as to be little more than a shell,—when viewed from without,—seems to be an immense cylindrical fragment with a conical cap, almost dissevered from the perpendicular side of the main body, and adhering to it with barely sufficient strength to keep it from falling. From St. George's Hall we ascended by another circular flight of stone stairs to the *Look-out*—a terrace of a few feet in diameter, on the *out side* of the Rock and at the top of the cylindrical fragment. This is a spot in which we did not care to continue longer than was necessary to satisfy curiosity, for beneath us was a frightful precipice of almost a thousand feet, and above us at nearly the same distance was a towering ledge

of rocks that threatened every moment to overwhelm us. Returning to St. George's Hall, we retraced our steps through the main passage, till we came to a particular gateway; there bidding adieu to the excavations, we soon reached the open air.

In every part of these excavations, you pass large piles of cannon balls. I was told that in the whole there are deposited here two hundred and seventy thousand, thirty-two pound shot; the carrying of each one of which up the rock was a day's work for a soldier.

It should be observed that most of these excavations are of late origin, having been made since the commencement of the reign of George III.—some bearing date 1783, '89, &c.

In addition to the excavations, the Garrison itself is walled, and at the distance of every few paces cannon are planted upon the walls. The amount of ordnance is now more than six hundred pieces, and in times of war there are thirteen hundred, varying in size from eighteen to sixty-eight pounders. The number of the military is now three thousand; in times of war it has been ten thousand. The fortifications on the side of the Garrison next to the water are immensely strong, and bid defiance to attack. Here are walls within walls—cannon so placed as to cut down an assailant at every point of approach—double and treble out-works—moats, pallisadoes, draw-bridges, portcullises, trenches, sally-ports, ramparts, bastions, and almost every thing else that can give defence. The place is now absolutely impregnable to any military force, and can be reduced only by treachery or starvation. It is said that the engineers of the late Emperor of France were for some time exploring the premises; and the more they examined them, the more they were convinced of the expediency of not attempting to take the place by force. The prospect of starving out the garrison was also a pretty forlorn one, since it has always within it military stores and

provisions amply sufficient for all the wants of half a year.

But to return to our excursion. From the excavations, we proceeded, on the outside of the Rock, to the middle point—the *Signal Station*. From this place, as the name implies, signals are given on the approach of vessels; and here also the morning and evening guns are fired. In this airy region is a small house for the accommodation of the family of the corporal of the station, and his guard of four men. This is the only part of the summit of the whole rock, which is inhabited. Here we enjoyed a delightful and extensive view of the surrounding scenery. To the East, the Mediterranean, commencing directly beneath, spread before us as far as the eye could reach.—Toward the South and beyond the Straits, the coast of Africa stretched along the horizon.—On the South-West, the view extended down the straits nearly to the Atlantic.—To the West, almost under us and near the foot of the Rock, was the Garrison itself, appearing from this spot, better than from any other. The Bay also, with its shipping, looked beautifully,—the largest vessels diminishing to the dimensions of petty boats; and on the side of the bay opposite to the Garrison was Algeiras with its white houses and green plats.

We now proceeded towards the southern extremity of the Rock, to the third point of elevation, called *St. George's Tower*, or more frequently, *O'Harra's Folly*. This last name originated from the following circumstance. While General O'Harra was Lieutenant Governor of the Garrison, he conceived it possible to telegraph from this point to Cadiz; while every body else was convinced that it was entirely impracticable. But relying upon his own opinion, he erected the Watch Tower, whose remains are yet standing, and endeavoured to descry Cadiz. But the intervening mountains were found to be so high, that it was impossible to overlook them. Shortly after its e-

rection, the tower was struck by lightning and a sentinel killed on the spot; and here the project ended.

Below O'Harra's Folly and a little to the North of it as we descended to the Garrison we came to *St. Michael's Cave*—a curious and interesting spot. After entering it by a small orifice of a few feet in diameter, we were ushered into an immense subterraneous room, of as much as one hundred feet by seventy in area, and more than sixty in height. In the middle is a gigantic column of several feet in diameter, and around the room are several others of equal dimensions—all evidently stalactites and formed gradually, by accretion, from the lime water constantly oozing through the rocky roof and dropping down from it. In some places around the edge of the room, the stone is formed into something like basins, which are filled with very palatable and pure water. From this room you can penetrate a great distance, by a passage, now very narrow, and now swelling into large apartments. The end of it has not I am told ever been reached. In consequence of the abundance of monkies found on this part of the rock, some of the more credulous have been led to believe that there is a communication under water between the cave and *Apes' Hill* in Africa, and that monkies sometimes pass and re-pass in this way.

Every thing in Gibraltar is calculated to keep you constantly in mind of the fact that you are in a Garrison and of course subject to military law in all its rigour. Whichsoever way you turn your eye, it is met by companies of soldiers marching, or by guards going the rounds. You can scarcely walk ten rods without seeing soldiers doing obeisance to their officers, who are strolling around with all the pomp and parade of military life. All public movements have a direct tendency to awe visitors, and especially their neighbours the Spaniards, and the lower class of people who constitute the labourers and porters of the place. A stranger cannot

enter the Garrison without a permit from the officers. Daily the *Tattoo* and Reveillé are sounded. On the firing of the sunset gun the gates are closed ; and you are not permitted to pass out or in, till the same signal is repeated in the morning, when the gates are again thrown open. Every evening too, a skilful band of musicians assemble on the *King's Bastion*, where while witnessing the review of troops, you are entertained by the most inspiring and martial airs.

The soldiers of the Garrison are under the finest discipline. They are usually good looking men—well and neatly dressed,—and their arms and accoutrements are apparently in the best order. I was particularly struck with the fact that their countenances usually bore decisive marks of temperate and regular habits, and of fine health. Indeed the danger of their becoming intemperate is taken away by the condition on which every retailer of liquors obtains his licence, namely, that he will not deal out ardent spirits to any of the common soldiery. Many of the soldiers are Irish and Scotch ; and some of the officers furnish very favourable specimens of their respective countries, as well as of military life.

The liberty of the press is here much restricted. The editor of the "*Gibraltar Chronicle*"—a weekly newspaper, and the only one published in the place,—selects and puts in type about three times the quantity of matter necessary for the paper. The first *proof* of this he sends to the Lt. Governor, who by his Civil Secretary declares what part he is willing to have published ; and from this the editor makes out his paper. No anti-ministerial selections from the English papers are ever allowed ; and nothing at which the Spaniards or the inhabitants of Barbary can take umbrage. The Lt. Governor assigns as his reason, in the first case, that a Garrison has nothing to do with politics : and in the second, that by offending his neighbours, the supplies for the market of the garrison

might be materially injured and perhaps entirely cut off.

The expence of living in Gibraltar is enormous. It is universally admitted that it exceeds in this particular any place of its size in Europe. The reason of it is explained by a recurrence to the fact that all their provisions come from abroad,—their butter from Ireland—their cheese from Holland—their potatoes from the Isle of Jersey—their flour mostly from America—their meat from Spain—their vegetables from Barbary, &c.—Rents are very high, in as much as the ground for building is, from the situation of the place, limited. In an ordinary Hotel one is obliged to pay for the bed alone, and that none of the best, at the rate of seventy-five cents the night, and for every thing else in the same ratio.

In a commercial point of view, Gibraltar is of the very first importance. It is the key to the Mediterranean, and of course will always command the trade of the parts of Europe, Asia, and Africa, that lie on its shores. It has also decisive advantages for an extensive intercourse with Spain, particularly with the southern and eastern parts of the peninsula. At this very time immense quantities of goods are smuggled into that country from the Garrison. This business furnishes regular employ to a large number of small vessels, many of which are always to be seen lying in the Bay—prepared to sail, row, or fight, as occasion may require. Gibraltar derives additional importance from its being a convenient stopping place for Indiamen : they often run in, to get specie for China, to exchange their cargoes, or to replenish their stores.

The principal street, in which much of the business is done, is *Water Port* or *Main Street*. This with two other streets runs along the side of the Rock from North to South ; and these are crossed by a number of smaller lateral ones. The houses are nearly all stone plastered over and painted yellow, slate or choco-

late colour. The streets are remarkably clean being swept every morning by the soldiers, and the refuse carried out to the Neutral Ground, where it is burnt.

There are here no docks or wharfs extending out to such a depth of water, that the shipping can lie in safety along side of them. But all vessels are obliged to anchor out in the Bay. Here they are usually without danger from any other wind, than the South West. A gale from this quarter often produces a very heavy sea, and vessels are driven ashore on the Neutral Ground, and sometimes greatly injured. To avoid being damaged, they are not unfrequently obliged to slip their cables and put to sea.

All the cargoes of vessels are landed on a small spot of only a few hundred feet in area, called the *Old Mole*; from this place also, every thing is taken which is put on board the ships lying in the Bay. Hence it is, as you may well suppose, a place of much bustle. To say nothing of mules and carts, here are boatmen, merchants, porters, supercargoes, and sailors of every nation jostling and tumbling around in direful confusion; each with all his might, Babel-like, jabbering away in his own language.

Vessels are often detained here a long time, both when going out and up the Straits. This is owing to the fact, that the wind, drawing through the straits with great force, is always *directly* up or down, that is, directly East or West. When the wind is from the east and very moderate, vessels can generally, though with difficulty, come in the straits,—since they have always a strong current in their favour. But when the wind is from the west and at all fresh; it is next to impossible for vessels, being any where between Cape De Gatte and Cape Spartel, to get out to the main Ocean, since the wind and current are then both dead ahead. An instance occurred just before I was at Gibraltar, of several vessels being on this account detained there, more

than a month, and in consequence of it whole cargoes of fruit were lost.

While Gibraltar possesses so much that is interesting to the soldier and merchant; it has also something to allure the man of letters. Although there is not a book-store in the place, and nothing that looks like it, excepting one or two small stationer's shops; yet, this defect is to a great extent, remedied by two excellent public libraries. One of these, the 'Garrison Library,'—is supported by the officers, and is appropriated exclusively to their use and that of their families. The other, the 'Commercial Library'—is deposited in the upper part of the Royal Exchange—a large commodious building. In one room is a regular file of English papers of both political parties, with every convenience to invite one to pass a leisure hour; in an adjacent room is the Library itself, put up and arranged in the best manner. The rooms are constantly open from eight o'clock in the morning till eight in the evening every day, and furnished with fire and lights when necessary. To these strangers have access at all times, on being introduced by some proprietor. The Library consists of three or four thousand volumes—most of them fine editions of valuable books and well bound. A committee of twelve meet monthly for the purpose of selecting books to be added to the Library. In the mean time there is always a blank book lying on one of the tables in the Library, where any proprietor can enter such books as he would like to have added. When the Committee meet, they look over the list and write 'approved' opposite to such volumes there mentioned, as they conclude to admit, and send out for them to England by the earliest opportunity.

Although most of the inhabitants of Gibraltar come there solely for emolument, and intend to leave it as soon as this object is accomplished; some efforts are however, made for the establishment of schools and churches. The schools for children

under ten years are very good, though attended with considerable expense. When children are advanced beyond this age; if their parents can afford it, they are sent to England to complete their education.

So few of the inhabitants are natives of the place that those who are born in it, are, by way of reproach, proverbially called "Rock Scorpions."

In the place, there are several synagogues, two cathedrals, a Methodist chapel, and an Episcopal chapel belonging to the military. There was, in circulation when I was there, a subscription for a large Episcopal chapel for the civilians, which it was expected would soon be erected. At that time there was however very little of what protestants would term a proper observance of the sabbath. Sunday, here as elsewhere in Europe, (and sometimes, to our shame be it said, even in America) is the great day for military parades and reviews,—a source of melancholy reflection to a religious mind.

The Duke of Kent was the Governor of Gibraltar till his decease. He was succeeded by the Earl of Chatham, eldest son to the distinguished Earl of Chatham and brother to the celebrated Prime Minister, William Pitt. The present Lieut. Governor is St. George Don, who resides in the Garrison and upon whom devolves the actual duties of government. The population of the place is transient and constantly fluctuating. The number of the inhabitants is now, about 13,000, including the military; at one time of great business, there were 25,000. They are from various nations. The first thing that strikes the eye of a stranger is their variegated character. At almost any time, by stepping into the street and standing a few minutes, you will see Greeks, Turks, Jews, Moors, Algerines, Italians, Genoese, Americans, Frenchmen, Spaniards, and Englishmen, each in their own costume, speaking their own language, and exhibiting their national peculiarities. Brydone calls Malta an 'epitome of

Europe;' but Gibraltar is not only an epitome of Europe, but also of Asia, Africa and America. There are about seven hundred Jews in the city. Of the civilians, there are as many Genoese, as of any other nation: the majority of the labourers is said to be composed of them. They seem to be, as a fellow-traveller observed, 'The yankees of the Mediterranean.'

Between the Garrison and the little settlement on the south-west part of the rock, and upon the same declivity that extends along the whole length of it, is the *Alameda*, a delightful spot. It covers several acres of ground. Formerly it lay unfenced, and was used as a burial place.—Three or four years since, sufficient money was raised by subscription, to convert it into an elegant pleasure ground. One part of it is intended as a place of parade, and is now fitting up for the purpose. The remainder of it is covered with green, and intersected by a number of serpentine walks, the edges of which are furnished with seats of white marble, and are planted with shrubbery, geraniums, prickly pears, orange, lemon, balm of Gilead, and fig-trees. On elevated and suitable spots are two handsome circular pavilions, enclosed by reticulated wood work so well covered with vines as to exclude the sun. They are provided with seats, and furnished a welcome retreat from the heat without. Upon a terrace not far from one of these pavilions, is a colossal *Statue of General Elliot* in martial array, and holding in his right hand the key of the Garrison, in commemoration of the result of the siege of the place while it was under his command. In the rear of the statue on one side, is a cannon and a pile of shot; on the other, is a mortar mounted. This terrace is encompassed by nine stone pillars, covered with greens.—At a short distance is a large *statue of Neptune in the act of stabbing a dolphin with his trident*. This statue was the figure head of the famous Span-

ish vessel (*Santissima Trinidad*) taken by Lord Nelson at the battle of Trafalgar.—Further still to the south on a column of considerable height (standing upon a pedestal,) is a marble *Bust of Wellington*. On the column is a brass breastplate; suspended by a leathern belt, upon which are recounted the exploits of the hero.

The weather at Gibraltar is temperate, both in winter and summer. The thermometer ranges from 53° to 86°; these have been the greatest extremes within the last fourteen years. This we learnt from inspecting a meteorological table in the Commercial Library.

While at Gibraltar, Mr. D.— and myself made a little excursion into Andalusia, the Southern province of Spain. In passing the lines we had considerable difficulty in getting a passport, attended with not a little amusement. The Spaniards are always very apprehensive lest they should become infected with contagion. Accordingly my friend and myself were in due form *smoked* for the plague. After that, we were permitted to pass on without molestation. On the way to *San Roqué* are three monuments overhung by crosses, denoting that persons have been murdered there, and inviting the passing traveller to pray for them. The road to San Roqué is now becoming very fine through the instrumentality of General Don, who has caused it to be thus perfected by sending the soldiers of the Garrison to labour on it. The view of San Roqué and the surrounding country from Gibraltar was delightful; but when we entered the town, we were surprised to find the streets possessed of so little neatness. The same is said to be the case with most Spanish towns. Their beauty when viewed at a distance is to a great extent owing to the pleasing contrast between the uniform whiteness of the houses and the rich verdure of the surrounding country. A visit to San Roqué is much relished by the inhabitants of the Garrison, because there is no other place, to

which they *can* go. Consequently at all times of day, the road is thronged by parties of pleasure in carriages and on ponies, as well as by market-ers with their mules and donkies. In San Roqué one has characteristic specimens of the Spanish manners, dress, gait and mode of life. We could not but smile when we recognized in the basins of the barbers (who, by the way, draw teeth and bleed, as well as shave,) what we at once pronounced to be exact fact-similes of “Membrino’s helmet.” It is said that further in the interior of Spain, there are still many things, precisely such as the author of *Don Quixote* describes them to have been in his day. The Spanish Inns are better than I expected to find them; yet I cannot say they are conspicuous for their neatness. The stable is usually on the lower floor, sometimes directly under the dining room.

While at San Roqué, we visited the Spanish Church, a very spacious edifice, furnished in the true Catholic style, containing many splendid ornaments, with large images of the saints, and of our Saviour under the different circumstances of his mediation.

To the Editor of the Christian Spectator.

SIR,

It is to be lamented, that, notwithstanding the improvements which have lately been introduced into our country, the method of liberal education is still so defective. The reading of the classics, in our schools and colleges, is too often confined to a bare interpretation of the *words* of the author. The student opens his dictionary and learns the meaning of the sublimest passages in broken pieces. Very little is done towards making him understand the beauties of the book he reads. He goes, as our great Dramatist expresses it, *to a feast of languages and steals all the scraps*. Such a method of instruc-

tion is very unhappy. It not only destroys taste, and renders the walks of literature barren and tedious; but it unfits the mind for a better interpretation of the word of God.

Every author, whether he be a poet or an orator, whether he be ancient or modern, has figures of speech, delicacies of allusion, and arts of language peculiar to his age and nation, and likewise peculiar to himself. It is impossible to understand him and still more impossible to relish his beauties, without knowing that circle of relative ideas from which every page of his productions borrows light. Fully to understand one author, also helps us to understand another: the poet illustrates the historian; the historian the poet. To clear our path, as we go, from the brambles and briers which obstruct, renders the whole journey more rapid and delightful.

There is a mode of recitation, which, it is much to be desired that the instructors in our public seminaries would adopt. They should initiate their pupils into the whole science of appreciating the excellence, and understanding the character of the ancient authors. As example is a better method of conveying our ideas than precept, I beg leave to offer the following *Rhetorical Praxis on the first Eclogue of Virgil*; not to apply the rules of grammar, but to show the manner in which this beautiful writer decorates his sentiments with the richest ornaments of language; and to prove, in some humble degree, how much must be explained before such an author is perfectly understood. If this specimen meets your approbation, I will send another in which the same rules of interpretation shall be applied to one of the Psalms of David.

Yours, ORBILIUS.

If we may believe the traditions of antiquity, this eclogue was written on an occasion in which Virgil was deeply interested. His country was then in a peculiar state. The faction

of Octavius and Antony had just triumphed over the friends of liberty—the followers of Brutus and Cassius. The soldiers of demagogues fight only for spoil; and it was necessary therefore that Octavius should reward his soldiers. In a manner very cruel but not uncommon in those turbulent times, he deprives the old inhabitants of their estates and divides them among his own partisans. One of these sufferers was Virgil; but through the intercession of Mæcenas, it seems, he recovered his possessions; and to commemorate that act of generosity he wrote this immortal song.

This eclogue is the most original of Virgil's, and by far the best. It might be adduced as a proof of what the late Dr. Dwight used often to observe, that even in the lightest effusions, if we would excel, we should always have some subject. The richest dress is not beautiful, unless there be a body to wear it. There is more of a purpose, more of a theme to this pastoral, than to any other which Virgil has written. In the others we have melodious lines and brilliant ornaments; in this we find fiction inspirited and made eloquent by the sincerity of truth.

The poem opens with a contrast between the situation of another Mantuan, and Virgil who had by special favours been restored to his possessions. Poets and painters delight in contrast; and no contrast can be more affecting than that, by which peace and security and home are opposed to turbulence, and danger and exile. They are represented as shepherds, not only because that character is suitable to men in rural life, but because the imagination has always been soothed with crooks and pipes, and streams and breezes. By being dramatic, the picture is more vivid and affecting.

Tityre, tu patulæ recubans sub tegmine fagi
Sylvestrem tenui Musam meditaris avenâ:

Nos patriæ fines, et dulcia linquimus
arva ;
Nos patriam fugimus : tu, Tityre, len-
tus in umbrâ
Formosam resonare doces Amarylli-
da sylvas.

These words, uttered by the unhappy Mantuan, who here speaks as a representative of the rest of his countrymen, are conspicuous for that art by which poetry has always solicited the attention of the reader.—The *happy* shepherd is represented as supinely reposing under the cover of the expanded beech tree.—Here he indites the rural song. The word *recubans* describes the ease of his body ; and his employment indicates the serenity of his mind. The species of the tree is named for the purpose of being specifick. It is one which has long been confiscated to the poetic shepherd ; whilst its boughs yield him shade, its branches were to drop around him the food of the golden age. When the speaker turns to his own situation, his words arrange themselves in an artful climax. Our language scarcely admits it to be translated. *We leave the limits of our country and our sweet fields ; yes, from our country itself we are forced to fly.* His mind then glances back to his companion's happy situation. Nothing can be more concise and complete than the three words—*lentus in umbra*. *Lentus* is applied to the vine which creeps and winds wherever it pleases. It indicates a mind perfectly unbent from care ; a situation in which ease is enhanced by forgetfulness of the past and carelessness of the future. The last line of the speech shows how poetry delights to describe the whole cause by substituting the most pleasing effect. The thing to be declared is the singing of a shepherd ; and the poet gives it to us by making us hear the responses of an echo.

Besides the beauties of the language, the reader should attend to the picture it gives us of the mind. The predominant passion in the speaker's

mind is grief. Grief is always employed in comparing happier situations with its own. The mind in such a state glances, with inconceivable rapidity, from images of happiness to shadows of woe. It makes every thing bend to the same object, namely, deepening the gloom, with which it conceives itself to be surrounded. All this is painted in the speech before us. The speaker's mind continues not for two lines in the same state ; but his object is still the same—to aggravate the miseries of robbery and exile.

O Melibœe, Deus nobis hæc otia
fecit.

Namque erit ille mihi semper Deus :
illius aram

Sæpe tener nostris ab ovilibus imbu-
et agnus.

Ille meas errare boves, ut cernis, et
ipsum

Ludere, quæ vellem, calamo permi-
sit agresti.

I remember on first reading these words at school, I concluded the poet must have been a very pious man ; for thus I translated them : *God has given me this repose ; for he shall always be my God*—How necessary it is to understand the manners of antiquity ! The practice of deifying powerful benefactors was prevalent among the poets of the Augustan age ; and these lines, so far from savouring of piety, are only an example of the grossest adulation.

A tender lamb from my fold shall often dye his alter. The great secret of poetry is to translate abstract language into visible images. The didactic author speaks to the mind ; but the poet, as much as possible, to the eye. The metaphysician would say God is a Being of dreadful power ; but the poet would exclaim—*Before him went the pestilence, and burning coals went forth at his feet.*

So, in the passage before us let us remark the difference between the language of naked abstraction and that of ornamental imagery. The simplest proposition is—I will worship

my benefactor as a God.—But the poet in expressing this proposition makes us see the tender lamb drawn from the fold and the altar streaming with his blood.

Non equidem invideo, miror magis:
undique totis
Usque adeò turbatur agris. En ipse
capellas
Protenus æger ago : hanc etiam vix,
Tityre, duco :
Hic inter densas corylos modò nãm-
que gemellos,
Spem gregis, ah ! silice in nudâ con-
nixa reliquit.
Sæpe malum hoc nobis, si mens non
læva fuisset,
De cœlo tactas memini prædicere
quercus :
Sæpe sinistra cava prædixit ab ilice
cornix.

In all writings of fancy, it is important to distinguish that which is intrinsic and essential to the subject, from that, which is only added to complete the decoration. No one can mistake what the object in the first lines of this speech is. By describing the miseries of the exiled shepherd's journey, the writer designs to impress upon us the miseries of discord and civil war. But what are we to learn from the three last of the lines quoted? As the writer had chosen the pastoral dress in which to clothe the event he commemorates, it was necessary for him to make his shepherds act in character. Circumstances must therefore be appended to the story which had no essential connection with the premature event. The stricken tree and the ominous crow had nothing to do with Virgil's loss. But they were necessary to complete the character of the shepherd. The writer wishes his readers to feel that they are hearing the language of rural swains; and he paints them as superstitious. Nothing can be more characteristic. The same art is exhibited a few lines below, when the countrymen speaks of his making rich cheese for the un-

grateful city. What can be more natural than to represent the rustic as blaming the city-people for not paying him liberally for his commodities? These circumstances are added merely to complete the dress in which truth was enveloped. As direct sentiments, they would be weak and puerile; but considered as picturing the feelings of the speakers they are beautiful and proper.

In the remaining part of the Eclogue, the student might be taught to notice the beautiful periphrasis by which advancing age is expressed: "Candidior postquam tondenti barba cadebat."

Or the other, by which the time of day is designated:

Et jam summa procul villarum cul-
mina fumant,
Majorésque cadunt altis de montibus
umbræ.

Both of which in naked simplicity only mean—*After I was older—and, it is now near sunset.* The student might also be pointed to the manner in which Amaryllis' singing is expressed; instead of whose voice, the pines and fountains and groves are represented poetically, as themselves speaking. He might be taught the manners in which a mere negation might be amplified—

Antè leves ergo pascentur in æthere
cervi,
Et freta destituent nudos in littore
pisces;
Antè, pererratis amborum finibus,
exul
Aut Ararim Parthus bibet, aut Ger-
mania Tigrim,
Quàm nostro illius labatur pectore
vultus.

Or the affecting circumstance by which the loss of a residence may be displayed:

Non ego vos posthac, viridi projectus
in antro,
Dumosa pendere procul de rupe vi-
debo.

All these things and many others

might be pointed out of which a dictionary and grammar give neither notice nor indication. This mode of instruction would sprinkle the paths of literature with flowers; and encourage the student to proceed, by teaching him, that at every step he can find a rich reward.

But the best effect to be expected from such a mode of instruction, is that it would prepare the mind for a right understanding of the word of God. What is the reason that so much prejudice exists against that mode of explaining Scripture, by

which it is found all other books must be explained? Why should every word, and every letter, and every fringe of a poetic ornament, be weighed in a scale of mysticism, or magnified into a doctrine by the microscope of Systematic Theology? Neither truth, nor orthodoxy need this adscititious support. Such a method of treating any other book would make it ridiculous. The bible is to be explained by extensive learning under the guidance of modest piety and sober sense.

Review of New Publications.

The application of Christianity to the Commercial and ordinary affairs of life.—By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow. *Third American Edition : Hartford : 1821 : pp. 216.*

[Concluded from page 33.]

THE next discourse in this interesting series, is *on the great Law of christian reciprocity*; from Matt. vii. 12: "*Therefore, all things whatsoever ye would, that men should do to you, do ye even so to them: for this is the law and the prophets.*" Instead of adopting the common exposition of this passage, Dr. Chalmers classes it with other positive injunctions of the New Testament, which he says, have been laboriously explained away, under a false apprehension, that adhering to the literal meaning, must lead to conclusions, subversive of the established principles of religion. He complains in strong language, that this text, particularly, has been so "mutilated and dressed up" by Commentators, as nearly to destroy all its legitimate force, and to make it mean what the Saviour never intended. Thus an affrighted selfishness, according to Dr. C. has employed all her sophistry to show, that we can never be re-

quired to do unto others, what they have no right to desire, or expect from us, but only, what is *reasonable*—instead of taking the rule as Christ has left it, which plainly and literally commands us, to do every thing for others, which we *would* that they should do for us, whether *reasonable*, or *unreasonable*.

Every qualification of the text, is, he thinks, explicitly introduced by the clause, "all things whatsoever ye would." Here is no distinction laid down, between things fair and unfair. The signification is so plain and absolute, that let the thing be what it may, if you wish others to do it for you, you are bound to do the very same thing for them also.

For example: if you wish your next-door neighbour to give you half his fortune, you are bound to present him with the half of your own. If you wish a relation to burden himself with the expenses of your family, you cannot, supposing that you are equally able, escape from the obligation of doing the same for the family of another. Or if you wish another man to become your servant, you hereby bind yourself to the like personal sacrifice and self-denial. These and such as these, are according to Dr. Chalmers, the "liberalities," en-

joined in the "all things whatsoever" of his text. Nor does he suffer that any modification is requisite, to guard against unprincipled encroachments upon the reciprocal rights of men. The rule has a reaction upon rapacious desires and demands, which is the best security that can be devised in the case. What does it require? Simply this, that you should do that service, or make that sacrifice for the good of another, which you would desire from him. If you have nothing to ask, or wish from him, then the text requires nothing from you. Other passages may require you to assist your neighbour, though you should neither wish, nor expect any thing from him; but this does not. The bare circumstance of your positively not wishing that any service should be rendered to yourself, exempts you, as far as the simple authority of this precept is concerned, from the obligation of rendering a like service to others.

Thus a literal adherence to the precept will, as Dr. C. contends, operate advantageously in two respects. It will at once guide us to the performance of good offices for others, and regulate our desires of good from them. Thus if a man will be unreasonable in his desire, he burdens himself with a correspondent obligation. The more extravagant his wishes are, the heavier is the load of duty which he imposes upon himself. The command is imperative: and if he makes it impracticable by the extravagance of his desires, he nevertheless brings upon himself the guilt of violating it. The only way of escape from this dreadful responsibility, is to reduce every wish of service or liberality from others, to the standard of what is right and equitable. Thus graduating his wishes by what is fair and equitable, he lowers the standard of the rule, which binds him to act according to the manner of these wishes:

"The operation is somewhat like that of a governor, or fly, in mechanism. This is a very happy contrivance, by which all

that is defective or excessive in the motion, is confined within the limits of equability; and every tendency, in particular, to any mischievous acceleration, is restrained. The impulse given by this verse to the conduct of man among his fellows, would seem, to a superficial observer, to carry him to all the excesses of a most ruinous and quixotic benevolence. But let him only look to the skilful adaptation of the fly. Just suppose the control of moderation and equity to be laid upon his own wishes, and there is not a single impulse given to his conduct beyond the rate of moderation and equity. You are not required here to do all things whatsoever in behalf of others, but to do all things whatsoever for them, that you would should be done unto yourself. This is the check by which the whole of the hidden movement is governed, and kept from running out into any hurtful excess. And such is the beautiful operation of that piece of moral mechanism that we are now employed in contemplating, that while it keeps down all the aspirations of selfishness, it does, in fact, restrain every extravagancy, and impresses on its obedient subjects no other movement, than that of an even and inflexible justice."—pp. 120, 121.

Having thus exhibited his view, of what has been so happily styled, *our Saviour's golden rule*, and as he seems to think, guarded his explanation against the objections to which it might be thought liable, Dr. C. proceeds to make a very ingenious, and if we are not mistaken, original application of the rule. He undertakes to show, how admirably the whole work of Christian benevolence might be adjusted by our adherence to it. A heavier obligation may be laid upon the rich man, in other parts of the New Testament; but by this precept, he is bound to do no more for the poor man, than what he would wish in similar circumstances, to be done for himself. In like manner, let the poor man desire no more than a christian ought to wish for—let him work, and let him never beg, except when he must otherwise starve; and in "such a state of principle among men, a tide of beneficence would so go forth upon all the vacant places in society, as that there should be no room to receive it." Thus the rule reaches the most dependant as well as the most affluent; and indeed, its

operation upon the former, is far more important in its effects than upon the latter.

Bad as it is for a rich man to be a miser, and to withhold from the needy those charities which he is bound to bestow for their relief, it is far worse, in the opinion of Dr. Chalmers, for a poor man to claim more than the rule will fairly give him. The arguments and observations by which he illustrates and enforces this opinion, are worthy of being presented to our readers entire, and of being engraven on every christian heart. But a brief abstract is all that our limits will permit. Those who read our review merely, will therefore have but a faint conception of the nice discrimination, glowing exuberance, and lofty eloquence of these paragraphs.

There is then, let it be supposed, a man of wealth, all whose affections are absorbed in selfish gratifications and private interests, so that he has no spare sympathies for the children of want around him; and who has learned to turn a deaf ear to every application for charitable aid:—such a man, certainly, keeps back something from the common fund. The cause of charity, however, suffers merely to the amount of what he withholds. There is only so much less of direct countenance and support than would otherwise have been given; “for in this our age, we have no conception whatever, of such an example being at all infectious.” “It will oftener provoke an observer to affront it, by a contrast of his own generosity, than to render it the approving testimony of his imitation.” To this strong statement we cannot fully subscribe. We believe on the contrary, that the example of a single individual, in withholding from the funds sacred to charity, has often a prodigious influence upon others, in keeping back their contributions.

But we are willing to admit, for we think Dr. C. has fairly demonstrated, that a far wider mischief is inflicted on the cause of charity, by the poor man, who is unreasonable in his de-

sires, than by the rich man, who is ungenerous in his gifts. There are those, unquestionably, whose demands and expectations rise in proportion to the liberality that feeds and clothes them; whose rapacity is inflamed by the gifts of charity; who make merchandise of the sympathies of the benevolent; and greedily appropriate to themselves far more, than their necessities require; or else abandon themselves to vagrancy, as the most lucrative employment in which they can engage. Now a man of this class, may righteously, we have no doubt, be denounced as the worst enemy of the deserving poor; for he wrests from them more than is withheld by the most opulent miser. Nor is the amount of the robbery which he has practiced upon his brethren, to be estimated by the alms which he has monopolized, by the charities which he has diverted from the more modest sufferers around him. He has not merely turned aside the stream of beneficence. He has closed its flood-gates. He has chilled and alienated the hearts of the wealthy; and it is therefore he, who indirectly grinds the faces of the poor, with more terrible effect than the most parsimonious of the affluent around him. Wherever he goes, he brings suspicion upon all the poor that come after him, and “locks against them the feelings of the wealthy, in a kind of iron imprisonment.” He sheds a cruel and extended blight over the fair regions of philanthropy, and drives many away from them, who but for his imposition, “would still delight to expand and expatiate among their habitations.”

The truth then is, that the poor can contribute more to the cause of charity, by the moderation of their desires, than the rich can bestow from their abundance. There is a common excellence attainable by both, through which the poor may be as splendid in generosity, as the rich, and yield a far more important contribution to the peace and comfort of society.

This may appear to many, at first view a very questionable declaration ; but Dr. C. is at no loss for arguments to substantiate it. Thus when a sum of money is offered by the rich man for the relief of want, and the poor man declines it, resolving if possible to support himself a little longer ; and the money which he thus nobly declines, goes from him to a still more needy object ;—who in this case is the giver of it ? The first and most obvious reply is, that it is he who owned it ; but it is still more emphatically true, that it is he who declined it. Though the gift did not emanate from the poor man, what a noble generosity is that in him, which sends it down to some neighbour poorer than himself, to some family still more friendless and destitute than his own. It was given the first time from an overflowing fulness. It is given the second time from stinted and self-denying penury. Dr. C. carries this happy illustration a step further :

“ It need scarcely be remarked, that, without supposing the offer of any sum made to a poor man who is generous in his desires, he, by simply keeping himself back from the distributions of charity, fulfils all the high functions which we have now ascribed to him. He leaves the charitable fund untouched for all that distress which is more clamorous than his own ; and we therefore, look, not to the original givers of the money, but to those who line, as it were, the margin of pauperism, and yet firmly refuse to enter it—we look upon them as the pre-eminent benefactors of society, who narrow, as it were, by a wall of defence, the ground of human dependence, and are, in fact, the guides and the guardians of all that opulence can bestow.”—pp. 128, 129.

Thus our author exultingly looks forward to the time, when the benefactions of the rich, and the desires of the poor “ will meet and compass” when the latter will wish for no more than the former will delight to bestow ; when the work of benevolence will be prosecuted without that alloy of rapacity on the one hand, and distrust on the other, which serves so much, to alienate from each other, the givers and recipients of charity, and when the rule of our Saviour,

comprehending the wishes of man, as well as his actions, shall exert an undisputed authority over the species.

This charming picture of christian reciprocity, subsequently receives many other fine touches from the pencil of Dr. Chalmers, before he comes to the closing paragraph of the present discourse, in which he has given us a most affecting view of his condemnation and sufferings, who “ though he was rich, yet for our sakes became poor, that we through his poverty, might be made rich.”

Discourse the sixth, is on the *dissipation of large cities* ; from Eph. v. 6 : “ Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience.” The things here referred to, are thus strongly reprobated in the preceding verse. “ For this we know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God.” All this, as Dr. C. characteristically expresses it, “ looks hard upon the votaries of dissipation. It is like eternal truth lifting up its own proclamation, and causing it to be heard, amid the errors and delusions of a thoughtless world. It is like the Deity himself, looking forth as he did from a cloud on the Egyptians of old, and troubling the souls of those, who are lovers of pleasure more than lovers of God.” The condemnation of the text, fastens itself,—not on the man who is guilty of all the crimes alluded to ; but who offends in any *one point*. It is not as if were said, that he who is dishonest, *and* licentious, *and* covetous, shall not inherit the kingdom of God :—but he who is *either* dishonest, *or* licentious, *or* covetous. It is not the man who combines all the deformities of character which are specified, that is condemned ; but he to whom any one of them belongs. And here let it be well observed, that disobedience in a single point, may be more decisive of a man's character, than his apparently keeping the

whole law besides. It may be for the time, the only point, where the will of the Lawgiver comes in direct competition with his strong inclinations;—his disloyalty here, shows what he would do in every other case, if the temptation were equally strong. It is therefore right, that he should be condemned for a single act of disobedience. This principle is fully recognized in every well regulated civil government. The law does not wait for a man to commit murder, treason, and arson, or to commit any one of these crimes twice, before it lays its strong hand upon him; but for the first capital offence sends him to the gallows.

It will not therefore do, for any one to plead his exemption from the vices of dishonesty—against which he is secured, not by the authority of God, but by his own selfish interests, as a set-off to the indulgence of his carnal affections. The question is not, whether he offends in every thing; but why he offends at all. Whatever other exemption from sin he may plead, if he does not conscientiously “keep under his body,” he is evidently in the broad way that leadeth to destruction. We need look no further, to make out any estimate of his present condition, as a rebel: and of his future prospect of spending an eternity in the regions of despair. From his ample preliminaries of which the foregoing is a brief abstract, Dr. C. proceeds in a very lucid and able manner, to trace the *origin*, the *progress*, and the *effects* of a life of dissipation. And here, he first notices the want of early religious education. Young men go out into the world in most instances unfortified with religious principles, and of course, unprepared for the contest which awaits them. They may have been taught to abhor lying and dishonesty, and may have heard much said in praise of punctuality, industry and economy. They may also have been warned against those excesses of dissipation, which would inevitably unfit them for the prosecu-

tion of their worldly interests. But alas! how many persons, and of high worldly standing too, stop here. How many are satisfied with such a measure of sobriety in their sons as will save them from disgrace in the present life, without considering how much more is necessary to save them from eternal perdition. Such parents ought to know and to feel, that in sending abroad the children whom they have educated upon this low and worldly standard of christian morals, they are in effect incurring the guilt of human sacrifice; that they are offering up their sons at the shrine of an idol; that they are parties in provoking the wrath of God against them here; and that in the day of judgment, they shall hear not only the meanings of their despair, but the outcries of their bitterest execration.

“Know, then ye parents,” says Dr. C. in the most appalling strain of exhortation, “know then ye parents, who in placing your children on some road to gainful employment, have placed them without a sigh in the midst of depravity, so near and so surrounding, that without a miracle they must perish, you have done an act of idolatry to the god of this world; you have commanded your households after you, to worship him as the great divinity of your lives; and you have caused your children to make their approaches unto his presence—and in so doing, to pass through the fire of such temptations as have destroyed them.”

While Dr. C. bears this strong testimony against many who sustain the high and sacred relation of parents, he admits, that there are some of a very different character; some whose earnest endeavour it is, to bring up their children in the nurture and admonition of the Lord; some ‘who look on this world as a passage to another, and on all their household as fellow travellers to eternity along with them;’ and who ‘by prayer and precept and example,’ have strenuously laboured to be instrumen-

tal in preparing them for heaven. As we have on a former occasion fully expressed our views of what we conceive to be the *only* true standard of education ; we shall not here dwell upon the subject, but barely observe, in passing, that few scenes are more delightful than that of a family of children, where this standard has been steadily adhered to in the early stages of their education. How pleasing is it to witness the happiness of their kind affectionate intercourse, cemented, as it is, by attachments which have grown with their growth and strengthened with their strength.

“ Nor is there a day more sorrowful in the annals of this pious family, than when the course of time has brought them onwards to the departure of their eldest boy—and he must bid adieu to his native home, with all the peace, and all the simplicity which abound in it—and as he eyes in fancy the distant town whither he is going, does he shrink as from the thought of an unknown wilderness—and it is his firm purpose to keep aloof from the dangers and the profligacies which deform it—and, should sinners offer to entice him, not to consent, and never, never, to forget the lessons of a father's vigilance, the tenderness of a mother's prayers.”—pp. 149, 150.

From his paternal home, our author follows the young and inexperienced adventurer, into the crowded city, where he who has been religiously educated, and those who have not, “ meet on one common arena ;” where the latter, soon learn to laugh at the scruples of the former ; where the sirens of pleasure meet him at every corner, and beckon to him from every avenue ; when the frail and unprotected delicacies of the timid boy, are assailed by the hardier depravity of those who have gone before him ;—where ridicule and example and sophistry, are all brought to bear upon his scruples ; to stifle the remorse he might feel in casting his principles and his purity away from him ; and where, over the flowing bowl and in the youthful delirium of merriment and song, “ impurity is at length proclaimed, in full

and open cry, as one presiding divinity, at the board of social entertainment.”

The mournful result, of this initiatory process is next stated by Dr. C. in a long and glowing paragraph, which ought to be deeply engraven upon the memory, and posted up in the shop, the counting house, or the office by every young man, who goes from the country, to inhale the pollutions, and encounter the temptations of a large city :

“ Those who have imbibed from their fathers the spirit of this world's morality, are not sensibly arrested in this career, either by the opposition of their own friends, or by the voice of their own conscience. Those who have imbibed an opposite spirit, and have brought it into competition with an evil world, and have at length yielded, have done so, we may well suppose, with many a sigh, and many a struggle, and many a look of remembrance on those former years when they were taught to lisp the prayer of infancy, and were trained in a mansion of piety to a reverence for God, and for all his ways ; and, even still, will a parent's parting advice haunt his memory, and a letter from the good old man revive the sensibilities which at one time guarded and adorned him : and at times, will the transient gleam of remorse lighten up its agony within him ; and when he contrasts the profaneness and depravity of his present companions, with the sacredness of all he ever heard or saw in his father's dwelling, it will almost feel as if conscience were again to resume her power, and the revisiting spirit of God to call him back again from the paths of wickedness ; and on his restless bed will the images of guilt conspire to disturb him, and the terrors of punishment offer to scare him away ; and many will be the dreary and dissatisfied intervals when he shall be forced to acknowledge, that in bartering his soul for the pleasures of sin, he has bartered the peace and enjoyment of the world along with it. But, alas ! the entanglements of companionship have got hold of him ; and the inveteracy of habit tyrannizes over all his purposes ; and the stated opportunity again comes round ; and the loud laugh of his partners in guilt chases, for another season all his despondency away from him ; and the infatuation gathers upon him every month ; and the deceitfulness of sin grows apace ; and he at length becomes one of the sturdiest and most unrelenting of her votaries ; and he, in his turn, strengthens the conspiracy that is formed against the morals of a new generation ; and all the ingenuous delicacies of other

days are obliterated; and he contracts a temperament of knowing, backneyed, unfeeling depravity; and thus the mischief is transmitted from one year to another, and keeps up the guilty history of every place of crowded population.—pp. 151—153.

From this sorrowful picture, Dr. C. turns and pours forth his terrible rebukes, upon those seniors in depravity, who lend their agency to initiate the young, in the hellish mysteries of pollution; and “care not, though a parent’s hope should wither and expire under the contagion of their ruffian examples.” Surely, if those who turn many to righteousness, shall shine as the stars forever and ever—they who lead the unsuspecting onward towards the chambers of death—they who aid and witness without a sigh the extinction of youthful modesty, must expect to be driven away from the judgment seat, with the most terrible expressions of vengeance, and to struggle throughout eternity, with the fiercest horrors of damnation!

Having thus enquired into the origin, and portrayed the progress of dissipation in large cities, Dr. C. finally calls upon his readers to look at its usual termination; leaving out however, for the present, the awful considerations of that death, to which so many are prematurely hurried, and of that judgment in which they will not be able to stand. It cannot then be denied, that many a votary of licentiousness, has in later years, earned the worldly reputation of a *reformed rake*; has broken off from the profligacies of his youth, not by repentance, but by outliving them. What then is the amount of this change?—that the profligate turns from one idol to another—that he gives up certain pleasures which he can no longer enjoy, and fastens with eagerness on objects, which, though they may be more reputable, as effectually exclude God from all his thoughts. The new divinity may be wealth, it may be honour, it may be display, or it may be philosophy;—but it is nothing connected with the

interests of the soul. It may be a new way, but still it is a way to destruction.

Nor has the worst of the case yet been mentioned. This same reformed rake, not unfrequently still gives to profligacy, the whole weight of his connivance. Over one, and that a large class of the young, he exerts a more seductive influence, than any of the immediate agents of corruption. O how insinuating and deleterious is the poison, which often distils from the lips of grave and respectable citizens! Who shall dissipate charms that are thrown by the smile of elders and superiours, over the sins of forbidden indulgence? How can we disarm the bewitching sophistry, which lies in this and a thousand other tokens of complacency? The friend, the patron, invites to his sumptuous table, and there, mingling humour and gaiety and wine together, converts the whole scene into a nursery of licentiousness.

“O, for an arm of strength” exclaims Dr. C. “to demolish this firm and far spread compact of iniquity; and for the power of some such piercing and prophetic voice, as might convince our reformed men, of the baleful influence they cast behind them, on the morals of the succeeding generation.” We would, that every hoary profligate, that every cold blooded caterer, who still delights to linger about the precincts of pollution, would be persuaded to look every night at the image of himself, which Dr. C. has sculptured in his discourse, till his flesh should all quake upon his bones: and to look forward to the growing and burning agonies of eternity, till he should find himself constrained to cry out, in the bitterness of penitence, God be merciful to me a sinner!

Gloomy as the foregoing picture is, Dr. C. rejoices in the belief that a great external reformation has taken place of late years, in the manners of society. “There is not, he says, the same grossness of conversation. There is not the same impa-

tience for the withdrawal of him, who, asked to grace the outset of an assembled party, is compelled at a certain step in the process of conviviality, by the obligations of professional decency, to retire from it." Dr. C. must here be understood of course, as speaking of his own country, but we are inclined to think, that the remark will apply to the more favoured land in which we dwell.

The following extract is worthy of being read and pondered well, in the light of eternity, by every professor of religion; but more especially, by every minister of the gospel.

"There is not," referring to the last sentence which we have just quoted,—“there is not now so frequent an exaction of retirement as one of the established properties of social and fashionable life as formerly; and if such an exaction was ever laid by the omnipotence of custom on a minister of Christianity, it is such an exaction as ought never, never, to be complied with. It is not for him to lend the sanction of his presence to a meeting with which he could not sit to its final termination. It is not for him to stand associated, for a single hour, with an assemblage of men who begin with hypocrisy, and end with downright blackguardism. It is not for him to watch the progress of the coming ribaldry, and to hit the well selected moment when talk and turbulence, and boisterous merriment, are on the eve of bursting forth upon the company, and carry them forward to the full acme and uproar of their enjoyment. It is quite in vain to say, than he has only sanctified one part of such an entertainment. He has as good as given his connivance to the whole of it, and left behind him a discharge in full of all its abominations; and, therefore, be they who they may, whether they rank among the proudest aristocracy of our land, or are charioted in splendour along, as the wealthiest of the citizens, it is his part to keep as purely and indignantly aloof from such society as this, as he would from the vilest and most debasing associations of profligacy.—pp. 157, 158.

In the conclusion of this discourse, Dr. C. very ably discusses the great question, naturally growing out of it,—what can be done most effectually to oppose the torrent of corruption, which is still so strong and portentous? but we have no room left, either for extracts, or analysis.

The subject of the next, and last discourse but one, in this original and powerful series, is, *the vitiating influence of the higher, upon the lower order of society*; from Luke, xvii. 1, 2: “Then said he unto the disciples, it is impossible but that offences will come: but woe unto him through whom they come! It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.” This is one of the severest and most solemn denunciations of the Gospel; and in its manifold applications, involves a general and fearful responsibility. The word *offend* in this place, as well as in many others, signifies *cause to fall*. Whoever shall *injure, deceive or ensnare* one of these little ones, whoever shall put a stumbling block in the way of the feeblest, the most obscure person, who is apparently a believer, or coming to Christ, must take the tremendous consequences. This should make every parent and master and man of influence tremble, and watch, and pray, lest some unguarded word, or unchristian example, should prove the occasion of sin to a child, or a dependent, and thus ultimately destroy his principles and his soul together.

Dr. C. however, does not propose to occupy this high and delicate ground, in the discourse now before us; but to expose some of those grosser offences, which abound in society, and have a most pernicious influence upon the young and upon the lower orders. And here, we almost involuntarily recur to the last discourse, for some of the most afflicting examples of contamination. A parent sends his son, without the antidotes of a pious education, and without necessity, to take in at every respiration, the moral pestilence of a profligate city, and thus makes himself answerable for the soul of his child. A senior in depravity, meets the youthful adventurer with smiles and promises, and bears him onward

to destruction. In like manner the aged citizen, who has run the wonted course of dissipation, by setting up the authority of grave and reformed manhood in favour of it, gives a ten fold force to all his allurements and innuendoes, and thus by destroying the souls that might otherwise have been saved, incurs the overwhelming denunciations of the text.

Other examples equally appropriate, and not much less deplorable, will readily occur to those, who are conversant with the extensive business, and easy morality of our large commercial cities. What Dr. C. says of Glasgow, is we believe substantially true, of every great trading town in christendom. The Sabbath is profaned. Ungodly masters and employers, not only set the example of making out bills of lading, posting books, writing letters of business and the like; but they require the same things from their clerks, in direct and deliberate violation of the fourth commandment. The consequence is, when these requirements come in competition with the law of God, and the young man is once induced to give up his bible and his conscience, all the duties of the Sabbath become irksome; he looks forward to it, not as formerly, when he used to read the Scriptures and attend public worship; but as a day of lounging, walking, riding and even more exceptionable amusements.—And when once the young man, has overleaped the sacred barriers of the decalogue, what else will restrain him? Not the authority of God, for that he has already trampled under his feet. Not his conscience, for that he has already surrendered to his employer. Alas, alas! how many of the youth of our land, are now on this high road to eternal ruin, and how many of those under whose direction and authority they act, will have to answer for their souls! yea, how many of those ungodly masters, are made to feel the effects of their guilt even in this world. How ma-

ny apprentices, and clerks, and under servants, who were strictly honest, when their indentures were drawn, are first corrupted in principle by their masters, and from being constrained to violate the Sabbath, gradually become unfaithful and dishonest, to the no small detriment of their undoers. This, though wholly inexcusable in the servant, is a righteous retribution to his master.

We agree with Dr. C. entirely, that no parent or master, has a right to require what God has forbidden; and that when any such command is laid upon a child, or a servant, he "ought to obey God rather than man." Nor can we doubt, that this very conscientiousness, respectfully stated and firmly adhered to, would in most instances secure the inward approbation and increase the confidence of an employer.

In commenting upon the custom which prevails in some high and fashionable circles, of directing porters and maid servants to say, that their masters and mistresses are not at home, when they do not choose to be seen, Dr. C. speaks with what appears to us a holy and proper indignation. On this point he raises his voice to the highest note of ex-postulation. But we can find room for only one short extract, with which we must close our remarks upon the present discourse: in doing this however, we earnestly recommend it to the serious attention of all who can procure the volume.

Behold the guilty task that is thus unmercifully laid upon one who is shortly to appear before the judgment-seat of Christ; think of the entanglement which is thus made to beset the path of a creature who is unperishable. That, at the shrine of Mammon, such a bloody sacrifice should be rendered by some of his unrelenting votaries, is not to be wondered at; but that the shrine of elegance and fashion should be bathed in blood—that soft and sentimental ladyship should put forth her hand to such an enormity—that she who can sigh so gently, and shed her graceful tear over the sufferings of others, should thus be accessory to the second and more awful death of her own domestics—that

one who looks the mildest and the loveliest of human beings, should exact obedience to a mandate which carries wrath, and tribulation, and anguish, in its train—O! how should it confirm every Christian in his defiance to the authority of fashion, and lead him to spurn at all its folly, and all its worthlessness.—pp. 177, 178.

The *eighth* and last discourse of the present series, is *on the love of money*; and is founded on Job. xxxi. 24—28: "If I have made gold my hope, or have said to the fine gold, thou art my confidence; if I rejoiced because my wealth was great and because my hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge; for I should have denied the God that is above." It has somehow happened to us, in the progress of this review, that each of these discourses, has in its turn, appeared *peculiarly* excellent and seasonable; not only in comparison with other sermons, on kindred subjects, but with the rest in the same volume. We will not say that this *Last* is really the best, though it strikes us very much in this light at present;—but we will say, that we recollect nothing which has interested us so much, on the same subject; nothing in which the folly, ingratitude and idolatry of the lovers of money, are portrayed with so powerful and discriminating a hand. A miser indeed, that votary of wealth must be, who can read this without emotion; who can read it without being, for the time at least, ashamed of his stupid idolatry, and astonished at his own forgetfulness of the God that made him. We had intended to present our readers with an abstract, but our limits absolutely forbid. We must tear ourselves away from the subject, by merely quoting the concluding paragraph.

Death will soon break up every swelling enterprise of ambition, and put upon it a most cruel and degrading mockery. And

it is, indeed an affecting sight, to behold the workings of this world's infatuation among so many of our fellow-mortals nearing and nearing every day to eternity, and yet, instead of taking heed to that which is before them, mistaking their temporary vehicle for their abiding home—and spending all their time and all their thought upon its accommodations. It is all the doing of our great adversary, thus to invest the trifles of a day in such characters of greatness and durability; and it is, indeed, one of the most formidable of his wiles. And whatever may be the instrument of reclaiming men from this delusion, it certainly is not any argument either about the shortness of life, or the certainty and awfulness of its approaching termination. On this point man is capable of a stout hearted resistance, even to ocular demonstration; nor do we know a more striking evidence of the bereavement which must have passed upon the human faculties, than to see how, in despite of arithmetic,—how, in despite of manifold experience—how, in despite of all his gathering wrinkles, and all his growing infirmities—how, in despite of the ever-lessening distance between him and his sepulchre, and of all the tokens of preparation for the onset of the last messenger, with which, in the shape of weakness, and breathlessness, and dimness of eyes, he is visited; will the feeble and asthmatic man still shake his silver locks in all the glee and transport of which he is capable, when he hears of his gainful adventures, and his new accumulations. Nor can we tell how near he must get to his grave, or how far on he must advance in the process of dying, ere gain cease to delight, and the idol of wealth cease to be dear to him. But when we see that the topic is trade and its profits, which lights up his faded eye with the glow of its chiefest ecstasy, we are as much satisfied that he leaves the world with all his treasure there, and all the desires of his heart there, as if acting what is told of the miser's death-bed, he made his bills and his parchments of security the companions of his bosom, and the last movements of his life were a fearful, tenacious, determined grasp, of what to him formed the all for which life was valuable.—pp. 214—215.

In our different notices of the earlier productions of Dr. C. we have offered such remarks upon his style and manner as suggested themselves. We have now no disposition to repeat these remarks, nor is there any necessity for it. We would barely observe that we are far from considering Dr. Chalmers as a safe model for young preachers.

His armour is much too heavy for ordinary men; the staff of his spear is beyond their strength. It requires a Herculean arm to wield the sword of the Spirit, in the manner he does. And then the faults as well as the excellencies of his style, are so prominent and original, that in aiming to imitate the latter, there is great danger of copying the former. Let his works be studied by the preacher, as the young artist at Rome or Florence, relying upon his own genius, studies painting, sculpture, or architecture; not to imitate his models, but to imbibe their spirit, and catch as much as possible, of the indescribable inspiration, which seems to breathe around him.

The truth is, an author of Dr. Chalmers' powers, can with impunity bid defiance to criticism. Though some one of her established canons were to be violated at each step of his progress, we should still be well pleased to look up in silent admiration, while he rolls forth his mighty thoughts with the ease and dexterity of a giant hurling rocks down a precipice.—We shall therefore only add that we desire devoutly to lift up our hearts in thanksgiving to that God, who gave him these powers, and has disposed him to consecrate them to the service of Christ. It appears to be his delight, to bring every thing he possesses and every thing he can acquire, to the foot of the cross. He is evidently raised up by Providence as one of the great instruments of good to the age in which we live. We rejoice that he is both ready and able to resist every encroachment upon the sacred territories of Zion: and whether he is employed, in collecting ancient testimonies to the truth and inspiration of the scriptures; or in drawing from the heavenly bodies, evidence in defence of revelation; or in explaining and defending the doctrines of the Bible; or in enforcing upon men of business the dangers and the duties of their situations:—it is the same great mind, moving steadily onward in its own high orbit, and apparently

aiming at the glory of God; and the eternal happiness of his fellow creatures.

Farewell Letters to a few friends in Britain and America, on returning to Bengal in 1821.—By WILLIAM WARD, of Serampore. New-York: E. Bliss and E. White 1821. pp. 250.

WE have somewhere read that circumstances make great men. That the remark is substantially correct, is evident from the fact that when any great work is to be accomplished by human instrumentality, the proper agents are always provided. It is often interesting to observe the course, by which the Almighty fits men for the work which he designs them to accomplish. This is done, not so much by enlarging their powers, as by calling these powers into vigorous action, and giving them a proper direction.

Reflections of this kind are naturally suggested by the contemplation of the interesting individual, whose name is placed at the head of this article; and of his venerable compeers, Carey and Marshman. We know not three individuals in the church of Christ, among our cotemporaries, who occupy more important stations, are doing more for future generations, and are likely to have their names handed down to posterity with greater veneration. When the day arrives, in which our race shall bestow the highest applause on those who have made the greatest and most judicious efforts to do good, then unquestionably these individuals and others like them, will stand in the first rank of such as are styled *great*. Such a day is surely coming, and we trust it has already dawned—a day in which the world will be wise enough to withhold its encomiums from the men who have lived only to augment the amount of human wretchedness, and whose fame has been little else than the echo of the groans and

sighs of their fellow creatures. At that period *he* will be esteemed first in honour, who has most powerfully and most effectually wielded the sword of the Spirit; who has done most to diffuse spiritual knowledge; who has manifested the greatest self-denial and been crowned with the greatest success, in laboring for the salvation of men, and the glory of God. It will then be understood, that those who are the real benefactors of their species and entitled to admiration, are the Buchanans, the Martyns and the Careys, instead of the Cæsars, the Wellingtons, and the Nelsons of the world. Then will the merits of Mr. Ward and of his colleagues, and the benefits resulting from their labors, be more duly appreciated.

Pleasing as it might be to contemplate their characters, and their achievements in the cause of the Redeemer, and the future blessedness which awaits them, we must refrain, and confine our remarks to the interesting little volume of Mr. Ward. His late important visit to this country has afforded some of our readers the pleasure of a personal acquaintance with him. Individuals of them have likewise received from him, either privately or publicly, some parts of the information which is here reduced to writing. Still, so important and interesting are the topics to which it relates, that it is worthy of the attention of all; and we should imagine that it could not be read with indifference by any, though they may already be in partial possession of it. These Letters are valuable not so much because what they state was before unknown to the christian community, as because it is given in a popular and engaging form; and because one more useful and interesting work is added to the mass of reading on missionary subjects. It is certain that in proportion as books and tracts of this kind are multiplied, information concerning the present state of the world and the advancement of the cause of truth, will be

increased. This every enlightened friend of the best interests of men, must consider of the first importance. Before the christian public can be expected to feel and to act as it ought in view of the condition of those who are sitting in the region and shadow of death, it must be made acquainted both with their numbers and their condition. Clearly then, he, who, by any lawful means, contributes to enlarge the stock of knowledge on these subjects, confers a benefit on his fellow men, and becomes entitled to their gratitude. It is, comparatively speaking, of but little importance, whether what he publishes, possess the charm of novelty and the merit of original thought: if it conveys the truth, is likely to be read, and is adapted to expand the views and the feelings of any as to what needs to be done and what is actually doing for the enlargement of Zion, he may be assured that his labor will not be in vain.

Few men are in so favorable circumstances to write on these subjects as Mr. Ward. To all he says, we are disposed to yield assent from knowing his situation. For about twenty years he has resided in the very centre of the heathen world; has been entirely employed in exploring its real condition, and in devising and executing plans for its relief and salvation. Hence when he speaks of its wants and its miseries, he states only what he has seen, and heard, and felt. Many of the crimes and abominations, many of the heart-rending and disgusting scenes which he describes, have actually occurred before his own eyes. His character also is such as to raise him above all suspicion of intentional misrepresentation; and that he can be actuated by no selfish motive seems apparent from the fact, that he has forsaken the land of his birth, and has chosen to endure the self-denial of spending his days among idolaters, and to risk his life in a most inhospitable climate, that he may make known the ways of life and salvation to those who

know not God. To these things may be added Mr. Ward's reputation for sound sense and learning. In view of these circumstances, he must be strangely incredulous, who would not admit the credibility of his statements, even were they unsupported by similar statements from other sources.

Mr. W's leading object in the volume before us, is to excite the compassion of his readers, in view of the deplorable state of those on whom the light of revelation never shone, and to rouse them to the efforts and the prayers which are needful to their becoming acquainted with that blessed book which brings salvation. A few other topics are incidentally introduced; and the remarks respecting them, are such as to produce a favorable impression of the writer as a man of enlarged and liberal views, and a person who is above the influence of national and sectarian prejudice.

In the second of this series of letters there is a comprehensive and affecting view of the "present moral state of the world," prefaced by some pertinent remarks on the provision made by the compassionate Saviour for bringing all men to a knowledge of the way of life and salvation. What is here said we lay before our readers, not because it is new; for probably they have often met with substantially the same statements—but because things of this kind can hardly be too often repeated, and certainly not too strongly impressed on the minds of those who enjoy the blessings of Christianity.

"In the commission given by our Lord to his disciples, what an immense field did he open for the exercise of christian philanthropy and heroic enterprise! "Go ye into all the world; preach the gospel to every creature." By a mysterious, yet mighty influence, he infused into their spirits all the fervours of a divine benevolence: and thus constituted them, in his absence, the representatives of the Divine Mercy in the world, and the selected agents through whom all the blessings flowing from the interposition of Christ were to be imparted to mankind, till all

the effects of the curse should be removed from the earth. With such an impulse as this given it, and with such a design, unquestionably, the vessel of mercy and salvation was launched on the ocean of this world immediately after the ascension of our Lord.

And what is now the spiritual condition of our race?—Five Hundred Millions, it is notorious, remain to this hour Pagan idolaters, and One Hundred Millions more are the followers of the impostor Mahumud. Two hundred millions only are left wearing the christian name; and in order to make the calculation respecting the real state of this remnant as favourable as possible, we will suppose Princeton to be a fair epitome of the whole christian world. Is there one person in four in Princeton who appears to be brought decidedly under the influence of christian principles? I fear not. We have then less than fifty millions of real christians on earth at any given time, and all the rest (seven hundred and fifty millions) are living and dying without God, in the world! And this is not the picture of the worst, but of the best period of time, next to the days of the apostles. Perhaps there never existed more good men on earth at one time than there are at present; and yet this leaves more than fifteen out of sixteen of the human race unacquainted with the salvation which is in Christ Jesus;—and this havoc made by sin and death has continued without interruption, day by day, and hour by hour, through all the ages since the fall.

There is something so fearful, so tremendous in this retrospect, that I do not wonder that men who have never known "the terrors of the Lord," and "the exceeding sinfulness of sin," should reject the theory altogether. While looking down into this abyss, my dear Friend, I am seized with a shivering horror. I tremble exceedingly. And yet the truth which is here so deeply impressed on my mind is the same as that which I learn from the history of the fallen angels, left without a Saviour; from the flood; as that which I receive in Gethsemane and at Calvary; and which is irresistibly confirmed while I look at the civil, and mental, and moral condition of these Seven Hundred and Fifty Millions of Pagans, &c. All proclaims the fearful truth, that there is a criminality, a turpitude, a desert in sin, which we cannot comprehend. And if it were the will of God, that the law should take its course without mercy, to the end of time, what could we say?—"Is God unjust that taketh vengeance? God forbid."—pp. 19—21.

In view of the preceding facts Mr. Ward enquires with much emphasis and propriety:

"How, with a provision perfectly commensurate with the extent of the commission—with a command, from the Being who was himself the atonement, that every creature should hear the gospel—with such proofs before us that this gospel is the power of God to salvation—how, with all these facts staring us in the face—how is it, that we have never attempted to carry these glad tidings beyond the walls of our own churches? How can we apologize for this criminal neglect, when our fellow-countrymen, unassisted by the principles and motives which inspire the christian, have, within a very few years, amongst you, founded a new world, and amongst us, founded an empire comprising one hundred millions of heathen subjects?"—pp. 23, 24.

While it is admitted that the feeble and distressed state of the church for many centuries after the promulgation of the gospel, forms some apology for the neglect here charged upon it, it is still asked, "But will he 'whose eyes are as a flame of fire, and his voice as the sound of many waters,' accept this as an apology for the indifference and inactivity of the last two hundred years—for the apathy of the present hour?" Surely this enquiry ought to come home to the feelings and the conscience of every individual, who has hope in God, and who possesses any portion of property, or talent, or influence. Nothing can be more worthy of being matter of fervent and unceasing prayer, than that all who bear the christian name may suitably realize their obligations with regard to the subject here brought into view.

Among the speculations which have their origin in the depravity and the selfishness of the human heart, we have always been disposed to rank the opinion, that the preaching of the gospel to the heathen is not needful to their salvation. Strange, and, at the first thought, unaccountable, as the fact may appear, we have heard this opinion more than once advanced and even pertinaciously defended by individuals professing godliness. If these pages happen to fall in the way of any who adopt such a sentiment, we recommend to them the attentive consideration of the fol-

lowing extract from a letter to Dr. Ryland of Bristol.

"Some persons doubt, whether it accord with the Divine goodness to punish the heathen living and dying in a state of gross ignorance. This is, indeed, my dear Doctor, a very delicate and difficult question; yet, leaving the deceased heathen to be dealt with, as we are sure they will be, according to the nature of their probationary state, and according to their works, it might be asked, if the ignorance of the heathen exonerate them from blame, and if they do not perish, (whatever perishing may mean when applied to the heathen,) does not the interposition of Christ appear to have been wholly unnecessary? It becomes available, according to this hypothesis, not to save from perishing, but only as making a mere fraction of the race rather more happy than they otherwise would have been.—What becomes of numerous passages, speaking such language as the following?—"That whosoever believeth might not perish;"—"They that sin without law shall perish without law;"—"Be not deceived; neither fornicators, nor idolaters, &c. &c. shall inherit the kingdom of God;"—"At that time ye were without hope;"—"The fearful, and the unbelieving, and idolaters, &c. shall have their portion in the lake," &c. How shall we account for the feelings of the apostle of the heathen, for a life of incredible exertion like his, and for his language, "I became all things to all men, if by any means I might save some," if the heathen are not in danger of being lost? Finally, if heathens are not in a perishing condition, and if carrying the gospel to them will bring them into such a state, then the very reverse of this passage will be true, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c.

I have no objection, if such an idea can be fairly established, to believe, that Cornelius's prayers were heard while a heathen and destitute of faith in Christ; and that God does, by his Spirit, change the hearts of heathens, as he does those of dying infants, imparting to them the blessings of salvation through the Redeemer. But then I must observe, that, amidst a pretty large acquaintance with the heathen in India, *I have never seen one man who appeared to "fear God and work righteousness."* On the contrary, the language of the apostle seems most strikingly applicable to them all: "There is none righteous, no not one; there is none that understandeth; there is none that seeketh after (the true) God. Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips; their feet are swift to shed blood; and the way of peace they have not known."—pp. 35—37.

Such reasoning we should have imagined, must produce conviction on the minds of all, did we not know that there are those whose opinions on this subject are more the result of feeling than of judgment; and that such feelings as theirs are impregnable to argument. It is deeply humiliating, that selfishness should be suffered so far to predominate in the human breast, as not only to render it insensible to the most urgent calls of charity, but also to exert a most powerful and a most unhappy influence over the reasoning powers even of those who profess that their hope and portion are in heaven. Surely the man who, with the word of God in his hands, imagines that the heathen are in a condition favourable to their obtaining eternal life, gives evidence, either that he is most criminally ignorant, or that he is under the influence of some most unreasonable bias.

We know not what can be more deeply affecting, what better adapted to awaken all the sensibilities of the human breast, than Mr. Ward's account of the "state of female society in India." Towards the close of the letter in which Mr. W. is speaking of this subject, he makes an affecting appeal to the charities of those who may be expected to take the most lively interest in this subject.

By an official statement, which I brought with me from India, it appears, that every year more than seven hundred women (more probably fourteen hundred) are burnt or buried alive in the Presidency of Bengal alone. How many in other parts of India? Your sex will not say, that in the roasting alive of four widows every day there is not blood enough shed to call forth their exertions. Seventy-five millions of females in Hindoostan, frowned upon in their birth, denied all education, and exposed to a thousand miseries unknown among females in christian countries, have surely a claim tender enough, powerful enough, to awaken all the female sensibility of Britain and America.—Let the females of the United Kingdom speak, and they must be heard. Let the females of both countries give the means of affording education to their sex in India—and ~~these infants must be saved; these fires~~

must be put out; these graves must be closed for ever.—pp. 75, 76.

Nothing can be more evident, than that appeals, of this nature are not made in vain. It is truly gratifying to behold females, in every part of the christian world, manifesting their love to the Redeemer, by the most efficient exertions for the promotion of his cause. When they contrast their own situation with that of their sex in heathen countries, they may well be excited to do all in their power for the diffusion of christianity, from a recollection of what it has done for themselves. Universal observation shows, that whatever the gospel be to man, it is to woman that to which she is indebted for every measure of her respectability and her comfort.

Among the most interesting of these Letters is the one in which Mr. W. enumerates the difficulties the christian missionary has to encounter in endeavouring to bring the natives of Hindoostan to embrace the faith of the gospel. To the mere eye of reason these are most formidable and appalling. We need not wonder that many of the wise men of this world have pronounced them altogether insurmountable, and have regarded the attempt to convert the Hindoos to christianity as hopeless. These difficulties consist in the deep-rooted and superstitious veneration felt by these people for the religious institutions of their country; the full confidence which they repose in the efficacy of those institutions; the levity of their character; their want of all proper sense of right and wrong; their strong impression of the impurity of all foreigners; and their almost inconceivable ignorance as to the truths of revelation. "I have found nothing" says Mr. Ward, "among the Hindoos upon which I could lay my hand, and say, this was derived from the Jews or the bible. The christian teacher has nothing like an enlightened understanding on his side. Speak to a Hindoo of God his mind reverts immediately to some

idol; of holiness, he thinks of ceremonial purity; of a future state, his mind fixes on transmigration; of heaven, he thinks of the polluted residence of the gods. Thus those terms which the missionary is compelled to use, when unexplained, do not give the christian-idea, but a heathen one." Though these things appear sufficiently disheartening, it is added:—

But, in the law of the cast, we have an obstruction still greater than all these.—All the Hindoos are divided into distinct tribes or casts; and the law forbids all communion among the different casts; so that one tribe can neither marry, nor eat, drink, nor smoke with another: nor practice the ceremonies belonging to another tribe. Disobedience to these rules is followed by loss of cast, whereby the outcast is cut off at once from father, mother, wife, children, brother, sister, and all his relations, as well as from all his rights of property. He can never hold the least intercourse with these persons, nor return home. Never again see the face of those who have been dearer to him than life itself. And all these fearful penalties are incurred in embracing christianity. The christian convert must tear from his heart every tender recollection, and remain a living martyr from the hour of his baptism to the day of his death. I recollect one of these converts coming to me one day, and saying, in the most plaintive tone, 'Sir, I do not want my cast again. I do not want to go back to idolatry; but, Sir, could I not go and see my mother once more? Could I not return for once and take leave of my friends?' The poor young man was overcome for a time by those feelings which christianity refines, but never extinguishes. I had to bring to his recollection, that what he sought could not be realized; that these friends would not see him; that in this fruitless attempt he might put himself into the hands of his enemies; but that his friends could not admit him into their presence, without exposing themselves to the loss of cast.

Finally, the infamy attached to the loss of cast, infallibly insures, many will think, the perpetuity of the Hindoo superstition. Some persons who have lost cast unintentionally, have given in largesses to the brambuns, as much as 10,000*l.* to be restored to their rank; and others have put an end to their lives, unable to endure the disgrace into which they had fallen.—pp. 121—123.

Beside all these discouragements, India is 15000 miles from Great Britain.
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ain, consequently the expense of sending and maintaining missionaries there must be great; the climate is extremely dangerous to men accustomed to a northern latitude; the languages there spoken are many and difficult to acquire; and, at the commencement of their labours, the missionaries had to encounter the decided opposition of the government.—In view of all these things, it may well be inquired, "Did ever any cause appear to be more hopeless?" But it is matter of most fervent gratitude, that it may now be said, "**ALL THESE DIFFICULTIES HAVE BEEN OVERCOME. Six hundred Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chain of the cast.**"

The distance between Britain and India has been annihilated for fifty converted natives have become in some sense missionaries.

Twenty-five of these fifty languages have been conquered.

The Hindoos all over Bengal are soliciting schools for their children at the hands of the missionaries.

And the government and our countrymen are affording the most important aid in the introduction of light and knowledge into India."

In fact, a moral revolution more grand and important has taken place in British India, within the last twenty years, than is, perhaps, to be found in all the annals of the church, the apostolic times excepted.—"And still it spreads:" the translations are daily advancing; education is extending its operations in the most rapid manner, and converts from these heathens are almost daily added to the christian church; and these converts bring their books and their gods, and cast them to the moles and to the bats, and renounce their covenant with death. Christian villages, composed wholly of native converts, have been contemplated; and every thing indicates the approach of a vast change in the appearance of this spiritual desert; a change full of promise to all the teeming millions of Asia.—p. 136.

Among the great things which our Baptist brethren have accomplished in the East, there is nothing which

either reflects so great honour on themselves, or which promises so great and lasting benefit to those, in whose behalf they have laboured, as their efforts in translating and publishing the word of God. We know not indeed what fact can be found in the annals of literature, or in the records of christian charity, which forms a parallel with what is stated in the following sentence; "In twenty-five of the languages of India, either in whole or in part, the holy scriptures have been already printed by us, in none of which languages had they ever before appeared."

Were it consistent with our limits, we should be happy to lay before our readers much more of what these Letters contain respecting the condition of the Hindoos, the efforts which are making for their improvement, and the success with which those efforts are attended. But we hasten to observe in conclusion, that whatever encouragement the friends of the Redeemer may derive from the great things which are passing before them, they ought still to remember that the work of evangelizing the world is but just begun. Many seem too apt to forget that "there remaineth yet very much land to be possessed," and to indulge the "feelings of conquerors, when in fact the whole country remains in the hands of the enemy." How inconsiderable are all the efforts which have been made hitherto, compared with those which must be made, before "the earth shall be full of the knowledge of Jehovah, as the waters that cover the depths of the sea."

We are far from a disposition to detract from the merits of any; we

would by no means be thought to undervalue the exertions which the church is now making to diffuse abroad "the savor of Jesus' name;" compared with its former apathy, these efforts are animating and encouraging in a high degree; but compared with what it might do, and with what the exigencies of the case require, they hardly deserve to be named. What numbers are there bearing the christian name, who to this hour remain ignorant of the distressing fact, that three fourths of the human race know nothing of a Saviour,—who have never felt one throb of sensibility on their account,—who have never breathed one earnest prayer to heaven for their redemption and salvation. We applaud the generosity of the christian public, and speak with rapture of the great things which it is accomplishing; but it should be remembered, that those who take any share in these things are comparatively few. Doubtless the period is not far distant, in which there will be a great increase of feeling and of exertion in relation to this subject—and in which it will be considered matter of wonder and astonishment, that christians in general of the present day, manifest so little concern for a world perishing in sin, and do so little to enlighten and save it. It is a truth, as well known as it is humiliating, that the friends of Jesus have just *begun* to think of practising self-denial that they may have the means of contributing for the advancement of his cause and the deliverance of their fellow-men from the bondage of corruption.

Literary and Philosophical Intelligence.

Columbian College.—JOSIAH MEIGS, Esq. is appointed Professor of Experimental Philosophy in this Institution; THOMAS SEWALL, M. D. Professor of

Anatomy and Physiology; JAMES M. STAUGHTON, M. D. Professor of Chemistry and Geology. The College, the Grammar School connected with it,

and the Theological Seminary were opened for the admission of students on the 9th of January. The Medical Department is not as yet in operation. It is stated to be the intention of the Trustees to establish a Law Department also, as soon as circumstances shall warrant it.

A Gold Medal of the value of fifty dollars is offered by the Philomathic Society of Cincinnati College, for a Poem of not less than four hundred lines, to be written by a citizen of the western country.

The buildings lately erected for the accommodation of the members of Virginia University are said to have cost nearly two hundred thousand dollars. The edifice for the library alone cost forty-six thousand eight hundred and forty-four dollars.

JAMES PERKINS, Esq. of the mercantile house of J. & T. H. Perkins, has given to the Boston Athenæum, a dwelling-house estimated at twenty thousand dollars, for the use of the Institution.

The Legislature of Georgia have lately passed a bill appropriating twenty-five thousand dollars to the erection of a new College Edifice at Athens; and a permanent annual endowment to the institution of three thousand dollars.

Of the four great national paintings which Col. TRUMBULL has for several years been engaged in executing for Government, the *Declaration of Independence* and the *Surrender of Cornwallis and his Army* have for some time been completed. The *Surrender of Burgoyne* has recently been finished. Only one more therefore remains to be executed; the subject of it is to be *General Washington delivering back his Commission to Congress* after the establishment of the independence of our country.

On the 4th ult. the thermometer stood at 24 degrees below zero, at Utica, N. Y.

We have recently seen the *Prospectus*, and the *First Number* of the *Southern Intelligencer*. It is a religious newspaper, on a plan very similar to

the *Boston Recorder*, of the ordinary size, and well executed. The matter, arrangement and style of the number we have seen, are creditable to the Editor, and we hope the publication will receive from our Southern brethren, the patronage it merits.

Fourth Census of the United States. The population of the United States in 1820, as appears by the returns just published, was as follows:

	No. of Inh.	Inc. per. cent. since 1810.
Maine,	298,835	28 1-2
New-Hampshire,	244,161	13 1-2
Massachusetts,	523,287	11
Rhode-Island,	83,059	8
Connecticut,	275,248	5
Vermont,	235,764	8
New-York,	1,372,812	30
New-Jersey,	277,575	13
Pennsylvania,	1,049,398	29 1-2
Delaware,	72,749	1-10
Maryland,	407,350	6 1-2
Virginia,	1,065,866	9 1-2
North-Carolina,	638,829	15
S. Carolina, except Kershaw district,	490,309	22
Georgia,	340,989	35
Alabama,	127,901	400
Mississippi,	75,448	
Louisiana,	153,407	100
Tennessee,	422,813	61 1-2
Kentucky,	564,317	39
Ohio,	581,434	152
Indiana,	147,178	500
Illinois,	55,211	350
Missouri,	66,586	400
Territory of Arkansas,	14,273	
Territory of Michigan,	3,896	5
District of Columbia,	33,039	39

Grand Total, 9,625,734

It also appears that
The Number of persons employed in *Agriculture* is 2,065,499
Do. *Commerce*, 72,397
Do. *Manufactures*, (including mechanicks of every kind.) 349,247
The Number of *Foreigners not naturalized*, 53,655
The whole number of *Slaves*, 1,531,431

Messrs. Gray & Hewit of this City, have issued proposals for publishing a *Law Magazine*, to appear monthly.

According to a census taken in 1819. the city of Paris contains 718,765 souls,

List of New Publications.

RELIGIOUS.

An Address to Seamen, delivered at Portland, Oct. 23, 1821, at the request of the Portland Marine Bible Society. By Rev. Edward Payson.

A Farewell Sermon preached at the Old South Church, Boston, Sabbath evening, Dec. 16, 1821; by Daniel Temple, just before his departure as a Missionary to Western Asia; with the Instructions of the Prudential Committee.

Proceedings of the city of New-Haven in the removal of the monuments

from its ancient Burying Ground, and in the opening of a new Ground, for burial.—New-Haven, January, 1822.

MISCELLANEOUS.

Fifth Report of the Society for the prevention of Pauperism in the City of New-York; read at the anniversary meeting of the Society, December 17th, 1821.

Poems by Thomas Odiorne, A. M. in a series of Numbers.—No's. I and II. Boston: 1821.

Religious Intelligence.

WE have recently received the *Fifth Report of the Society for the prevention of Pauperism in the City of New-York*.

The attention can be turned to few topics that are more important in their consequences than the one that occupies this Report. The evils of pauperism already existing in many European countries, are truly alarming; while those which are with reason anticipated in some of them, fill the mind with solicitude. And to the reflecting inhabitant of our own country who looks forward with any proper degree of patriotic concern for the well-being of the generations which shall come after him, scarcely any thing will appear to be ultimately more important than the measures which are at this day taken on the subject of Pauperism, since the effects of them will be felt long after we are gathered to our fathers. So far as relates to this subject, perhaps the condition of those who shall live many ages hence, may be determined by the efforts that are now made. It is therefore, devoutly to be wished that we may so act that our country may not hereafter be overrun, nor our government overturned by beggars and Lazaroni like its predecessors. The present Report of the New-York Society, is drawn up with great ability. Much of it is occupied in shewing the evil tendency of *providing for the poor by Law*, and in descanting upon the expediency of establishing an

Institution where employment might be furnished them. As to the kind of employment, *weaving* is recommended, as being light work and therefore capable of being engaged in by most of them, and also as being more lucrative than any thing else, about which they can be occupied. We extract entire what is said on the subject of a *legal provision* for the poor:

"It is the willing dependence of the poor upon the public bounty appropriated for them, which warns us to expect that the sort of pauperism which exhibits itself in the persons of healthy and vigorous, though improvident and vicious individuals, will continue to advance, and press upon the means provided for relieving it. It is this which best accounts for the progress of the evil hitherto, and best explains why the endeavours of philanthropy to suppress it, have been unavailing. This principle of a legal maintenance acting upon those who are willing to be maintained, forms, it is believed, the root and germ of the evil. It is this which peoples those towns, where the best accommodations and amplest funds exist, with the vagrants and paupers of the surrounding country, and stimulates the march of hundreds from the interior to the city at the approach of winter, and invites the indigent from foreign countries, or determines them to a city residence after their arrival. And upon the strength of those de-

monstrations which have been made upon this subject in Great-Britain, and of the facts which have been witnessed here, the Managers are convinced, that no substantial change for the better can be wrought, either in respect to the description of paupers, or the extent of pauperism amongst us, until the system of a public and legal provision for the poor shall be wholly done away, or restricted to involuntary paupers, and a change effected in the opinions and practice, both of those who bestow, and those who receive, the benefits of charity.

It may be requisite to show how a public provision for the poor, subverts the ordinary barriers against pauperism, and invalidates those domestic and social claims which naturally impel mankind to gain an independent livelihood. And it is obvious, that such a provision addresses itself directly to the sluggish and degenerate propensities of human nature, and tends to relax the bonds of individual responsibility, and to do away the anxiety and impair the exertions incident to the acquisition of a separate and independent maintenance. Its seductive lesson to those whose utmost industry and economy will but just support them, is, that if they indulge themselves somewhat, by working less, and spending more, the public will provide the balance. Its announcement to the improvident and thriftless is, that if they neglect themselves, the public will take care of them. Such persons yield to the temptation, and having passed the barrier of restraints which had upheld their feelings of independence, and strengthened their prudential habits and animated their exertions, they sink down into apathy and vice, and become notorious and shameless paupers. The support provided for them operates as a premium on their idleness and profligacy, and accelerates their degradation and their ruin.

All this agrees with what is known of human nature, and with the history of facts: and it is by this natural and necessary tendency, that a public and legal provision for the poor comes in aid of all, and most effectually strengthens some, of those habits and indulgencies which immediately precede and are the obvious causes of pauperism. He who begins to ruminate upon this provision, and to discipline his

feelings into a reconciliation with it, and to ponder the relief it might afford from the hardships to be encountered every year in supporting himself, will not conclude his meditation, nor endure the discontentment which it has brought upon him, without an extra application to his bottle. He will no sooner begin to pant for indulgence, than he will begin to practice it. His thoughts no sooner begin to rove from home, and from the paths of his daily labour, than his footsteps begin to follow; and every instance of his progress alienates his feeling from his family and his fireside, and severs the ties which formerly restrained him, and fits and disposes him to be a pauper. Should his fancy lead him to qualify his transition from industrious habits by the contingencies of speculation, you may trace his steps to the haunts of kindred spirits at the grog-shop and the ale-house, and thence to the lottery-office, to embark in the gambling which the laws establish, and thence to the billiard or card-room, to practice the gambling which the laws forbid, and thence to the rendezvous of every grosser species of depravity, and thence to the prison or the Alms-house. The hazards of his downward course will not alarm him, while he knows there is a fund of charity, sustained by law and custom, and accessible at any time of exigency. He will run all chances, but that of suffering for food and shelter, and practise no other forecast than that which respects his safe reliance on the public. And thus the knowledge of a fund appropriated to the poor, counteracts the first great law of nature and of Providence, the rigorous and stubborn law of necessity, and annuls that inspired precept and maxim of social economy, 'that if any will not work, neither shall they eat.' And when the poor begin to oppose this law, and to evade this precept, their passions and follies quickly plunge them into profligacy, indigence, and crime. They take advantage of the public willingness to support them, and put themselves into a condition to require support. Those who might and who would gain a comfortable living for themselves, were there no alternative, find it more easy, and more consistent with the indulgences they wish to practise, to rely upon the public for a maintenance. This reliance is the foundation of their ruin. Idle-

ness, profligacy, and intemperance, are its early and almost necessary and universal fruits. These vices may exist in many cases where such a reliance is not immediately perceptible; but in every instance which terminates in pauperism, the effects of a confident dependence on the public bounty for support may be easily distinguished.

It is no longer to be questioned that such are the tendencies and effects of all legal and conventional measures and establishments for the support of voluntary paupers. The whole history of pauperism, from the period when the indiscriminate relief of mendicants and beggars was mistaken for religion, down to the present time, is in confirmation of this point. That pernicious alms-giving, which the Church of Rome called charity, and which was substituted for religion, and regarded as the price of pardon and salvation, made half the population paupers, and paupers as idle and degenerate as those of the present day; and finally engrossed the revenues, and the capital, for the most part, of the countries in which it was enjoined. At the Reformation, Scotland abolished this false and pernicious system, and gave the poor an education and a knowledge of the Bible, and habits of industry and sobriety: and they, in turn, maintained themselves. And to this day, excepting in such towns where the reformed and healthful system has given way to that of legal assessments, almshouses, and all the apparatus of a public provision for the poor, pauperism, as an evil, has been unknown. But in England a different policy obtained. The dependence of the poor on the ecclesiastical revenues, the funds of religious houses, and the superstitious charity of individuals, was superseded by a dependence, not upon their own industry, but upon a maintenance provided for by law. The substance of the old and vicious system was retained, the form alone was altered. The germ of the evil was preserved, and it grew and became as fruitful as in its native soil of Italy. The elements of pauperism were as ripe in the civil statute of Elizabeth, as in the ecclesiastical code of Rome. The mischievous principle had, in either case, the same materials to act upon. The provision made by law was less contingent than that supplied by charity, and had in some respects a worse effect upon the poor.

The increase of pauperism under this legal system has been such, that the English are at last obliged to purchase temporal safety, by paying enormous sums for the support of paupers, as the Catholics were to purchase papal security against perdition and relief from purgatory, by giving alms. Within fifty years, the annual expenditure for the poor in England has increased about tenfold. The amount at present may be stated at fifty million dollars. The entire rental of some parishes is not sufficient to support the paupers in them.

A reference to the most populous towns and districts of this country might suffice to show, that laws designed to relieve the poor by maintaining them, actually cause an increase of pauperism, and add prodigality and vice to poverty. No demonstration can well be stronger than that which we have to this effect in this city. The general results, it is believed, will satisfy those who are at all acquainted with the subject. It will be enough to state, that besides the hospitals, the public buildings for the poor have cost about a million dollars; that the annual public expenditure for their support has doubled in ten years, and risen to about one hundred thousand dollars, while that of societies and individuals is estimated at twenty or thirty thousand more; that in the winter season relief is administered to one-tenth or one twelfth of the whole number of inhabitants; and that there is an average of about fifteen hundred paupers in the Almshouse, and three hundred to four hundred delinquents in the City Penitentiary, throughout the year. These statements are deemed to be within bounds. If they are substantially correct, they will justify the inference, that relieving poverty, instead of doing it away increases it, and that the source of this evil must be dried up, its elements destroyed, its germ uprooted, or nothing valuable will be accomplished. The Managers are constrained to ascribe it to the same cause in this city as in England, namely, to the provision made for the relief and maintenance of the poor, that pauperism has increased amongst us in a ratio as great as was ever witnessed in that country. This conclusion is supported by the fact, that frequent applications are made, especially by aliens, for admission to the Almshouse, in

terms which leave no room to question but that the parties have experienced the ill effects of a cherished reliance on the support provided there. And the respectable individuals who have the internal management of the Almshouse, have been free to express their conviction, that a public and gratuitous provision for the poor has the pernicious tendency which is here ascribed to it; that it is previously depended on, by most of those who come to share its benefits; and that such dependence relaxes their exertions to maintain themselves, and emboldens their indulgence in every wasteful and destructive habit. It is their opinion, that the foreigners and their children, comprising two-thirds of the whole number of persons in that establishment, do, in general, anticipate and rely on being supported there, before they embark for this country, or, at least, during the period requisite to gain a legal residence in this city, and to get completely broken down by drunkenness and profligacy. And, conformably to the imputed operation of this cause, it is their opinion, that two-thirds of all the adults supported in the Almshouse, became paupers by means of intemperate drinking, and the vices of which that habit is the parent.

From another view of this subject, and of the adoption in this country, of the English system respecting paupers, it will be seen how the natural and circumstantial advantages of our population are sacrificed by the vicious policy of a legal provision for the poor. To a political economist, philosophizing about this country, and comparing it with Europe, it would seem a strange paradox that pauperism, as a practical evil, should be known amongst us. He would argue, that in a country of such extent and of so easy cultivation; a country, of which the institutions were free and equal; where, instead of a redundancy of population, scarcely any approach had yet been made towards a full occupancy of the soil; where the taxes, not including imposts, scarcely exceed the value of one day's labour of the people in a year; where there are no distinctions of rank, or laws of primogeniture, or hereditary privileges to sustain in wealth and dignity one part of the community, and check the aspirings and perpetuate the dependence and the depression of the rest; where there is

ample scope for industry and enterprise, entire freedom from civil and political disabilities, and perfect security of natural and acquired advantages; and where all the motives which can press upon the human mind, to induce the formation of a virtuous character, and the acquisition of an independent livelihood, have full play; he would argue that, in such a country, that pauperism which ought to be regarded as an evil could not take place, unless by the fault of its laws and institutions. He would pronounce such a country exempt from all the acknowledged causes of vagrancy and beggary in Europe, excepting those which exist in the enactments and artificial arrangements of society. He would conclude, from the existence of pauperism where property was so equally divided, where wages were uniformly high, and where the means of subsistence always greatly exceeded the consumption, that the ordinary springs of action were vitiated, and the natural love of independence subdued by an artificial system, a system of legal and charitable provision for the support of those who might choose to depend upon the public.

But it might seem still more extraordinary, that this country should ever adopt that policy of England respecting paupers which has operated so much mischief there, and accumulated such a mass of evil and of danger. What circumstances could have led to its adoption in the early periods of our history, when the inhabitants were more scattered, and characterized by more hardihood and resolution than at present, and when there were no crowded cities to invite and cherish the improvident and vicious? What necessity or temptation could there have been to incorporate this feature of the English system with our own?

These questions must be resolved by reference to the fact, that our ancestors brought hither with them the habits and opinions induced by an English education, and gave them the ascendancy and sway that might be expected in the circumstances in which they were to take effect. They fashioned their social institutions and their civil code after those of England; and at a very early period, in several of the colonies, adopted the outlines of her system respecting paupers. They

doubtless argued, that as there were poor in the country they had left, and as they were there provided for by law, a like provision against a like necessity was requisite to be adopted here.

Their opinions, however, must have had an earlier practical application than their laws; and as their opinions left no room to hesitate about supplying all who were in want, it is obvious how their hospitality, the first trait of an intelligent and virtuous people employed in agriculture, must have begun at once to produce the mischiefs which the laws afterwards augmented and confirmed. And as the number of paupers and the measure of their wants increased, and as the burden of supporting them began to press too unequally and too severely upon those who had been most willing to sustain it, the obvious and ready expedient was, to bring the poor laws to bear upon the community.

The system thus initiated by those who colonized the country and raised up the fabric of society, exempted those whose constant labour was requisite for their support, from the fear of suffering and the sense of an imperious necessity of providing for themselves, and encouraged premature and improvident marriages, and tempted to unreasonable expenditures, and led from idleness and prodigality to intemperance and crime, and from a state of decency and comfort to a state of wretchedness and degradation.

This account of the beginnings of pauperism in this country, will serve both to illustrate the subsequent advances of the evil, and to show that there is no contending with it, unless the elements from which it sprung, the opinions, laws, and habits which excited it, shall be done away. It is apparent, from the nature of the measures taken, how the circumstances which led to the first public and conventional proceedings for the support of paupers, would continue to enforce their application, and give them perpetuity. It is in the nature of this system to become every year more necessary; to fix itself more firmly in the habits and the constitution of society; to increase the numbers and strengthen the claims of those supported; and, in the end, by diminishing their solicitude about themselves, and rendering them more helpless and

more miserable, to sanctify the evil as a natural and unavoidable calamity, and to induce submission to all its odious and oppressive consequences.—This is manifest from the experience of this city: the record of its past expenditures; the fact, that in the course of last winter, according to the Report of this Society, about twelve thousand individuals received the benefit of charitable assistance; and the fact, that the expense, however enormous, and the progress of the evil, however alarming, so far from raising any general emotion of concern, scarcely attract the slightest attention from the public. It seems to be the only subject about which, in this city, neither hope nor fear can be excited; the only one of any pecuniary consequence, about which there is a total apathy; the only one respecting which those who own property and pay taxes, are content to think they have nothing else to do but to pay whatever is demanded. It would seem as though our pauper system, with the imposing splendour of its edifices, and the grandeur of its liberality, and the rare spectacle it exhibits of an Alms-house, where fifteen hundred to two thousand persons are supported by the munificence of the Honourable the Corporation, had done as much by its outward lustre, and the glare of its apparent humanity, to impose upon the minds of the wealthy and industrious, and to subdue them into a tame and easy indifference, as it has done, by its natural and wonted influence, to augment the number of paupers, and encourage the improvidence and idleness of the poor. It would seem that this system, in proportion as it has had the effect of a paralysis on the lower, has had the effect of an opiate on the higher classes of society; and that as fast as it has brought the poor down to the condition of paupers, it has brought the rich down to the condition of bearing all their burthens, without inquiry or concern as to the necessity or reasonableness of doing so. What from the irksomeness of an investigation of the subject, the popular applause of so generous and so ample a provision for the support of all who are in want, the effeminate notion about pauperism being one of the conditions of social existence, and the gratuitous presumption that no effectual measures can be taken to remove it, there is an impres-

sion upon the public mind which has the effect of conscious helplessness and imbecility, and which makes a blind endurance of the existing evil less painful than the effort which might be necessary to subvert it, and on account of which those who would prescribe the requisite exertion are considered theorists and visionaries."

PALESTINE MISSION.

From the Missionary Herald.

EXTRACTS FROM THE JOURNAL OF MR. PARSONS.

Having engaged a passage in a Greek vessel bound to Jaffa with pilgrims, I left Smyrna on the evening of Dec. 5th, expecting to sail in the course of the night. I found on board the vessel about 20 pilgrims, 12 sailors, and three Turks. But even in this small assembly were spoken no less than five different languages; Arabic, Turkish, Greek, Italian, and to include my interpreter, English. In these, as well as in several other languages, I have with me Testaments, together with several thousand tracts for gratuitous distribution.

Brother Fisk, with a friend from the city, accompanied me to the vessel, and before separating we enjoyed an uncommonly interesting season of divine worship.

Agreeably to our expectations we set sail in the night, and the next day came to an anchor off Voula, for the purpose of taking in more pilgrims.—While we tarried, I read from the Greek Testament to the pilgrims, and a young man present read part of a chapter in an Arabic copy of the epistle to the Hebrews. After this, two boys came into my cabin, and read from a Greek tract. As I presented each of them with a tract, I spoke to them of the final retribution;—of the rewards of the righteous, and of the punishment in reserve for the ungodly. They engaged to read the books attentively.

On the morning of the 8th, the cold became quite uncomfortable. The mountains in the vicinity of Smyrna, were white with snow. At 10 o'clock the pilgrims came on board, and we set sail with a favourable wind. In two hours the main-sail was torn by the violence of the wind, which obli-

ged us to cast anchor and remain for the day.

[At Scio, Mr. Parsons called on Professor Bambas. The most important facts, relative to this interview, have been published. The following anecdote illustrates the manners of the country.]

I took supper with Professor Bambas,—rice and a dove. Before eating he repeated the Lord's prayer in Greek, and afterwards inquired if this was the custom in America. This gave me an opportunity to speak of the religious customs of New-England, of family prayer, religious conferences, and of revivals of religion.

[Between Samos and the continent the vessel was arrested by head winds for several days.]

Much of the intervening time was devoted to the reading of the New Testament in Greek. I had observed an Armenian pilgrim, whose dress and manners gave him a decided superiority to those around him, sitting alone, and disposed to associate with no one in the vessel. I inquired through the assistance of a friend of his, if he read and understood the Armenian language. He assured me that he did.—I then presented him with an Armenian Testament, and as it was put into his hands he bowed and kissed the sacred treasure. He began to read it aloud to those who could understand, and during several days this was his constant employment.

Passed the isle of Patmos Dec. 18th at a considerable distance, but within a distinct view of the monastery, which stands over the grave of St. John the beloved disciple. As we were passing near to Ephesus, Miletus and Patmos, —three places dear to the memory of all christians, those passages were read on deck, which relate particularly to the labors and piety of St. Paul and St. John, who were the honoured instruments of turning many souls in this vicinity from their vanities to the service of the living God.

Dec. 19th.—The heat oppressive.—Thermometer at 72 in the cabin;—becalmed off Coos.

[Of Mr. Parsons' visit to Rhodes, Castello, Rosso, Cyprus, and Jaffa, some account was given in our number above referred to. The following particulars of the journey from Baffo to Limesol, (places in Cyprus,) were not then published.]

In the morning Jan. 30th, set out for Limesol without a guard; for christians travel with almost as much safety in Cyprus, as in Europe or America. Rode the whole day near to the sea side, through rich, but uncultivated meadows. Saw large herds of swine several flocks of sheep, and a few camels, horses and mules. The road was excessively muddy in consequence of the great rains. The mountains on our left, were completely covered with snow.

About 4 o'clock P. M. there commenced a violent shower which continued for two hours. Stopped a few minutes under a hovel to shelter ourselves from the rain. From this refuge were obliged to retreat, as the rain beat upon us in every direction. At six, came to a small village upon the summit of a hill, where we designed to tarry for the night. Saw a man in the street, to whom we made known our request; he replied, "Come with me; I have room, beds, and straw for the mules." We followed him till we came to a miserable hut, which he opened for our reception. There was but one room, and this without windows with a mud floor, and with a roof composed of bushes and mud.—We had however, no reason to complain, as it was probably the best the village afforded.

Set out for Limesol early in the morning, and at six arrived at the house of the English consul, Mr. Frankoudi. By the way passed near the ruins of many churches; also through two villages, Episcopi and Colos. In these villages the inhabitants are Turks but never molest travellers.

[The following entries are made under the head of Jaffa.]

Saturday morning, Feb. 10th, came to an anchor in the port of Jaffa, and terminated our long and dreary voyage to the Holy Land. The dragoman of the English consul waited for me at the shore, and ordered all my baggage to pass without the usual taxes at the custom house. At the house of the English consul, found two English gentlemen, who had just returned from Jerusalem. They gave a most melancholy account of the Holy Land and assured me, that there was no security from the attacks of robbers.—One of the travellers was bound to Bombay, and I wrote a hasty letter to

the missionaries there:—unwilling that so favourable an opportunity should pass unimproved.

In the afternoon was introduced to the Russian consul, and with him walked into the country. The city is surrounded by a high wall, in a much better state for defence, than the wall of the city of Rhodes. The market abounded with provisions of all kinds: the streets are wider than is usual for Turkey, and well paved.

In the country, the objects which most attracted our attention, were the mountains of Judea, and an extensive and apparently well cultivated plain. Passed the Sabbath at the house of the Russian consul, and the few tracts which I distributed were received with much satisfaction.

Monday, Feb. 12. A violent storm commenced, which detained me at Jaffa till the Friday following. During this time I had an opportunity to distribute books in the Greek monastery, and to dispose of several Greek Testaments. The language here spoken by the inhabitants is Arabic; but in the churches the Scriptures are read in Greek, Turkish and Arabic, for the benefit of pilgrims. This fact is auspicious, and it is worthy of special notice, as the Greeks in many places, strenuously oppose the introduction of other languages in their church service.

[On the 16th of February Mr. P. left Jaffa for Jerusalem.]

Friday afternoon left Jaffa, having the interpreter of the Russian consul for a guide. The road notwithstanding the great rain, was perfectly dry,—winding through extensive fields of wheat and barley. There were numerous herds of cattle, and flocks of sheep and goats, feeding in every direction, under the superintendence of herdsmen and shepherds.

Arrived at Rama, a little before sunset, and was invited to pass the night at the Greek monastery. The President, a man of more than common intelligence, has spent many years at Jerusalem, and is now stationed here to provide for pilgrims; all of whom pass a night or two at the monastery of Rama, on their way to the Holy City. The village of Rama is in the centre of an extended beautiful plain, containing three monasteries, one Greek church, and several mosques. At a little distance on the north, is the

village of Lydda, where Peter by a miracle restored to health "a certain man named Eneas, who had kept his bed eight years, and was sick of a palsy." At the west are the ruins of a Greek monastery called "*Forty Martyrs*." There are several large churches completely under ground; and a steeple still remains, to the summit of which we ascended by 110 stone steps.

In the evening several friends of the President came to see him, and conversation was directed to subjects of the first importance. We conversed in Greek; but the President interpreted sentence after sentence to his friends who understood Arabic only. As I was the first man they had seen from the New World, they were anxious to hear some new thing. The inquiries and answers were much in the following order.

"What are the sentiments of the christians of America?" They believe that the Old and New Testaments are from heaven;—that Jesus Christ is the Saviour of the world;—that good men are happy after death, and wicked men miserable;—that there will be a resurrection from the dead, and a day of judgment. "Very well, but who are good men?" Those who love God with all their heart, and do his will. "Where is heaven?" Where the throne of God is. "But God is a spirit,—how can he have a throne?" His throne is spiritual, like himself. Stephen the first christian martyr saw Jesus standing at the right hand of God. Where Jesus was there is heaven. "Where is hell?" Hell is the place, which God prepared for the devil and his angels. "When did the angels sin?" Before the world was created. "How do you know that?" When Adam was placed in the garden Satan came to deceive and destroy him. "Will sinners suffer for ever in hell?" Certainly: for saith our Saviour, *they shall go away into everlasting punishment*. "What will be done with this world?" It will be burnt up as the Scriptures testify.

Considerable time passed in this manner. There was perfect silence, except now and then they responded, "Ti-eep," *It is well*.

The English consul at Jaffa, had the goodness to procure for me a letter to the governor of Rama, soliciting a guard to accompany me to Jerusalem. But the president presented the letter

to the governor, and made an apology for not accepting a guard, as I was already provided with an interpreter.

Saturday morning at 6 o'clock, left Rama, rode three hours and a half through a beautiful plain, and from thence began to ascend the mountains of Judea. The road became stony, narrow, and winding among high and barren mountains. Every few miles we were called upon for taxes; but in consequence of a letter from the Russian consul we passed without any expense. At 12 o'clock, came to the village of Aboo Gosh, who is noted for his oppression of the pilgrims. Aboo Gosh, stood at the place of demanding custom, and said, "you have nothing to pay, you may pass when you please." He requested me to take some refreshment; but as there was a prospect of rain, I could not accept of his offer. Two hours from this, we came near to the place, where, it is said David slew Goliath. We were shown also the house in which, tradition says, John the Baptist was born. The monastery near the spot, belongs to the Catholics. From this we began to ascend a high mountain; and at 25 minutes past 4 o'clock my guide exclaimed, "*the Mount of Olives*," and in just half an hour we entered, by Jaffa gate the Holy City.

[The limits of our present number will not permit the insertion of Mr. Parsons' journal, kept while residing at Jerusalem. Next month we hope to publish the greater part of it. About to leave this interesting place, he mentions the following facts and circumstances.]

"Before leaving the city I must say, that in many respects, my time has passed pleasantly, since my arrival at the Holy City. My health I think was never better for three months in succession. If I had been better furnished with Bibles and tracts, I might, by the divine blessing, have greatly extended my usefulness. As it respects gaining and imparting information, this is indeed the centre of the world. The station must not be relinquished. The door is already open. Difficulties must be expected; but the good resulting from a mission established here will be an infinite reward."

"May 8.—Early this morning visited the bishops, and took my leave of them. They said, "We wish to see you soon again in this city." Left the

city at 6 o'clock by Jaffa gate. As I ascended the hill west of the city, I turned to take another view of the dearest spot on earth. The words of David were fresh in my mind, "*If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and his habitation.*"

From the Missionary Herald.

MISSION AT BOMBAY.

The following letter will be read with peculiar interest, as the hand which wrote it was soon after motionless in the grave; and the person to whom it was addressed, was, at that very time, numbering the last days of his earthly pilgrimage. Two other letters were written by Mr. Newell, on the same day with the following; one to the Rev. Dr. Woods, and the other to Mr. Bardwell, then at Calcutta.—They both contain evidence, that the writer was much inclined to contemplate his own departure from the world as not very distant.

LETTER FROM THE REV. MR. NEWELL
TO THE REV. DR. WORCESTER.

Bombay, May 11, 1821.

"Rev. and dear Sir,—It was my intention, when Mr. Bardwell left us, to write to you and send over land to Calcutta, in season for the letter to go by him to America; and though I have delayed longer than I intended, I still hope, that the letters, which I am now sending will reach Mr. Bardwell in season; if not, they will be forwarded by another conveyance.

I am happy to inform you, that on the 9th inst. Mr. Garrett arrived at Bombay. We hope and expect, that he will be permitted to remain; but as there has not yet been time for the pleasure of government to be made known on this subject, I cannot speak with certainty. If he should not be allowed to remain, our printing business must suffer much.

Since the beginning of the present year, we have printed about 12,000 Scripture tracts of 24 pages, 12mo. for the Christian Knowledge Society; and for ourselves we have just printed the commandments in four languages: viz. Latin, Portuguese, English and Mahratta,—for distribution among the

Roman Catholics, most of whom understand Mahratta, many of them, Portuguese and English, and a few of the Priests understand Latin. The Committee of the Christian Knowledge Society pay us for the whole edition of the Scripture Tracts, (the history, parables, miracles and discourses of Christ,) and allow us to take gratuitously as many copies as we wish for distribution. The translation, as well as the printing of the tracts, was done by us. It is a most encouraging circumstance, that the old and influential Society for promoting Christian Knowledge, is taking the lead in the circulation of religious tracts among the natives in this region. These tracts will be circulated through a vast extent of territory, which no missionary at present can be permitted to traverse. They cannot fail of producing some effect. If it please God to bestow his blessing, the effect may be great.

[Mr. N. here mentions some particulars of a proposed contract for printing at the mission press an English and Mahratta Dictionary by Capt. Hutchinson. Though it was altogether probable the work would be undertaken, yet, as the engagement was not positively made, it is sufficient to say here that, if executed, the work would bring some profit to the mission, and doubtless be serviceable to the cause, by facilitating intercourse between Europeans and natives.]

I have mentioned a few things which have occurred since the departure of brother Bardwell. For information concerning every thing previous to his leaving us, I refer you to him, and to the public communication forwarded by him. As our next public communication will probably reach you not long after the receipt of this, it will not be important for me to be more particular at present. Mrs. Newell unites with me in kind regards to yourself and family."

UNITED FOREIGN MISSIONARY SOCIETY, Y. N.

The American Missionary Register for the current month, contains the journal of the *Union Mission* from May 29, to Sept. 1, 1821, and extracts of letters from the various stations un-

der the care of the Board. Such facts as are of most interest to the Christian public at large, we shall endeavour to select.

At *Union*, the brethren had not been able to find a mill seat, though several days had been spent in searching for one; they have erected a ware-house, a coal-house, a lodging house for the workmen, a school-house and a kitchen, all of logs;—they have yet but seven children in their school, owing to the general apprehension of war between the Cherokees and Osages. The prospects of such an event are diminishing, however, and it is expected that the school will soon be filled up. The journal relates an atrocious murder committed on Mr. Joseph Revoir, a half breed, a decent citizen, who lived fifteen miles from the station;—he fell an innocent victim to the jealousy of the Cherokees, who had marched two hundred miles to take his life, though he had no interest in the war, but was peaceably pursuing the improvement of his infant settlement.

The mission family has continued to be afflicted with sickness—the excessive heat of the last summer so far debilitated all its members, as much to retard their labors. Most of them were convalescent at the last date.

Great Osage Mission—Harmony. This station is on the Maredicine river, about four miles above its junction with the Osage, fifteen miles from the Great Osage village. The limits granted by the Indian Council last August to the brethren, embrace excellent timber in abundance, first rate prairies, and the only mill seat known in that vast country. Stone coal is abundant, and a large ridge of lime-stone lies near by. The soil of the prairies is a dark rich loam, two feet thick;—beneath it clay, as far as has been penetrated. The grass that grows on these prairies in a state of nature, varies from two to seven feet in height. Cattle are raised with little expense. On the Missouri, within a hundred miles of the station, corn may be purchased for ten cents a bushel, and pork for seventy-five cents a hundred wt. The season has been uncommonly sickly through the country—only one brother and two sisters in the mission family have escaped the disease—of course improvements have proceeded slowly:—a large store-house has been erected, and one dwelling-house finished. The Indians are

very friendly—frequently visit the station, and will send their children to school as soon as accommodations can be provided.

Tuscarora Mission—Tuscarora Village. Mr. Crane writes that the Sabbath School conferences and Prayer Meetings have been regularly attended—that the Christian Indians are becoming more and more solicitous for a revival—that a work of grace has commenced among the youth and is progressing—four young men, the most intelligent, industrious and promising in the tribe are under the most pungent conviction of their sins,—not long since all of them were intemperate.

The effects of this increased attention to religion on the state of society are very pleasant. Says Mr. C., “the aged Cusick who has been interpreter here for twenty years, called at my house a few days since, and in the course of conversation remarked, ‘I never saw such times in our nation before. All is peace, all are united.’” The religious exercises followed in the tribe, are, preaching on the Sabbath—a Sabbath school—a meeting of the youth during the week for disclosing their minds to each other and conversing together—a Conference, at which pastoral instruction is given, and individuals interrogated on the subject of their experience—a church conference, and a singing school.

Seneca Mission.—Rev. Mr. Harris, who succeed Rev. Mr. Hyde at this station, arrived at the Mission house, Oct. 29. His journal is given from Nov. 4, to Nov. 17. It appears that he was received with gratitude, and strong assurance of the permanent friendship and kind offices of the Chiefs. Two of the Chiefs, Seneca White and John Seneca seemed more attentive to instruction than others, and Mr. H. took opportunity to converse with them fully. They professed to feel themselves great sinners, and to be resolved so far as the Great Spirit should give them strength, to seek the way of salvation laid down in the word of God. They believed that the Saviour had died for our sins, and that he is able to save those that put their trust in him.

At Tonewanta, the Christian party have resolved to wait for a teacher from the United Foreign Mission Society. The Pagan party will probably

relinquish their open opposition to the Gospel, when they come to be informed that the United States Government is friendly to Missionary operations, and has appropriated a large sum of money to their encouragement. At least their most powerful objection will be removed, viz. the Missionaries come to them only to get away their lands.—*Bost. Rec.*

SUMMARY.

Colonization Society.—Intelligence has reached this country of the death of Mr. Winn, Agent of the American Colonization Society, residing on the coast of Africa. He is the second agent who has lost his life in this undertaking, designed to aid the cause of humanity and justice.

The Church lately occupied by the Baptist Congregation in Charleston, S. C. has been purchased as a house of worship for seamen, and is supplied with a regular preacher for the current year.

A number of ladies at Serampore, India, have associated themselves together for the support of schools for native female children. The attention of the ladies of Great-Britain is at present directed to the same object.

Theological Seminary of Tennessee.—‘Two agents have been employed in procuring funds. Rev. Robert Hardin spent four months and a half in this business in Tennessee and Alabama. Rev. Austin Dickinson devoted seven months and a half in the same States and in Mississippi and Louisiana. They have visited most of the towns and settlements in these States, and obtained subscriptions for the Seminary to the amount of \$34,498, payable in five years in annual instalments, beside \$921,43 in money. A library for the use of the Institution has been commenced, through the liberality of individuals in Philadelphia, New-York, Newark, Baltimore and New-Orleans. Two hundred and seventy volumes have been received from this source.’—*Rec.*

REVIVALS OF RELIGION.

An extensive revival of religion has recently been experienced at Dartmouth, New-Hampshire. In the account of it, lately published, it is stated that ‘the revival has been principally among the rising generation, while many whose heads are blossoming for the grave, have been unwilling to enter the kingdom of heaven themselves, or suffer those that were entering to go in. The number of hopeful converts in town is not far from two hundred. Seventy-two have been received into communion with this church, and not far from fifty have been added to the church at Dartmouth College.’

Extract of a Letter, to the Editor of the Boston Recorder, dated Watertown, Jefferson County, N. Y. Jan. 2, 1822.

At present there is a general attention to religion throughout this country. It commenced early in the spring, about the same time at Watertown and at Sacket's Harbor. From there it extended to Adams and Rodman; appeared in both of these places about at one time. And now at Ellisburg, Henderson and Lorrain, God is pouring out his Spirit. In short there is scarcely a church or neighbourhood, supplied or destitute, in which there is not a number who have commenced the solemn work of seeking the salvation of their souls. The work extends to all Christian denominations, and whilst the friends of this work are active and combining their efforts, its enemies are rallying, and uniting in resistance to the Spirit of God. Every man's character is now known either by aiding and advocating the work, or by murmuring and cavilling by disseminating falsehood and by persecuting. As usual in works of this extent, persons of every description, the aged and the young, bond and free have been brought to taste that God is gracious. Perhaps only in Rodman can the work be said to have been powerful. In general it is slow rather than rapid—considering the district of country which it covers and the population, the number of converts and of the inquiring is not great. At the Harbour the number is small. At Watertown it is larger, at Adams it is still larger, and at Rodman the greatest number of converts is supposed to have been made. Perhaps the whole number of hopeful subjects of this extensive work does not exceed four hundred.

About one hundred persons have lately been added to the Church at Norwich, Vermont. A work of grace is also going on in Sutton, Suffield, and Reading, Mass.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of \$2382 19 during the month of December last.

The Treasurer of the American Bible Society acknowledges the receipt of \$3587 26 in the month of Nov. 1821. The issues from the Depository during the same period were, Bibles 2579; Testaments 2326; Indian Gospels and Epistles 12.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of 3,706 15 from Nov. 18, to Dec. 17th inclusive; besides various articles for different Missionary establishments.

Capt. *Seth Webber*, of Boston, lately deceased at Liverpool, made in his will the following bequests :

To the Boston Howard Benevolent Society, \$1000

To the Boston Missionary Society for propagating the gospel among the heathens, 1000

To the Boston Marine Society, 1000

To the Massachusetts General Hospital, 1000

To the Poor of the Rev. Mr. Parkman's Society, of which the deceased was a member, 500

To St. Andrew's Lodge, in Boston, 500

Ordinations and Installations.

Nov. 16. The Rev. RALPH CUSHMAN was ordained at Hopkinsville, Christian County, Ken. by the Muhlenburgh Presbytery.

Dec. 19. The Rev. JOSEPH WALKER was ordained at Paris, Me. to the pastoral care of the congregational churches in Paris and Norway.—Sermon by Rev. Jonathan Cogswell, of Saco.

Dec. 19. The Rev. OLIVER BROWN was ordained to the pastoral care of the Presbyterian Church and Society in South-Kingston, R. I.—Sermon by Rev. Dr. Austin of Newport.

Jan. 1. The Rev. JOSEPH BENNETT was ordained to the pastoral care of the Congregational Church and Socie-

ty in Woburn, Mass.—Sermon by Rev. Mr. Fay of Charlestown.

Jan. 1. The Rev. JOHN C. LOW was installed as pastor over the Church and Congregation in Bethel, Conn.—Sermon by the Rev. Mr. Bonny, of New-Canaan.

Jan. 2. The Rev. SAMUEL SPRING was ordained pastor of the first Church in Abington, Mass.—Sermon by Rev. Mr. Dimmick.

Jan. 16. The Rev. DANIEL DANA, D. D. was installed by the Londonderry Presbytery, as pastor of the Church and Society in the West parish of Londonderry, N. H.—Sermon by Rev. Samuel Dana of Marblehead.

View of Public Affairs.

UNITED STATES.

A bill has been reported in the House of Representatives for the occupation of Columbia River. It provides that every settler being the head of a family, every unmarried settler, and every mechanic, shall be allowed certain portions of land, after a probation of a limited period ; and that when the population of the settlement amounts to two thousand, that part of the United States North of the 42d degree of latitude and west of the Rocky Mountains shall constitute a Territory, to be known by the name of the TERRITORY OF ORIGIN.

The House of Representatives have, by a small majority, fixed upon 42,000 as the ratio of Representatives under the new census.

Petitions have been presented to Congress from most of our large cities, praying for the enactment of a gener-

al Bankrupt Law. The subject has already been taken up by the House of Representatives, and will doubtless shortly be fully discussed.

PIEDMONT.

The Austrian troops now stationed in the different fortresses of Piedmont, for the purpose of preventing insurrections of the inhabitants against the government, amount to 14,000 men ; and the annual subsidy paid to the Emperor of Austria is 8,000,000 francs, or more than a million and a half of dollars.

The King of Sardinia, in order to 'satisfy justice,' as he styles it, has announced his determination to make terrible examples of those who were favourable to the late revolution, and threatens to degrade every functionary who does not cheerfully co-operate with him in executing his determination.

MEXICO.

On the 7th September last, General YTURBIDE entered the city of Mexico at the head of an army of 20,000 men. A constitutional government was immediately established, and a complete revolution effected without bloodshed. Three fourths of the European troops, in the employ of the old Government, at once joined the Independents. On the 27th September, General YTURBIDE issued a proclamation to the Mexican people. A provisional junta was then about to be established, and a Congress assembled, to enact laws adapted to secure the rights and property of the nation.

SUMMARY.

In a late English paper, it is asserted that there are no less than 5,000 persons in the city of London, who would either rob or murder for the hope of most trifling gain.

A letter has been received in London from an officer engaged in the voyage of discovery to the north-west. The letter is dated Hudson's Straits, July 16, 1821. The ships had advanced about 70 miles into the Straits, meeting with great obstacles from the quantities of ice.

There are said to be *three hundred and sixty-seven* deaf and dumb persons in Pennsylvania, exclusive of those not returned from six counties, which had not been heard from.

St. Petersburg, Sept. 30.—The Emperor has authorized subscriptions to be made throughout his Empire, in favour of the Greek families that have been driven from Turkey in Europe. It is expected very large sums will be raised.

The superb sword presented to Commodore McDonough by the officers and crew of the Guerrier, while in the Mediterranean, was manufactured by Richard Clarke & Sons, Cheapside, London, and cost three hundred guineas.

The scabbard is of the finest polished steel, richly embossed with gold, and ornamented with a great variety of appropriate emblems. On one side of the scabbard, enwreathed with gold, is the inscription, "*The Crew of the United States Ship Guerrier, to Captain Thomas McDonough—8th July, 1819.*" On the other side of it there is a beautiful representation of the battle on Lake Champlain, with an inscription "*The 11th of September, 1814.*" The guard is in the form of a cannon, which is also of gold—the hilt of ivory; mounted with a golden eagle, of superiour workmanship, with a wreath upon its head, holding a chain in its beak. The blade is of burnished steel, on one side of which is an inscription, "*No impressments.*" On the reverse, "*Maintain your Rights.*"

The model of an Iron Sunken Bottom, or Chest, for the security of the Mail against robbery, has been recently invented. It is to compose a part of the flooring of the coach, immediately under the feet of the passengers, to be firmly riveted to the fills of the body, and composed of wrought iron. This case is to contain a copper letter case with a sliding partition, in which the mail is to be deposited. The case is to be firmly secured by a bar with a lock on the inside, it is to be enclosed in the Iron Chest, the key of which is to be retained in the Post Offices.—The model is intended to be applied to waggons and almost any other vehicle of conveyance. It is calculated to do away the use of leather bags, and will probably go into general use if adopted and approved of by the Post Master General.

A new line of Packets has been established between New-York and Liverpool, by Messrs. Byrnes, Trimble, & Co. By an arrangement between this line and the old one, it is intended that a vessel shall sail from New-York, every fortnight, through the year.

Answers to Correspondents.

The Sermon by N. P. shall appear in our next Number.

C. L. will be inserted.

D. H. ; P. M. W. ; F. and three communications with the Signature P. have been received.

THE
CHRISTIAN SPECTATOR.

No. III.]

MARCH 1, 1822.

[VOL. IV.]

Religious Communications.

For the Christian Spectator.

*On the peculiar characteristics of
the benevolent efforts of our age.*

THE christian religion will doubtless one day become the religion of the world. It is a religion adapted to the character of man in every age and every country ; and if its founder was able to look into futurity,—if the God of the bible is a God of truth, it cannot be questioned that, sooner or later, its influence, like its genius, will be universal. So christians believed in former ages ; yet, folding their arms in apathy, they died while waiting for the fulfilment of the promises. So also christians believe at the present day ; but that belief animates them to vigorous exertions, and they read the fulfilment of the promises in the moral impulse which those exertions are giving to the world. The present inquiry is : Do they read the signs of the times aright ? Or in other words : Are the benevolent efforts of the present day the means which Providence is using to introduce the millennial dispensation ?

A negative answer to this inquiry must be founded on one of these two suppositions—either, first, that *similar* efforts have been made in former ages, and have not produced the conversion of the world ; or, secondly, that these efforts are in themselves *inadequate* to the end in view.

I shall attempt to maintain, on the contrary, that the benevolent efforts of our day are *entirely different* from those of any former age ; and that the *peculiar characteristics* of these ef-

forts warrant the belief that they will be *finally successful*.

I. The benevolent efforts of our day are *entirely different* from those of any former age.

The efforts which have heretofore been made for the conversion of the world may be reduced to the following classes : The exertions of the apostolic age ; those of the corrupted Greek and Roman churches ; and those of the Protestants before the year 1790.

1. *The exertions of the apostolic age.* We are frequently told that the spirit of the primitive ages has returned. In a certain sense this is true ; there is now in the church as much faith, zeal and devotedness to the Saviour, and more activity in his cause, than there has been at any other time since the second century. But if by the declaration, we are to understand, that the benevolent exertions of the present age are similar to those by which the gospel was first propagated, it is not correct. Christianity was established in the Roman empire, not by Missionary, and Bible, and Education Societies—not by the use of those ordinary means which christians at the present day must employ to bring about the conversion of the world : it was partly by miracles, and partly by those special operations of Providence, which though not miraculous, display scarce less visibly the finger of Omnipotence. God had determined to introduce into the world, a religion designed for the benefit of the whole race of man, and to this end he made use of extraordi-

a miraculous agency ; but it was not his purpose by these extraordinary means immediately to extend its triumphs through the earth. He chose at that time merely to establish a church on a permanent foundation, leaving its universal dominion to be the glory of a distant age, and that universal dominion he chose to bring about in the ordinary course of his Providence, by the slow instrumentality of moral causes.

Permit me to advert to a few of the extraordinary circumstances attending the introduction of christianity. Without staying to remark upon the facts, that the then-known world was under the dominion of a single power, and that a single language was every where the language of learning and business and politeness,—we pass to the condition of the Jews. Flowing out of Palestine in all directions, they had established themselves in every principal city, carrying along with them the oracles of truth, and maintaining the worship of the living God. This peculiar people, and their peculiar religion and rites of worship, had long before attracted the attention of the Gentiles by whom they were surrounded ;—and who does not know that true religion, of whatever form, wherever it is introduced, throws contempt at once on the absurdities of idolatry ? The Jews were also anxiously expecting the advent of the Messiah, and though all of them entertained very inadequate notions of his character and kingdom, none can doubt that there were among them many, waiting in faith like Simeon and Anna, for “ the consolation of Israel.” Nor was this expectation without its influence on the Gentiles. Every reader will remember the story of the Eastern Magi who came to worship the infant Saviour.—Can it be questioned that this state of things was a part of that extraordinary system by which the church was to be established ?

In the Acts of the Apostles, we are informed that the miraculous influences

of the Spirit were first bestowed on the disciples at the day of pentecost—at a time when “ there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven”—“ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians.” To these men who had thus assembled from all parts of the world to join in the national solemnities of religion, the apostles opened their commission, and told them that the crucified Jesus had become the glorified Messiah. “ And the same day there were added unto them about three thousand souls.” They continued to preach, “ and the Lord added to the church daily such as should be saved.” Here then we have a church, gathered at once “ out of every nation under heaven.”—We see a host of converts returning to their friends and brethren in different parts of the world, and telling them that the long expected Messiah—the hope, the consolation of Israel—the Saviour of the world had come. And who can doubt that there were even then in the Jewish church, many humble worshippers who received the tidings with gladness, and hailed the crucified Redeemer with joy ? At least, the way was prepared for the preaching of the gospel. If the Missionaries at Calcutta could, at a single festival of Juggernaut, convert several thousand individuals out of all the provinces of India, would it not go farther towards the establishment of christianity in that empire, than the labor of years with common success ?—and would it not be as extraordinary as if they were to heal the sick or raise the dead ?

We have seen that the circumstances in which the first promulgators of christianity were placed, were altogether peculiar. Their mode of operation was no less extraordinary. Missionary Societies, Missionary Sta-

tions and Missionary Families, as they now exist, were then unknown. The apostles and evangelists were at once Missionaries and Missionary Society; and, from a regard to expediency, they chose to rely for support mainly on their own manual labor. [Acts xviii. 3. xx. 34. I. Cor. iv. 12. I. Thess. ii. 9. II. Thess. iii. 8.] Wherever they went they preached the gospel first to the Jews, then to the Gentiles—they confirmed their doctrine by miracles—the Spirit was poured out—they gathered their converts into a church—they ordained elders—they exhorted them to continue steadfast in the faith—and then passed on to do the same things in the next place, to which the Spirit should guide them. The church thus formed, they occasionally encouraged and strengthened by inspired epistles or by personal visits. Their object seems to have been to make their labors as extensive as possible—to throw in their seed in every part of the world, leaving it to spring up and flourish under the genial influences of heaven. Would it not be madness for our missionaries in Ceylon to think of pursuing the same course?

These exertions ended with the lives of the apostles and their fellow-laborers the evangelists, for at their death, their offices and the miraculous powers which had distinguished them, became extinct; and from that time forward, there was no class of men set apart for the express purpose of extending the boundaries of the church. That this was the case is evident from the fact, that for several hundred years after the middle of the second century, expeditions for the propagation of the truth among foreign nations were as few and as insignificant, as at any other period in ecclesiastical history.

Enough has been said, we trust, to illustrate the great distinction between the benevolent efforts of the apostolic age and those which we witness. The former were efforts made for the purpose of *introducing* christianity;

the latter are efforts made to *extend its influence* to the ends of the earth. The former were the exertions of a few individuals acting under an extraordinary commission, clothed with miraculous powers, and guided in all their operations by the influences of the Spirit; the latter are the combined exertions of tens of thousands of believers. Those were in their nature extraordinary, and therefore they were designed by Providence to be merely temporary; these result from the ordinary influence of moral causes.

Perhaps the inquiry may here be started—if missionary labors terminated so soon after the death of the apostles, how was it that in the fourth century christianity obtained the ascendancy over paganism? We answer that the gospel still continued to gain ground, not indeed by extending its conquests to distant and barbarous nations, but by increasing its influence in those countries where it had already obtained footing. By the ordinary preaching of the word, converts were multiplied. The new religion soon numbered among its votaries, many men of learning and talents, whose able and eloquent Apologies gave it respectability in the eyes of the learned. The system of alternate persecution and tolerance, pursued by the successive emperors, seems to have been devised by Providence as the best possible means of establishing the church. It was under the influence of such causes that within less than three hundred years after the crucifixion of its founder, Christianity ‘ascended in triumph the throne of the Cæsars.’

2. *The exertions of the corrupted Greek and Roman churches.* The establishment of the christian religion under Constantine was soon followed—indeed it was in some measure preceded, by that long train of superstitions and corruptions, which had well nigh exterminated the spirit of piety. The bishops having become men of rank and influence, gradually assumed a temporal au-

thority, and consequently became ambitious and designing. We do not say that this was always the case—but it was generally true that the clergy were ambitious of honor and power, and continually plotting or executing some plan for the aggrandizement of the church. And by the church was now meant, not the body of humble believers in Christ, but the monks, the priests and the bishops, who had obtained possession of the vast ecclesiastical revenues. The corruption was universal—the only material distinction between the Greek and Latin churches was, that the one acknowledged the supremacy of the Patriarch of Constantinople, while the other obeyed the decretals of the Roman Pontiff. In this state of things, exertions were made for the conversion of the heathen both in Europe and in Asia, and by these exertions christianity, such as it was, was extended to some provinces of Gaul and Germany, to the Saxons of England, and, in course of time, to all the northern nations of Europe. The general character of these missions was exactly what might be expected;—they were performed not from a sincere love to souls, not from a humble desire to promote the glory of God,—but to extend the dominion of the church, that is to say, of the clergy;—they were undertaken from political motives, they were sustained by political intrigue, and their conversions were too commonly political conversions. Far be it from me to deny that some of the Missionaries possessed the spirit of apostles, or that many of their converts were genuine believers; but when we read of a king, and all his nobles, and a great portion of his people converted and baptized in a single day, and this long after the age of miracles, and when we find along with the same account all the absurdities of monkish legends,—we must be permitted to call in question not only the soundness of the conversions, but the piety and other qualifications of the Missionaries. This

much is certain: these missionary labors were equally unlike the missionary labors of the apostles, and the missionary labors of the present day.*

3. *The efforts of Protestants before the year 1790.* These are easily enumerated. The Moravians, almost from the commencement of their existence as a church, have possessed in a high degree the spirit of the present age. As a body, they have made united, vigorous, systematic exertions for the conversion of the heathen. They have always esteemed it the bounden duty of every follower of Christ, to do all in his power for the promotion of this object. And their missions have been successful—their conversions have been real—they have been continually enlarging the circle of their labors—they have been continually increasing in devotedness and zeal—and when the whole church militant shall possess the same spirit with the Moravians and in the same degree, then the spirit of this age may truly be said to “have its perfect work,” and from that time you may date the beginning of the millennium. But the Moravians were so few, compared with the whole protestant church, that what they could do, can hardly be taken into the account, and may therefore be considered as nothing. And yet it may be said, that, beside these, there were no other efforts. There were indeed two or three Missionary Societies; there were a few Missionaries—the most extraordinary perhaps that the world has ever seen, whose names will be familiar to generations yet to come, as they are now to all that love the kingdom of the Redeemer. But what did all this amount to? The protestant church as a body did nothing; to use the language of Horne you might “sum up” all that they had done, and “mark it with a cypher;” they were too busy in contending with the papists, and with each other, to think of the heathen.

Such was the state of things in the

* See Mosheim and Milner.

year 1790. About that time the publications of Carey and Horne were the means of a change that will never be forgotten. Their voices were like the trumpet which will one day break the slumbers of the dead. At their call the church awoke as from the sleep of ages, and looking upward, saw "the heavens bright with the ensigns of her Saviour's coming." Then began a new era—the era of UNITED, VIGOROUS, SYSTEMATIC efforts by different denominations of christians, for the salvation of the world. I say this was a new era—Such efforts were not made in the apostolic age, because then the church was not equal to them—then the struggle was not for dominion, but for existence. Such efforts were not made in the middle ages, because then the church properly so called, was almost extinct—then the great object was not to confer the blessings of salvation on the world, but to extend the power of a corrupted and ambitious priesthood. Such efforts had never before been made by the protestants, because, while they were quarrelling with each other and the Pope, they forgot their allegiance to Christ, and the eternal warfare between the kingdom of light and the kingdom of darkness.

II. The peculiar characteristics of the efforts in question warrant the belief that they will be *finally successful*. And here let us recur to facts. We see thousands and tens of thousands of individuals in Europe and America, roused to a vigorous, united and systematic effort;—we see the sentiment to be of universal prevalence among them, that every christian is as much bound to do something for this cause, as he is to abstain from open immorality; and the neglect of this duty is esteemed as much an instance of disobedience to the known will of God, as the positive breach of one of the commandments of the decalogue;—we see infancy and age—the poor man, and the man of wealth, and the man of influence and rank and power, all coming forward to aid

the cause with their offerings;—we see the whole conducted under the superintendence of the best and wisest men that can be selected;—and all this is regarded, not as the extraordinary effort of a moment, but as the common, every-day business of christians for centuries to come. I will not dwell upon the peculiar advantage existing at the present time for the propagation of christianity. I will not dwell upon that commerce, which connects the nations, as with a golden chain, and which brings all parts of the world into contact with each other;—nor upon the art of printing, by which copies of the scriptures may be multiplied with the utmost rapidity; nor upon the improvements in the art of education, by which children may be instructed in half the time, and at half the expense of any former period. The slightest glance at the subject must be attended with conviction. If there be any such thing as moral power, efforts like these must be powerful. And here I must remark, that I do not deny or set aside the agency of the Spirit;—on the contrary, all my hope in the efficacy of these operations depends on the fact, that wherever the gospel shall be preached, it will be attended with the promised out-pourings of the Holy Ghost. God works by means—gives efficacy to means, no less in the moral than in the natural world. And so far as moral causes can be known, they are as uniform in their operation, and as certain in their results as natural causes.

But to complete the argument for the final success of these operations, it will be necessary to show that they can suffer no permanent decline. In endeavouring to prove this, I allege,

First, the fact, that the public is forming a *habit* of benevolent exertion. When an individual has once formed a habit of doing good, we of course consider it probable that he will continue to do good. Apply the same principle to the present case. From year to year, the public is doing more

and more for the propagation of the gospel; and it has now become a thing of course with the people of the United States to contribute to this object, not less than two hundred thousand dollars annually. Now each of the individuals who contribute towards this sum, has formed a habit of doing good, and the certainty that he will continue to do good arises not merely from the force of his own individual habit;—sympathy, the force of public opinion—in short the habits of all the individuals who go to form the mass of the public, exert a powerful influence upon him; so that the public habit is not merely the sum, but if I may be allowed the expression the product of all these individual habits; and therefore in this case, there is much more reason for believing in the permanency of the habit than in the other. It will not be said surely, that the habits of this age are no test by which to judge of the habits of the next. The world has a kind of identity from generation to generation; each successive one growing up under the influence of the preceding, acquires its habits, feelings, and principles. And in the present instance, are not extraordinary efforts made to impress the principles in question on the minds of children and youth? Are not the rising generation accustomed from infancy, to every species of benevolent enterprise? Are not the wants and woes of suffering humanity—the duties and obligations of christians—the final triumph and glory of the church, continually set before them not only in the instructions of parental love, but even in the toy-books of the nursery? Thirty years hence, these children and youth will constitute no small portion of the public; and will not the habit of benevolence be much stronger in them, than in the present generation with whom that habit originated? The next succeeding generation will be still more extensively educated in the same habits; with them therefore, the force of public opinion will be still more power-

ful, and they will be prepared for a still greater and more united effort. Thus the great operations of benevolence will acquire new strength as ages roll away; they will go on from century to century with continually increasing momentum. They will be like the waves of a rising tempest, when each successive one is larger and larger, till what was at first only a gentle undulation, comes sweeping along with irresistible and overwhelming power.

Secondly; We infer the permanency of these efforts, from the probable *increase of piety*. It cannot be doubted that piety is peculiarly the main-spring of the benevolent exertions of our age. None but christian benevolence would grasp a design so vast, as the conversion of the world—none but christian faith would believe it possible—none but christian zeal would attempt to execute it; and on the benevolence, the faith and the zeal of christians, this great enterprise must depend for its final accomplishment. Men of the world may do something, surrounded as they are by the children of light; by the influence of example, by the force of public opinion, by the better feelings of humanity and by a thousand other motives like these, they may be induced to contribute of their substance,—they may be borne onward by the tide; but place them alone—place them out of the reach of christian example and christian exhortation, and they will do nothing; they have not the principle of action within themselves, and therefore they must be propelled by some external impulse. The whole work belongs to christians as willing instruments in the hands of God—by them it must be carried on to perfection; and where there is much genuine piety, much of that piety which consists in love to God and love to man—there this work will be carried on with a proportionate degree of zeal. The reason may be found in the fact, that piety wherever it exists, must and will manifest itself. In former ages, it

has manifested itself in the passive virtues—in fortitude, patience, and hope. The church has gone through the fires of persecution—it has been covered with shame and reproach ; and the exercise of piety has been to endure persecution without shrinking—to submit to reproach without murmuring. But now christians stand on an eminence, where the sword of the persecutor and the obliquy of the scorner cannot assail them ;—their piety must therefore be displayed in deeds of active benevolence, and these will increase with the increase of piety. But it is equally true that piety will increase with the increase of benevolent efforts. And to prove this, we need not appeal to the present state of religion in England and America, compared with what it was thirty years ago, nor to the numerous revivals which are continually taking place around us ;—it will be enough to say that benevolent exertions call into exercise all the graces of christians ; and with these graces, as with every thing else, exercise is the means of improvement. Thus piety grows by the operations of benevolence, and the operations of benevolence acquire new strength by the growth of piety.

Take the subject in another point of view,—as it relates to the *increase of genuine catholicism*. In all plans of universal benevolence, christians of different denominations are brought more or less into contact with each other—they are made to regard each other, not with the eye of sectarian jealousy, but as engaged in a common cause—as the followers of the same master—as redeemed by the blood of the same Saviour. Who does not know that such feelings are conducive to the growth of piety ? Who does not know that in past ages, nothing has been more opposed to the influence of evangelical religion, both on its possessors and on men of the world, than the spirit of sectarian controversy ?—But this union of sentiment and feeling, beside its influence on piety, has a direct tendency to make the church more powerful,

and all its operations more energetic. Let the armies of Immanuel be united in heart and zeal, and they must be victorious. To borrow the illustration, and as nearly as memory will supply it, the language of the poet Montgomery,—“ In the Bible Society, all denominations of christians are blended and lost like the seven primary colors when united in one ray of pure and perfect light ;—in the Missionary work though divided, they are not discordant, but like the same colors when spread out in the rainbow, they form a bow of promise—an arch of glory extending from earth to heaven, and from heaven to earth—a bright assurance that the storms which have desolated the world are passing away forever.”

Again ; look at the influence which *success* must have on the operations of the church. Every new conquest will not only increase the zeal and courage and faith and enterprize of christians, but it will add to their numbers and strength ; and thus they will be doubly prepared to march from victory to victory.

I might go on still further, but I trust enough has been said to make it highly probable that the benevolent operations of our age can suffer no permanent decline,—that the flame which is now kindling will continue to burn and glow, till the earth, having been purified from all its abominations, shall come forth resplendent, as gold from the furnace, and reflecting the full glory of the sun of righteousness. I do not deny that there may be some mighty revolution among the nations, which shall put a stop to the march of human improvement, and change the whole aspect of society. I cannot say with absolute certainty that the world is not to be visited by another age of darkness, nor that God will not once more permit his church to sink to the lowest point of degeneracy, and defer for centuries the hour of her final glorification. But I do say, that the signs of the times point to brighter expectations—*I do say that the effects of the be-*

nevolent efforts of our day cannot but be great, and though the progress of these efforts may be retarded by some mysterious dispensation of Providence, they have in themselves no tendency to decay. Taken together, they constitute an engine for the moral renovation of the world, so constructed, that it has the principle of its motion within itself;—the several parts act and re-act upon each other in such a manner, that the re-action is always the strongest, and thus it receives a new impulse at every movement, and goes on with a rapidity and power forever increasing.

Before concluding these remarks, I must be permitted to add, that the subject we have been considering should lead every christian, and especially every minister of the gospel, to a careful examination of the duties which devolve on the followers of the Lord Jesus, living at a period so important in the history of the church. How shall our influence hasten the triumphal chariot of our Lord and our Redeemer?—But whatever may be the active duties which our situation demands, one thing is certain: the fact that we live in an age so glorious, calls for our humblest and liveliest gratitude. Kings and prophets, martyrs and apostles have desired to see the things which we see, and have not seen them. We witness the dawning of an everlasting day—a day without storms—a day whose radiance shall never be clouded. We see an ‘angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, and kindred and tongue, and people,’—and though long before he shall have finished his flight, our bones must moulder in the dust, yet when the universal triumph of the gospel shall have been effected, our voices may join with the acclamations of heaven, “saying, THE KINGDOMS OF THIS WORLD HAVE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST, AND HE SHALL REIGN FOREVER.”

L.

A SERMON.

Acts xxvi. 28.—*Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

WE have here a striking instance of the power of truth. The preacher was Paul, a prisoner, solitary, defenceless, and degraded even to chains. The hearers were Agrippa, king of Judea, and Festus, a Roman Governor, with their chief captains and the principal men of Cesarea. Before these dignitaries and amidst the splendour of royal preparation, Paul was summoned to make his defence for preaching the gospel of Christ: and with such dignity and self-possession—such meekness of wisdom, force of argument and fervency of appeal did he do this, that he drew from the hesitating monarch an avowal of convictions, against which his whole life was at war. Having stated to them the leading facts which had occurred concerning the resurrection of Christ, the fulfilment of prophecy in that event, his own conversion, and his manner of life and preaching; and having appealed to Agrippa as one who was personally acquainted both with the writings of the prophets, and with the events which had taken place in accordance with them, he put the question directly to his conscience, “king Agrippa, believest thou the prophets?” Subjoining, “I know that thou believest.” The king felt the inference that Jesus must be the Christ; and, unable to conceal the conviction, exclaimed, “Almost thou persuadest me to be a Christian.” What a triumph is here, we are ready to say, of a prisoner over a king! But alas! the inefficacy of mere convictions to persuade the heart! especially when the allurements of wealth, of applause, and of power are to be resisted. To become a Christian, Agrippa, must have consented to be despised, to be degraded, perhaps to take the place of the prisoner at his

bar. It was because he could not endure this and not for want of more light or conviction, that he was not *altogether* persuaded to be a christian. Hence his convictions had no effect but to induce him to dismiss the subject, and rush madly into ruin. Uneasy with what he felt, he seems to have been the first in the company to drop the subject, and retire from the place of hearing. Only leaving time for Paul to express the devout wish, that not only he, but the whole company were both almost and altogether such as himself, excepting his bonds,—the king arose up, and the Governor and Bernice, and went away; and it does not appear that either of them enquired further concerning Paul, or the Saviour whom Paul preached.

Happy were this the only instance of fatal hesitation about embracing the gospel. But when we take the scriptural character of a christian for our standard, we cannot easily avoid the belief that the number is not small, concerning whom the most favorable conclusion to be made, is, that they are *almost* persuaded to be christians.

In discoursing upon our text, we shall first show *what it is to be a christian*; next, remark upon the fact that many hearers of the gospel are only *almost persuaded* to be christians; then enumerate some of the *reasons why they are not altogether persuaded*; and lastly, shew that *it is especially to be desired* that they were thus persuaded.

I. I am to shew *what it is to be a Christian*.

The name is obviously meant to denote a disciple and follower of Christ. It designates some special relation and conformity to him, which the person to whom it is applied, is supposed to possess. When we have ascertained the peculiar doctrine, spirit and conduct of Christ, we infer immediately what must be the distinguishing character of all real christians. As he was, so also are they in the world.

From this general and most obvious description of christian character, it is evident that a person may have many desirable qualities, and still not be a christian. He may be amiable and moral,—he may be a speculative believer in christianity; and yet, not be a christian. He may also attend habitually upon the ordinances of the gospel,—he may be deeply impressed by the exhibition of sound doctrine,—he may be strongly affected by the exercises of religious worship; and yet after all, not be a christian.

To be a real follower of the Lord Jesus implies other and far higher things. The true believer is ‘a new creature.’ He is actuated by moral principles essentially different from those of other men. His apprehensions, his affections, his motives, his main objects of pursuit, and the sources of his highest enjoyment, are all changed into conformity to the doctrine, the spirit and the conduct of him whose name he bears.

A christian receives the truth in the love of it. He consents to the law that it is good; repents of his want of conformity to the law, with sincere and godly sorrow; and submits to the sentence of condemnation which it pronounces, as merited and proper. He is then disposed to renounce his own works as unfit to form any part of the ground of his justification before God, and to welcome the doctrine of salvation by grace through the atonement of Christ, as altogether suitable and sufficient for the guilty, to the praise and glory of God. Thus receiving the doctrines of Christ he humbly and heartily yields himself to him, as the foundation of his hope, the centre of his joys, and the end of his pursuits: and in such measure, as the character, the government, and the counsels of God are opened to his mind in the plan of redemption by Christ, he has joy and peace in believing.

Supreme love to the Lord Jesus, is also essential to christian character. “If any man come to me and hate not his father

and mother and wife and children, and brothers, and sisters, yea and his own life also, he cannot be my disciple." This indeed does not require an absolute alienation from our natural relatives ; nor yet does it suppose that our affection for them ought to be weak ; but the lesson inculcated is, that ardent as the attachments of our nature to kindred and to life are and ought to be, they must never be allowed to stand in competition with our love to the Redeemer. It assures us that if love to Christ, be not the supreme, the engrossing affection of our hearts, so that we are prepared even to forsake, to wound, and renounce the dearest objects of our earthly attachment as though they were the the objects of our dislike, rather than forsake, or dishonour him, we are not worthy of the christian name.

Hence it results that christians have a characteristic resemblance to Christ. He was holy, harmless, undefiled and separate from sinners. He went about doing good. So devoted was he to the honor of God, that his zeal is said to have eaten him up ; so intent on labors of love that they were as meat and drink to the hungry and faint ; so devout, that when his days were occupied in miracles of grace, or instructions to the multitude, he frequently retired and spent whole nights in prayer ; so tender in his concern for the souls of sinners, that he wept for them when they were taking counsel to put him to death ; and withal so gentle and submissive, so meek and patient, that " he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Now he that saith he abideth in him, ought himself so to walk, even as he walked. A characteristic, although imperfect conformity to the proposed object of his admiring and adoring love, and a decided abhorrence and resistance of every opposing principle of his heart, is reasonably expected of him. Indeed we are expressly assured that

"if any man have not the spirit of Christ he is none of his." Such a character, in every degree, is certainly unlike that of the men of the world ; and as certainly provokes their dislike. "If ye were of the world, said Christ, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Hence the christian is prepared to hear from his Master, language like the following. "If any man will come after me, let him deny himself and take up his cross daily and follow me." "Whosoever will save his life shall lose it ; and whosoever shall lose his life for my sake, shall find it." "Whosoever shall be ashamed of me and of my words in this sinful and adulterous generation, of him shall the son of man be ashamed when he cometh in his glory." Not only is he prepared to hear these terms, but to count it his high honor to comply with them. "Looking unto Jesus, who for the joy that was set before him, endured the cross, despising the shame," considering the treatment which he received from men, the manner in which he endured it, the purposes for which he submitted to it, and his entire sufficiency to support and crown with glory those who follow him in similar trials, he is habitually ready to part with every comfort, and suffer every pain, which may be needful in order that he may do the will, promote the cause, and subserve the honor of the Lord that bought him.

In view of this statement of christian character as delineated in the scriptures, let us next consider,

II. The fact that many hearers of the gospel are only *almost persuaded* to be christians.

By this I mean that while they have a prevalent conviction that christianity is true, and their interest in the salvation which it reveals is supremely important, and feel themselves urged by these convictions to an unreserved submission to its de-

mands, they hesitate to make this submission.

Such was the state of Agrippa. He believed that what the prophets had written was true; he saw that their predictions were accomplished in Jesus of Nazareth; he felt the inference that Jesus must be the Christ, that submission to him was his immediate duty, and that it was hazardous to refuse, and yet such was the sacrifices required, that he was not fully persuaded to comply.

And whether there are not many in this state of mind, among the hearers of the gospel at the present day, any person of observation may decide. They are told in the name of the Lord that they have broken his holy law; that they are condemned by the sentence of that law to endless punishment; and that if they escape it must be of the grace of God, through the atonement of Christ, on their submission to him in deep repentance and humble faith. They partly believe the message; they are sometimes impressed and alarmed by it; they resolve that they will attend to the great concern; their secret convictions urge them to an immediate submission; they perceive this to be reasonable and necessary. But are there not many who remain here, almost, and *only* almost persuaded to be christians? They are urged by the love of Christ, by the freeness of his offers, by the reasonableness of his demands, by the guilt of rejecting him, by the terror of his wrath, and by the uncertainty of life, to come to an immediate and final decision; and their consciences answer to every word that is said: nay the Holy Spirit of God carries the admonition home to their hearts, and they tremble to refuse: yet as to an immediate, hearty, unreserved submission, they are not altogether persuaded.

If this, or something like this, be not the state of a large portion of christian assemblies, what must we suppose it to be? That they are altogether persuaded to be christians, some of them, at least, would not pre-

tend; and yet altogether to renounce the christian name, and the hope of christian privileges, they would tremble. Their consciences are on the side of christianity; but their hearts incline to the world: and when the question is closely put to them, what they believe, and what they intend to do, they hesitate to decide. Others perhaps are cherishing the secret thought that they are already christians, though they have never solemnly enquired in what the character of a christian consists; that they are christians while they have never fully admitted that conviction of their native depravity and ruin which alone can prepare them to welcome Christ, or to discern their need of him; or that they are christians because they can talk freely and reason conclusively concerning Christ's righteousness and free grace, while the grace of God has never altogether persuaded them to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in the world,—while they do not even consider the self-denying precepts of Christ as addressed to them, but, when they have gone over their cheap and easy forms, feel themselves at liberty to walk according to the course of this world, as fashion, interest, or pleasure may dictate,—while instead of being willing to lose their lives for Christ's sake, they can scarcely be persuaded to part with the least of their gratifications to promote his cause, or convey to the souls for which he died, the knowledge of his salvation,—and while, in short, instead of being new creatures—all things new—it is impossible for their most familiar acquaintances to see in what respects their joys or sorrows, their comforts or cares, their tempers or pursuits, are different from those of the common mass of men who love the world and the things of the world.

III. We now proceed to enumerate some of the *reasons, why so many are not altogether persuaded to be christians.*

That they are not altogether per-

suaed, the general reason might be given that God does not make them willing as he does others by the renewing power and grace of the Holy Spirit. Here many would choose that the subject were left. Averse as they are to the obedience of this gospel, they insist with strange inconsistency that they wish to be christians; and would gladly do all in their power to become christians, were any thing effectual pointed out to them. In this manner they endeavour to shift off the blame of their condition from themselves and plead that they have only to wait till God change their hearts. But if there is meaning and propriety in the demands which the gospel makes upon them, the direct reasons why they are not christians are to be found in the indulged lusts of their own hearts. They are voluntary in not becoming christians. They are not willing—are not altogether persuaded to be what is implied in being christians. In this only consists their need of that special operation of the Holy Spirit, which they complain is not afforded to them. The necessity of this is founded wholly in that which is their crime—in their voluntary indulgence of things inconsistent with the christian character. Here then we are to look for the direct reasons of their not assuming that character.

Some are only almost persuaded to be christians because they will not make their salvation the object of their chief attention. This was the fact with Agrippa. Pained with convictions which he was unwilling to obey, he violently thrust the subject from his mind. Many, who dare not do this, yet in the favoured moment of religious impression suffer their attention to be beguiled by other concerns, till the impression is lost. Under the preaching of the gospel, they are almost persuaded to make the salvation which it reveals, the object of their first and chief concern; but they are scarcely dismissed from the place of hearing, before they surrender

their minds to the calls of business, the cares of domestic life, or the conversation of their worldly-minded acquaintances. They consent, not finally to neglect their salvation, but only to defer an attention to it; and the result is, that it scarcely engages a serious thought, till they again hear the alarms of God's messenger; and then, very commonly, these are heard with less power of impression than before. In this manner multitudes live, and in this manner they die, only almost persuaded to be christians, because they are only almost persuaded to make their peace with God the subject of their earnest and unremitting attention.

Others are only almost persuaded to be christians, because they find difficulties, in the way of their becoming altogether such, which they did not anticipate. Impressed with their danger under the sentence of the divine law, they have found that something must be done. They have begun in earnest to seek their salvation. They have reformed their outward conduct; have frequented religious assemblies; have searched the scriptures; have prayed; but they have also found that with such sacrifices, without the heart, God is not well pleased; and the heart, they plead, they *cannot* give. Here they rest. They endeavour to bring their hearts into their performances. They endeavor to work repentance, faith and other gracious affections in themselves. They find their efforts unavailing, and therefore proceed no further. Instead of going to Christ that they may have life, they complain of the law for subjecting them to death. Could they purchase salvation by their own doings, they would not hesitate; but to come for the blessing as beggars who have nothing to pay; to receive it in the character of sinners who have in themselves no good thing and deserve at the hand of God every evil thing; to fall down before him and cry "unclean! unclean! God be merciful to us sinners," they are not persuaded.

This leads me to remark that many under pungent convictions are stumbled by false reasonings concerning christian doctrines. How we are to blame for sin, if we are sinful by nature ; how we can be under obligation to repent and love God, if it is God who must work in us ' to will and to do of his good pleasure ;' how we can be considered free agents, and how any efforts of ours can avail, if a sovereign God chooses the heirs of salvation—are the questions, which under the false colourings and distorted views of them, which depraved hearts love to give, are suffered to agitate their minds, at the very time when the spirit of God is urging them to flee from the wrath which is to come. The effect,—I do not say of the doctrines referred to, for they are doctrines according to godliness, but of their vain speculations and perverse reasonings about them,—is to remove a sense of obligation from their minds ; to shield their consciences from impressions of guilt, and persuade them to yield themselves to the negligence, sloth and worldliness which they love, in the vain pretence of waiting for divine influence. When persons are thus entangled, if indeed they can any longer be said to be almost persuaded to be christians, they are not likely to be any thing more. Certainly the person who believes, or *half* believes that he has nothing to do, will do nothing. He who feels not his obligation to repent, will not, in this state of mind, repent. And he who waits for a performance of this duty till tomorrow, will not, unless he abandon his presumption, perform it to-day.

Others whose minds are not quiet, are prevented from being christians by the indulgence of prejudices. There are certain doctrines, which they have set down as false or not suitable to be preached, and these can therefore never be brought forward for discussion without exciting their tumultuous passions. Or, there are certain preachers from whom they cannot hear acknowledged truths, with patience.

Or, there are certain modes adopted for the promotion of religion which excite their bitter feelings. Or, there are certain professors of religion who do not live as they ought to live.—Now whether their views are just or not, we need not enquire. Admit that they are ; the evil done to themselves is not prevented. They forever dwell upon them instead of obeying the truth which they know ; they thus give loose to those sinful passions which quench every salutary conviction in their minds ; they fortify their hearts against the persuasions of the gospel.

Feelings of worldly pride prevent others. They are surely convinced that their course of life has always been wrong, but they are not persuaded openly to acknowledge it, by a change. They would gladly have the counsel of some experienced guide, but they cannot consent to be known as anxious enquirers. Their consciences urge them to a decided practice of religious duties, but they are afraid of the secret scorn or open ridicule of the ungodly. Prodigious is the influence of such feelings upon multitudes who are not strangers to painful convictions of guilt and fearful apprehensions of the judgment to come. Pertinent is the address of the prophet, "Hear ye, and give ear ; be not proud for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear, my soul shall weep in secret places for your pride."

Many are not altogether persuaded to be christians, because there are particular duties, which they perceive to be incumbent upon them, and which they have not resolution to perform. Herod heard John gladly and did many things, but Herodias he would not renounce. Saul slew the Amalekites, but their king, in disobedience of the express command of God, he spared. So one person who

seems almost persuaded to be a christian, cannot consent to pray in his family; another cannot make up his mind to renounce the intimacy of a dangerous companion; and another cannot be persuaded to acknowledge a fault or to repair an injury. Thus many persons who had apparently come almost to the point of submission,—many too who had even seemed actually to have submitted to the terms of the gospel, have provoked the spirit of God to abandon them wholly. One indulged sin has led them on to another, till their convictions and resolutions and hopes, have gradually perished together.

But whatever particular causes may operate with special force in different individuals, there is one general cause which combines them all: and that is the enmity to God,—the love of the world,—the selfishness and pride and unbelief of heart which belong to men in their natural state. It is the indulgence of these which prevents such numbers who are almost persuaded to be christians, from an unreserved submission to the gospel.

We are in the

4th and last place to show, *why it is especially to be desired* that they were altogether persuaded.

This is especially to be desired because in their present state it is impossible for them to be happy. They of all men are most miserable. Their convictions prevent their enjoyment of the world; and their resistance of convictions prevents their enjoyment of God. Their knowledge of the truth arms conscience with stings, and their disobedience to the truth prevents their application to the blood of Christ for their peace. Their condition is that of the unclean spirit, going about in dry places, seeking rest, and finding none. How peculiarly desirable that they would unreservedly yield themselves to him who says "Come unto me, all ye that are heavy laden and I will give you rest. Take my yoke upon you and learn

of me, for I am meek and lowly, and ye shall find rest to your souls."

Again; this is especially to be desired, because this alone can prevent their final destruction. To be almost persuaded to be a christian is not to be almost a christian. Between these there is in reality no moral resemblance. It is the love of Christ which constitutes the peculiar character of a christian; it is the entire absence of love to Christ in the person who is only almost persuaded to be a christian, which occasions the struggle between corruption and inclination that he feels. And between these there is a radical difference. There is in the latter no approximation either of character or of privilege to the former.

Further; unless those who are almost persuaded to be christians shall be altogether persuaded, their convictions, so far from availing to their final benefit, will aggravate their final ruin. They will have this effect, because they will be the subject of the keenest self-reproach; banished from the bliss of heaven, under the tortures of divine wrath, their reflections upon the season when they were almost persuaded to accept the offers of mercy, and upon the miserable pretexts by which they justified a refusal of it, cannot fail to be agonizing. They will have this effect, because they aggravate their sin, and must increase the inflictions of divine wrath. Why will it be more tolerable for Sodom and Gomorrah in the day of judgment than for Chorazin and Bethsaida, except that the latter had more light and more convictions. So now, it were better for us not to have known the way of life, than after we have known it, to turn from the holy commandment.

Finally; it is especially to be desired that they were christians indeed, not only for their own sake, but also for the sake of others. They have connexions whom, we might hope, their decided choice of Christ and steadfast adherence to him, would win over to the obedience of faith, but whom their indecision serves only to encour-

age in impenitence, or to lead to errors concerning the truth.

And now, if any persons present, are conscious of indulging the indecision which it is my design to reprove, let them be persuaded to indulge it no longer. If there is any reality in the character and the privileges which the Bible ascribes to the Christian, it is a reality concerning which indecision is preposterous; it is a reality in comparison with which,—even though now it be clothed with rags, oppressed with poverty, loaded with the cross, and, what is infinitely worse, maimed and defiled by sin,—all the splendour and wealth of the world fade on the sight, as stars at noon-day. To be a christian, is to be a child of God, and an heir of heaven. To be a christian, is to perform the duties, and enjoy the benefits for which you were made. It is to have God for your portion; his wisdom to provide for you in life, his grace to support you in death, and his face to behold, and enjoy forever. If there is reality in this; to hesitate—to come as near to the enjoyment of it as possible, and yet come short of it—to turn to the right hand or to the left from the straight path which leads to the prize of the high calling, for the sake of any thing temporal,—is folly inexpressible. If there be no reality in it, treat it as such; but, in a concern of this importance, halt not between two opinions. Choose you this day whom you will serve. The matter is submitted to your choice. It is as easy to form an ultimate decision now, as it will be hereafter. To defer it, is to quiet yourselves in delay, till perhaps God, provoked at your obduracy, shall arise in his wrath, and form a decision for you, which you will in vain wish to have reversed, though you seek it carefully with tears.

How melancholy is the reflection which a review of this subject suggests concerning the moral state of mankind! Were half the power of motive employed to urge them to be any thing but christians, they would

be not only almost, but altogether persuaded. Without a motive, except that of a momentary gratification, they may be persuaded to offend the God who made, and trample upon the Saviour who redeemed, and do despite to the Spirit who strives with them. Against every reasonable motive, they may be persuaded to indulge the most degrading lusts, and serve the most oppressive tyrants. But when he comes who has bought them with his own blood, though he unveil to them the glories of his character, and recite to them the story of his death; though he point them to the kingdom which he has purchased for them on condition of their submission to him, and warn them of the everlasting prison prepared for them, if they refuse; though he only require them to forsake the bondage which is their ruin, and freely offer them, his all-sufficiency for their redemption, if they will receive him; though all the miseries which heaven, earth, and hell can furnish, be urged upon them by the tongues of men or angels, or the Lord of angels, the utmost effect that has ever resulted on any one of them, until the almighty Spirit of God has changed his heart, is that he is almost persuaded to be a christian. This it is which affords an exhibition of human depravity and guilt, at which angels wonder; at which delaying sinners have cause to tremble; and at which the redeemed will forever raise in highest accents the grateful song, *Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, unto him be glory and dominion, for ever and ever, AMEN.*

For the Christian Spectator.

On the 'first love' of Christians.

No. II.

IN my last number, the Nature of the christian's 'first love,' and the Practicability of Retaining it, were discussed. I shall now consider,

3. *The sin of leaving it.* To convince us that it is a sin, and one which Christ regards as of no slight aggravation, we need only advert to the manner in which he threatens the church of Ephesus for this single delinquency. Mark how he commends them for all the other particulars noticed in their conduct. "*I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and has found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.*"

From this benign encomium, it is manifest, there was much in that church which Christ regarded with great approbation; and that they were in a much better state than we have reason to fear a great majority of professed churches are at the present day. It is equally manifest, that he regarded even the degree of defection from first love of which they were guilty, as highly offensive. It was this single sin for which he denounced the speedy removal of gospel light and ordinances from them. This threatening he has long since executed, and blotted the existence of that church from the earth. If any thing further be necessary to teach us the light in which he views this sin, we may read it in the abhorrence he expresses of the still deeper defection into which the lukewarm church of Laodicea had fallen. Alas, how little do churches and individuals consider the aggravated nature of their crime, in falling from their first love.

4. Let me direct your attention to *the way to prevent losing it.*

For this purpose we should be thoroughly convinced that there is *no necessity for leaving it*; we should also be impressed with the greatness of the guilt which would be incurred by the defection. These have already been noticed; and, if steadily regarded, will prove important means of perseverance. They present the allurements of hope on the one hand, and the frowns of terror on the other.

How many have fallen from their first love, because they had received the impression, that it was not practicable to retain it. When first converted, with glowing heart, and unguarded expression, the young aspirant may have exhibited an overweening confidence that his love would never abate. For this presumption, he was checked by his elder brethren; but in a manner equally misjudged. He was assured he would not always feel thus—that his high hopes were the visions of inexperience—and that time and temptation would work the same disastrous coldness he was so forward to deprecate and censure. He was told, in a disheartening tone, that others, once as ardent as himself, had relapsed from their fervor. He looked around on the mass of professors, and mourned at the gloomy evidence of the general fact. Then, reflecting that he was only a babe in Christ, and bound to regard the wisdom of the experienced, he opened his bosom to the ill-boding impression which their manner, (perhaps not designedly,) was fitted to make on him; and with a drooping eye, and pained heart, he sighed farewell to the fond hopes of high attainment, he had thought it rational to cherish. The death of hope soon damped exertion; and it was not long, ere the disheartening prophecy had wrought its own baleful accomplishment. In maturer years, and with riper knowledge, when he reviewed his devious path, he often rued the day when he gave way to the impression, that it

was impossible to maintain his love for Christ unimpaired. And well he might; for who will longer struggle for victory, when all hope of success is extinguished. Whatever difficulties, then, may be presented, still let the young christian believe the achievement within his reach; and let the failure of those before him, only rouse him to double diligence.

Let him likewise be deeply impressed with the aggravation of the sin resting on those who have left their first love; and while he pities them, let him fear and tremble, lest he fall into the same condemnation.

Let him *not try to produce doubts, and bring himself into darkness.* Many do this from the false notion, that it is a bad symptom for any one to enjoy unclouded hope. Be the symptom what it may, God does not call us to doubt any further than we have evidence of reigning sin. It will be time for him to doubt his good estate, when he finds his love subsiding. Till then, let him walk in the light, and be thankful for it. Yet,

Let him *beware of self-confidence.* While on the one hand, he is not to strive to produce doubts, lest he thereby commit the very sins which shall veil him in darkness; on the other hand, he is not to be confident beyond measure, and trust in himself. Self-confidence is a sin of fatal tendency, as it throws the person off his guard, and exposes him to surprisal. "Let him that thinketh he standeth, take heed lest he fall." Though he should cherish the hope of perseverance in first love, yet he should never dream of this perseverance without the utmost vigilance and effort. He is commencing a contest in which thousands have bled, to one that has escaped wounds. "Let not him that girdeth on his harness boast himself, as he that putteth it off." When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

Let him *faithfully use the means for cherishing this love.* As soon will fire be sustained without fuel, as

holy love without the aliment of appointed means. The soldier will as soon repulse the hostile shaft without lifting his shield, or prostrate his foe without wielding a weapon. Christ has instituted these means for the express purpose, and promised his blessing to those only who use them. They are such, as reading his word, meditation, prayer, public worship, and uniting with his church. Neglect any one of these, and you will soon find yourself losing the ardour of your first affection. The last of these means, is more frequently misapprehended and neglected, than any of the others. Many appear to consider a public profession of Christ's name, and a reception of his most endearing ordinances, as duties which they may postpone at pleasure; and seem hardly to regard them as means of grace. It is a sad mistake; and they find it so by gloomy experience. Cherishing a hope that, should they die, Christ would receive them to the church in heaven, they fancy they must still have more evidence of their renovation, before they dare unite with his church on earth. Christ gives them a reasonable time to prove themselves. Still they stand without, saying: we must have more light before we take the vows of God upon us. But after this reasonable period for self-examination, and for giving credible evidence of their piety to the church, what is the result of longer delay? While they look for light; behold darkness! and they relapse into a state of coldness and gloom, where they lie for years—perhaps till they sink into the grave. We may challenge the world to produce an individual, who has maintained his first love, while neglecting so important a means of grace, and disobeying the plain command, "this do in remembrance of me." Let, then, the young convert yield a timely obedience to this command, and faithfully use this, and all the means of grace, if he would not lose the love he already has, and stumble, and fall, and be broken.

Let him *guard against temptation*. Gospel ordinances and the whole array of means, though admirable auxiliaries, will not ensure him victory, if he be off his guard.

The temptations against which he must watch with greatest vigilance, because the most seductive, are those which accost him in a specious garb and with the accents of innocence. Let him, for example, beware of the sirens, that term themselves "harmless amusement" and "sprightly conversation." Whatever be their charms and apparent innocence, in the end they will 'bite like a serpent, and sting like an adder.'

Do all to the glory of God.—Whether we eat or drink, toil or rest, enjoy or suffer; let us do all to the glory of God. Duty *thus* performed, however distracting in its nature, instead of withdrawing the mind from God or damping holy affections, will produce a continued growth in grace. Experience is a second witness to the word of God, in proof of this position. One of the most illustrious examples of piety the American church has ever witnessed, and one who "attended worldly business with great alacrity, as a part of the service of God," declared, "that it being thus done, is found to be *as good as prayer*."* If any one doubts the happy result, let him at least make the experiment, as an act of obedience to the divine command.

Ever realize that Christ is present. When you find it difficult to realize this, retire and pray, till your faith is lighted up to "the evidence of things not seen."

5. For the benefit of those already relapsed, I shall consider *the way to regain this love*, when lost.

Remember from whence you are fallen. This is the first measure

* See the remarkable sketch of pious attainment in Edward's Works, Vol. III. p. 140. Whoever reads this account, may find his view of relative duties corrected, and blush that he ever plead a pressure of avocations as an excuse for the decay of piety.

Christ prescribes in your unhappy case. Look back to the period when your first love was in exercise—when you walked with God—and when the candle of the Lord shone upon you. Dwell on the endeared but fading image of those golden scenes, and consider well from what you have fallen.

Repent. This is the next direction you hear from the Saviour who still loves you. It is indispensable. If those blissful scenes are again to return, you have a previous scene to pass through, analagous to that of your first repentance. Return, weeping, and mourning, and girding yourself in sackcloth, and sitting in ashes.

Do the first works. What are these? The same you did when first converted. Pray as you then did. Admire the Saviour as you then did. Exercise the same gratitude to him—the same submission—the same weanedness from the world—the same love to his disciples. Desire the conversion of sinners as you then did, and labour for it with equal zeal. Delight yourself, as you then did, in reading his holy word. Do these first works, and you will find yourself restored. But to expect it before, is to reverse the order which Christ has established.

Remember the *threatenings Christ has denounced*. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The ordinances of the gospel will be taken from you—or, what is worse, they will be blasted of their good effect and prove a curse. Let him whose ear is not already so deaf as to be past hearing, hear what the spirit saith to him.

For your encouragement, *consider that the way of return is yet practicable*. Long sunk in lukewarmness, and now shrouded in gloom; do you exclaim—"God's mercies are clean gone forever! I shall never more see the light!" It may be, you never will; but it will be your own fault. If you suffer this despondence to bar all hope and paralyze exertion, you are gone. Your prediction will be the means of its own accomplishment.—

But yet, guilty as your wandering has been, and difficult as it will be to retrace your steps, you *may* still return; Christ will receive you and restore unto you the joy of his salvation.

R. E.

To the Editor of the Christian Spectator.

SIR—The opinion given in your Number for December that *κλισις*, Rom. viii, 19, means *new creature*, is in my view incorrect. Why was *καινη* omitted? When or how was, the *new creature* ever made *subject to vanity*? Why should the renewed be distinguished from the *sons of God* in verse 19? And why especially, from those who *have the first fruits of the Spirit*? Why should the *we ourselves*, *ημεις* *αυτοι*, be understood of the apostles, to the exclusion of the *κλητοι* *αγιοι* in I. 7, to whom the letter was written?

Suppose *κλισις* should be taken in the sense of *κλισμα*, not for any thing that has been created, as in verse 39, nor for every human creature, as in 1 Pet. ii 13, but as it is expressly given in the context, verse 24, for *the body*, *του σωματος ημων*.

Then the *αποκαταδοκια*, *the reaching up of the head*, and the *Απεκδεχεται*

patiently waiteth, and the making the former, rather than, *κλισις* the subject of the latter, are all strictly appropriate, *Απεκδεχεται επ' ελπιδι οτι* should be rendered *waiteth in hope that the body also*, as well as the soul, *shall be delivered &c.* The *πασα η κλισις* relates to the bodies of the unrenewed, but *ημεις* to the saints; the corporeal natures of sinners and saints seem to desire a happiness, to which they never attain in this life.

The twentieth verse, except *επ' ελπιδι*, is a parenthesis. The body of Adam had not tasted the forbidden fruit, so as to desire it; the souls of our first parents, affected by a desire of knowledge, brought upon their persons a curse; and the bodies of their offspring were thus subjected to a vain desire of happiness.

This unsatisfied desire is at the same time, the apostle's argument for a resurrection of the body, and a ground of consolation to the saints, *whose present sufferings in their bodies were not fit to be compared unto the glory which shall be hereafter manifested in them*, that is, in their bodies, when delivered from their present bondage.

Yours, &c,
J. P. W.

Miscellaneous.

For the Christian Spectator.

The Reign of Solomon.

BEFORE discussing the particular topics, which will deserve our attention in taking a view of the reign of this distinguished monarch, it may be well to give a brief connected outline of his history.

David the father and predecessor of Solomon, having experienced a variety of fortunes during the long period, which had elapsed after his elevation from the sheepcot to the throne of Israel, enjoyed in the last years of his reign a season of general peace and prosperity. Soon, how-

ever, the cessation of those wars, in which he had enlarged the dominion and established the power of his country, he was attacked by the disease, which finally terminated his life. As this infirmity unfitted the aged monarch for his public duties, at the instigation of the prophet Nathan, who had been the king's most faithful counsellor, and in order to frustrate the schemes of Adonijah, who with the arts and popularity of Absalom, was aiming at the throne, Solomon was proclaimed king about a year before the death of his father.

On the death of David, Solomon thought it expedient to strengthen his

authority by adopting towards his enemies those severe measures,(1) which have been so repeatedly censured, but which it is of no moment here to examine. A similar policy, probably, induced him to secure the friendship and alliance of Egypt by a marriage with the daughter(2) of Pharaoh.

During the first year of his reign, as it would seem, at Gibeon, where he had raised his thousand burnt-offerings, Solomon enjoyed that special visitation,(3) in which the God of Israel promised to give him a wise and understanding heart according to his request, and in addition both riches and honour, a promise which was literally fulfilled. For God gave him "wisdom and understanding exceeding much, and largeness of heart even as the sand, that is on the sea shore," and "he was wiser than all men"—"his fame was in all nations"—and "he exceeded all the kings of the earth for riches."

Early in his reign, he renewed (4) the friendly intercourse, that had been maintained between David and Hiram, the king of Tyre, and availed himself of this in procuring materials for the splendid temple, which he erected for the service of God. This was commenced in the fourth,(5) and completed in the eleventh year of his reign at vast labour and expence; and the dedication(6) of it in the following year, seems to have been one of the grandest and most splendid national celebrations in the history of his reign. Thirteen years (7) immediately succeeding were spent in the erection of a royal palace, and other superb public buildings. About this time seems to have been the celebrated visit (8) of the queen of Sheba,

who was attracted to Jerusalem by the fame of its monarch and the reports of its wealth and splendour, and to whom, as the sacred historian states, Solomon granted "all her desire, whatsoever she asked."

Of the latter part of Solomon's reign, the scriptures give us no particular account. When the edifices of the capital were completed, works(1) for the security and ornament of other places were undertaken, and several cities were entirely built.

While these expensive objects were effected, the prudent monarch took care to replenish his treasury by revenues derived from various sources, especially from the commerce,(2) which he carefully cherished, between Ophir and his ports on the Elanitic gulf.

But prosperity and riches were fatal even to the wise man. By the love of pleasure he was drawn from the path of duty, and exposed himself to the judgments of providence. Several enemies(3) arose to disturb the peace of his kingdom. Hadad of the royal family of Edom,—who had fled to Egypt from the sword of David, when he subdued the Edomites,—returned during the reign of Solomon, and "did him mischief." Rezon also recovered Damascus, from which David had expelled him, and became a great annoyance. And Jeroboam, superintendent of Solomon's public works, having received from the prophet Ahijah, intimations of his future elevation to the throne, began to excite disaffection in the very capital. These afflictions probably conspired with his own indulgences to shorten(4) the term of Solomon's life.

(1) II. Chron. viii 4—6. (2) I. Kings ix. 26. (3) I. Kings chap. xi.

(4) He died after a reign of forty years. Calmet makes his age when proclaimed king, eighteen. His death was about 975 B. C. Following the Canon of Ptolemy we shall have 587 B. C. the date for the destruction of Jerusalem by Nebuchadnezzar. Computation from the data in Kings and Chronicles gives the period from the commencement of the temple to this event, 424 years. Solomon lived, after

(1) He slew Adonijah and Joab, deposed Abiathar the Priest, and after some time put to death Shimei. To palliate these severities the dying injunctions of his father are adduced, but some maintain that even this extenuation cannot be urged for the last of them.

(2) I. Kings iii. 1. (3) I. Kings iii. 5.

(4) I. Kings chap. v. (5) I. Kings vi. 1 and 38. (6) I. Kings chap. viii. (7) I. Kings chap. vii. (8) I. Kings x. 4.

I proceed now to discuss some particular topics connected with this subject.

1. *The extent of Solomon's dominions.*

"Solomon reigned over all kingdoms from the river unto the land of the Philistines and unto the border of Egypt." "He had dominion over all the region on this side the river from Tiphseh even to Azzah, over all the kings on this side of the river."⁽⁵⁾ These were the general boundaries of David's empire,⁽⁶⁾ which Solomon does not appear to have enlarged by any additions, if we except the cities, which he received from the king of Egypt⁽⁷⁾ as the dowry of his wife, and, on the authority of Josephus,⁽⁸⁾ the desert of Syria in which Tadmor was built. The terms in which the extent of his dominions are mentioned are so general, that there may be some difficulty and uncertainty in ascertaining the particular portions comprehended. *The river* is without dispute the Euphrates. Tiphseh was on this river, probably the Thapsacus of the Greeks and the place where the younger Cyrus passed the river in that expedition, which cost him his life but was the occasion of imperishable glory to Xenophon and to Greece. Hamath, included in Solomon's dominions, lies in nearly the same latitude with Thapsacus,⁽⁹⁾ but considerably to the north of Berytus, which according to Jahn* was the northern limit on the Mediterranean. From these three cities⁽¹⁾ on the north, the em-

pire extended to the Sichor or River of Egypt and the Elanitic gulf or eastern arm of the Red Sea on the south, and the Persian gulf on the east. Beside the remaining tribes of Canaanites, Solomon had under his sway therefore, the Philistines, Edomites, Moabites, Ammonites, the clans of Arabia, and the Damascene Syrians. This is spoken of as a vast kingdom, and was really so in comparison with the kingdoms of that age of the world, although a political control over a territory of six degrees⁽²⁾ square, is nothing wonderful to us.

2. *Population, revenue, and public works.*

I do not recollect any passage, which states the number of the Hebrews in the reign of Solomon. It is only said "Judah and Israel were many as the sand, which is by the sea in multitude." When the people were numbered by David a short time before his death, it was found to be a work of above nine months, and the militia amounted ⁽³⁾ to 1,300,000. If at this time the number who bore arms ⁽⁴⁾ was so great, we cannot, even making allowance for the 70,000 destroyed by the pestilence for David's offence, suppose the number of inhabitants under Solomon less than 8,000,000. These were supported on a tract of country not more than 200 miles by 80, including only 16,000 square miles; while New-England with 65,000 square miles, has not 2,000,000 of inhabitants. To

farther north than about to Tyre. See Michaelis on the Laws of Moses, Art. 20.

⁽²⁾ Ezion Geber on the Elanitic Gulf is in lat. 29°.—Tiphseh in lat. 35°. From Berytus to Tiphseh is only 5°. From Ezion-Geber to the Persian Gulf is 10°—but this includes much that is mere desert. To say then 6° square, is putting it sufficiently large.

⁽³⁾ II. Sam. xxiv. 9.

⁽⁴⁾ The account implies that old men were not included. Persons under twenty certainly were not. Compare II. Sam. xxiv. 23. Take the ratio of the number of militia to the number of inhabitants, to be as one to seven, which may be justified, and the population will be greater, than it is here estimated

the temple was begun 36 years.

587 + 424—36=975.

⁽⁵⁾ I. Kings, iv. 21 and 24.

⁽⁶⁾ It is worthy of remark, that this is the very extent, which God declared to Abraham, his posterity should possess. See Gen. xv. 18.

⁽⁷⁾ I. Kings, ix. 16. ⁽⁸⁾ Antiquities, B. 8. ch. 6. ⁽⁹⁾ Placed by Wilkinson in Lat. 35°.

* Biblische Archæologie.

⁽¹⁾ There is some difficulty in adjusting the limits between Solomon and the Phenicians. One of Solomon's prefects was over the country about Tyre and Sidon. It seems probable that Solomon owned the country, but not the cities on the coast

support so great a native population, in addition to the remnants of the Canaanites (5) and the multitude of foreigners drawn to the country by the fame of its monarch, must have required, notwithstanding the aids of commerce, a soil of uncommon fertility. But Palestine in its present state, owned by the Turks who neither labour themselves nor hold out any excitement to others to labour, exhibits an appearance rather inconsistent with this, and infidels have often objected (6) to the scriptural accounts on this ground. But from the various travellers who have visited this country there is abundant testimony to its original fertility, and the clearest evidence that its present desolations are only the consequences of those moral and political woes, which the displeasure of God has been heaping upon it from the destruction of its capital by the Romans down to its present pitiful subjection to the Mahomedan tyranny and avarice.

The sources of income to the Hebrew kings are classed by De Wette (7) under the several heads of *gifts, spoils, confiscation, crown lands, services of labour, particular taxes*, and, in extreme cases, *poll taxes*. From most of these sources, it is probable, the treasury of Solomon was enriched. From all quarters he received the most splendid and costly gifts. The queen of Sheba "came to Jerusalem with a very great train, with camels that bare spices and very much gold (8) and precious stones." "And all the earth sought (9) to Solomon to hear his wisdom. And they brought every man his present,

(5) II. Chron. ii. 17. Of these there were at least 153,000, whom Solomon employed as labourers. From this fact Jahu computes the whole people at 4 or 500,000.

(6) These objections are met and refuted in two dissertations in the Memoirs of the Academy of Inscriptions. A notice of them is found in Parish's Gazetteer.—*Prom. Land.*

(7) His Hebrew Antiquities.

(8) I. Kings, x. 2 and 10. She gave Solomon 120 talents. (9) I. Kings, x. 24.

vessels of silver and vessels of gold, and garments, and armour, and spices, and horses, and mules," and this it seems not once merely but "a rate year by year." As the reign of Solomon was peaceful, his circumstances did not permit much revenue from the spoils of his enemies. His severity to his brother, who had aspired to the throne, and to those on whom David pronounced his dying malediction render it probable that he would not hesitate to relieve his pecuniary embarrassment by confiscating their property. He inherited of course the possessions of his father, and received the income of the crown lands, (1) *the vineyards, the olive trees, the sycamore trees, the herds of Sharon and the herds of the vallies, the camels, the asses, and the flocks*. A still more productive source of wealth existed in the commerce, which was carried on by the spice merchants (2) and others by land and by sea, and in the privilege of exporting (3) horses and chariots from Egypt for the kings of the neighbouring regions. From these various fountains, streams were constantly flowing to the royal treasury; but they all did not supply the demands of the crown. A public levy (4) was imposed to complete the magnificent buildings which Solomon erected, and this was probably a part of that heavy burden, (5) of which the people complained, when they assembled to crown his successor Rehoboam, and one of the mediate causes of the unhappy division that followed.

The inspired historians have told us the method, by which the royal table was supplied, and the quantity of food daily consumed. The country was divided into twelve portions (6) and a particular officer ap-

(1) I. Chron. xxvii. 27—31. (2) I. Kings, x. 15. II. Chron. viii. 18. (3) I. Kings, x. 29. (4) I. Kings, ix. 15. (5) I. Kings, xii. 4.

(6) I Kings iv. 7. Some from the 19th v. have added a thirteenth officer. Patrick supposes the verse only to imply an officer as a sort of superintendant appointed by the city, where the King might reside

pointed over each. Every such officer was obliged from his own province to furnish provisions for the king and his household one month in the year. And this it would seem was no light task, for the daily consumption was "thirty (7) measures of fine flour, sixty measures of meal, ten stalled oxen, twenty oxen from the pasture, and one hundred sheep, besides harts and roe-bucks, and fallow deer, and fatted fowls." This would make the annual consumption of flesh at his table about one sixth as great as that of the whole city of Paris (8) as lately estimated. Paris boasts a population of upwards of 700,000. I will not hazard from this a conjecture as to the number in Solomon's train. I only add on this point, that the effeminate Parisians have no excessive appetite for animal muscle, preferring vastly the juice of the bone with spices, and peppers, and salts; but probably the courtiers of the wise man, like the heroes of Homer, and the suitors of Penelope in more ancient days, and the good-natured John Bull of modern times, esteemed oxen "most noble meat."

Of the public works of Solomon, the first and most splendid was the national temple. This employed it would seem 150,000 men, and was the labour of seven years. Its splendour may be conjectured from the vast quantity of gold and silver collected by David for the purpose. Bedford (9) estimates it at upwards of 75,000,000 of pounds sterling. This temple has been miserably handled by the commentators. As Niemeyer (1) remarks, they have found a moral in every cubit, and given to every pillar, and beam, and stone, its hidden significancy. It may deserve our attention as a work of curiosity and art, but we need not inspect its columns and utensils for the precepts and doctrines of our religion.—A private palace suitable to

his dignity and to his Egyptian queen next occupied the monarch's attention. The language of Scripture seems to indicate that he erected three distinct buildings; but some commentators consider the three as constituting one grand edifice, which is confirmed by the description of Josephus. This, he says, (2) had various smaller buildings about it, and included long cloisters, and, "a most glorious dining room for feasting and computations, full of gold and such other furniture as so fine a room ought to have for the convenience of the guests."—Works for national defence were not neglected. The city was encompassed by a wall, of which however the Scriptures give no particular account; and it received such additions and underwent such alterations under succeeding kings, that the original plan cannot be known. The politick monarch also fortified cities in different parts of his kingdom, and built new ones. Of the latter, Baalah and Tadmor are supposed to have occupied respectively the site of Balbec and Palmyra, which were once the glory of Syria, and whose ruins still excite the admiration of the traveller.

3. It may be proper to examine more particularly *the state of commerce at this period, and the intercourse of the Hebrews with neighbouring nations.*

Commerce seems to have received little attention from this people before the establishment of a monarchy. Indeed the spirit of the Mosaic constitution was not favourable to this pursuit; it was an object of the theocracy to keep the nation separate from the world and independent. In very early times however there existed in these countries a limited trade in the productions of nature and art, principally carried on by companies of merchants, who travelled from one region to another. It was by a company of travelling merchants that Jo-

(7) 1 Kings iv. 22.

(8) Christ. Observer Vol. XIX. p. 479.

(9) Scrip. Chron. B. 5. Ch. 4.

(1) Charakteristick der Bibel.

(2) He asserts that part of this was in the Corinthian order. Ant. B. 8. Ch. 5.

seph was purchased and carried to Egypt. A commerce of this sort was carried on between (3) the Hebrews and Tyrians. And it was perfectly natural that a species of trade, something like the modern fairs, (4) should grow out of the Hebrew festivals. The people going up to Jerusalem would take with them articles which they wished to convert into money, and individuals of other nations would make it an object to be present at the time with supplies of such articles as were needed for the purposes of the celebrations, or for domestic use. But till the time of David the people had nothing to do with the business of navigation. The commerce of the Mediterranean was in the hands of the Phœnicians; the Hebrews possessed not a single sea-port, till David's conquest of Idumea brought under their control one or two upon the Red Sea. The prodigious wealth amassed by that monarch has been ascribed to a commercial intercourse instituted by him between these ports and Ophir. However this may be, it is certain that the intercourse existed under Solomon and was a most productive source of wealth, if we may judge from the profit (5) of a single voyage. It was cherished by him with the most fostering care. He visited in person Elath and Ezion-Geber—the ports which his father had taken, superintended the building of ships, and took pains to settle these cities with inhabitants from Tyre, who were skilful in the affairs of navigation, and could be entrusted with his commercial concerns, and could instruct his own people in the

art. His efforts were successful. They drew, says Prideaux, to these two ports, and thence to Jerusalem, all the trade of Africa, Arabia, Persia, and India. This trade was retained, with some occasional interruptions, in the hands of the nation, and contributed to the splendour and opulence of Jerusalem, till the days of Ahaz, when by conquest it was transferred to the Assyrians. Its condition (6) is unknown from this period, till it is found in the possession of the Tyrians, who made it centre in their own city. The Persian monarchs, to whom, (7) it would seem, all the Phœnicians were tributary at the time of the invasion of Greece, indulged the Tyrians in a complete monopoly, probably because these navigators rendered them, or could render them, essential service in naval expeditions. By this means the merchants of Tyre became *princes*, as Isaiah expresses it, and she rose to that degree of wealth and power, which enabled her to resist for seven months the whole army of the Macedonian conqueror. "But the noise of her songs ceased, she became like the top of a rock, a place to spread nets upon." Afterwards the Ptolemies, by constructing harbours on the western arm of the Red Sea, secured to themselves the advantages of this trade, and their capital Alexandria remained the medium of commerce between the eastern and western world till, in the end of the 15th century, Gama ventured to double the *cape of storms*, and the East-India trade became a subject of European competition.

In the remarks which have been made on the commercial affairs of Solomon, no particular theory is adopted as to the situation of Ophir. The learned have multiplied conjectures on this topic, but their speculations amount to about nothing. The country of Ophir can be driven about at pleasure, like the flying island of Swift, and has already been compell-

(3) See Ezekiel's lamentation over desolated Tyre.

(4) Michaelis says the German fairs had an origin similar to this. It was a practice of the Catholics to say mass in certain places for particular saints. There were at these places great collections of people, and merchants found it profitable to expose their wares for sale on these occasions.

(5) 2 Chron. viii. 18. According to the computation of Prideaux £3,240,000 sterling. See B. 1. P. 1.

(6) Prideaux.

(7) Univ. Hist. Vol. 2. B. 6. Herodotus is quoted as authority.

ed to make almost a score of migrations. It has been found in Malacca and Malabar, in Ceylon, in Arabia, in Sofala on the eastern shore of Africa, in Angola on the Western, and in Spain. When Columbus beheld the glittering ores of Hispaniola, he supposed he had found the land whose mines twenty-five centuries before furnished the golden ornaments of temples and palaces in the east, and made silver to become "as the stones in the street." He is not the only man, who has supposed America† known to the ancients. One of the Mathers wrote a pamphlet on purpose to prove it, and show that in the days of the Apostles "it was filled up with the gospel."

I leave this topic (8) with just saying that the following facts are all we learn from Scripture: the ships sailed from Ezion-Geber; the voyage to and from Ophir occupied three years; the articles imported were gold, peacocks, apes, spices, ivory, and ebony.*

Of the state of neighbouring nations and their political relations with the Hebrews little can be said.

The *Canaanites*, who were originally seven distinct tribes, and in the time of Joshua were ruled by thirty-one princes, had been gradually diminishing in numbers and power from the first settlement of the Israelites in the land of promise. They were so completely reduced by David that his successor found no difficulty in imposing on their remnants a tribute of bond service, and compelling them to be "bearers of burdens and hewers in the mountain."

The *Edomites* were the descendants of Esau, who settled in the country south of Canaan, then inhabited

by the Horites. After some generations, they expelled the original owners, and became themselves sole possessors of the soil. In the time of Moses they were in so flourishing a condition, that their king at first thought himself able to stop in their progress the people of God. In David's reign their dominion extended to the Red Sea, and they seem before his conquest to have carried on from their ports that profitable trade of which I have spoken. David completely subdued them and turned to Jerusalem the channels of their wealth. Fugitives from this conqueror, it is said, escaped to the Mediterranean coasts, carrying (9) with them the arts of navigation and commerce. David garrisoned (1) the whole country. This precaution enabled Solomon to retain them in subjection, although at the close of his reign, when luxury had weakened the vigour of his mind and relaxed the energy of his government, they made attempts, as has been mentioned, at the instigation and under the command of Hadad, to recover their independence and bestow on this returning fugitive the throne of Idumea.

The *Philistines* are hardly mentioned in the reign of Solomon. Inhabiting the shores of the Mediterranean and possessing the means of wealth and power, they had enjoyed great prosperity in former years, and been distinguished for their military prowess. They were inveterate foes to the Hebrews, and during the period of the Judges and the reign of Saul, had constantly harassed them with invasion and war. But the *stripling shepherd* was mightier than their *Goliath*; the warrior of Israel made them tributaries. Such they continued till after the division of the kingdom.

The kingdom of the *Syrians* was formed during the life of Solomon. There seems to have been several petty princes of this country united

† The subject seems to have caused considerable discussion in the sixteenth century. See Keekerman, Sys. Geog. Lib. 2. cap. 4.

(8) The theory of Bruce, which places Ophir on the eastern shore of Africa is very plausible, and has the sanction of respectable names.

* Comp. I. Kings x. 11, 22, and xxii. 48. II. Chron. ix. 21 and xx. 36.

(9) See the authorities cited in the Un. Hist. B. 1, C. 4.

(1) II. Sam. viii, 14.

under Hadarezer king of Zobah, who was conquered by David. Rezon, one of these subalterns, fled on Hadarezer's discomfiture, but contrived in the latter part of Solomon's reign to establish an independent government (3) at Damascus, and was one of the instruments of providence in punishing that monarch's apostacy.

Nothing is said during this period of the powers east of the Euphrates; it does not appear that they had at this time any political connection with the Hebrews.

Two nations were in a state of friendly alliance with Solomon, the *Phœnicians and Egyptians*. The Phœnicians although they did not yet control the trade of the East, were even now distinguished for their commercial enterprise and nautical skill. The friendly intercourse between the Tyrians and Hebrews is one of the striking features of Solomon's reign, and had an important influence on the arts and manners of the latter. The Tyrian artists (4) employed in the erection and decoration of the temple elevated their ideas in every thing connected with taste and inspired them with a fondness for elegance and symmetry, while the Tyrian mariners engaged in navigating their ships, gave to their character a tone of ardour and enterprise, which it never before possessed.—The history of the Egyptians during this period is sufficiently dark. The scriptures seem, rather inconsistently, to speak of the Pharaoh who protected and honoured Hadad an enemy of the Hebrew royal family, as being the king whose daughter Solomon had married. Perhaps the difficulty is removed by the conjecture (5) that during the reign of Solomon there was a revolution in Egypt, which transferred the crown to a new dynasty. Whatever may be the fact, the Egyptians probably did not exert at this time a very important influence on the Hebrews.

(3) This kingdom continued till the Assyrians gained supremacy in the west.

(4) I Kings, v 18, compare vii, 13—46.

(5) Bedford's Scripture Chronology, B. 6. C. 2.

It would be in place here to notice more particularly the Queen of Sheba. But perhaps this point only demands the single remark, that as to her residence, *data* are as scanty, and *conjectures* almost as various, as in the case of Ophir. (6)

4. The state of *Philosophy and Literature* deserves a few remarks.

Literature among the Hebrews first appeared in connection with poetry and religion, and its first fruits are effusions of devotional feeling, or relations of the dealings of God. But every thing of this sort was considered as matter of inspiration rather than education. A few fragments of earlier times are preserved: but there is little even of this species before the time of David and Solomon. And of this period, a part of their own writings is all that remains to us. Although the patronage, which such a man and monarch as Solomon would extend to scholars and to men of genius, and the model for imitation, which he presented in his own productions, must have encouraged the efforts and excited the emulation of contemporaries, we know nothing of what was done by others. The account of Solomon's writings is therefore the history of literature for his reign. To enter minutely into all the enquiries presented by these would be foreign from my purpose.

In the author of the three thousand parables, part of which have come down to us, (1) we may discover some of the best traits of a moral philoso-

(6) Josephus represents her as Queen of Egypt and Ethiopia: the authours of the Universal History, fix her residence in Arabia; Bruce considers it a matter of certainty that she reigned in Abyssinia. The Abyssinians pretend to trace their line of kings to a son of Sheba by Solomon. They have a story that after their Queen's return from Jerusalem, she maintained with the king an epistolary correspondence by means of a lapwing, that regularly went a kind of aerial post from one capital to the other.

(1) I Kings iv, 32. The book of Proverbs contains less than a thousand. If we ascribe the first nine chapters to another author, this number will be considerably diminished.

pher. These proverbs exhibit a familiar knowledge of human nature, and a judicious and fruitful observation of life. The sages of the east were wont to communicate their instructions in this form. From the Arabians and Persians have been drawn a multitude of maxims and parables, and a multitude more are locked up in their languages. We may however expect nothing from these sources equally valuable with these sayings of the wise man, unless it be maxims borrowed from him in the first place. If we ascribe the book of Ecclesiastes to Solomon, it will go to establish and enhance his merits as a writer on morals.

The sacred writers speak of Solomon as a man of *prolific poetical genius*. (2) Of his poems we have only a single Epithalamium; but this is such as proves his unquestionable title to the name of Poet. The inspiration of the piece cannot detract from the praise due to its author for its poetical merit. Matthew and Paul were inspired; but they did not write poetry. The piece is not only a poetical chef d'œuvre; it is also, (3) although unfortunately it has been, as Clarke remarks, "allegorized to destruction," a moral and religious lesson to the christian church.

But *natural science*, as well as poetry and ethics, was cultivated by this great man. "He spake of trees from the cedar that is in Lebanon even to the hyssop that springeth out of the wall. He spake also of beasts, of fowls, of reptiles, and of fishes." It will not be thought by men of the nineteenth century, that these works of the Hebrew king would have saved the labours of a Buffon and a Linnæus, nor supposed that, because the Holy Spirit guided Solomon in writing precepts for the church, it must of

course teach him a perfect system of natural history. Still we may regret the loss of that knowledge which a man of his advantages might collect.

The scripture accounts of Solomon's wisdom and learning are confirmed by the traditions found in oriental historians and poets respecting Soliman the son of David. To his *seal* and *ring* they ascribe magical effects. Several works on the occult arts of the East have been ascribed to him, (4) as *The Enchantments*, *The Clavicle*, *The New Moon*, &c. These are mere inventions. Josephus, however, states that Solomon composed incantations and conjurations to expel demons, and declares that he had seen a Jew by these conjurations curing demoniacal people (5) in the presence of Vespasian and his whole army.

5. *Government and Religion* will constitute the last topic of remark.

From the beginning there was an essential connection between the religion and the polity of the Hebrews. The original commonwealth was strictly a theocracy. God was the legislator, and a violation of the laws was at the same time both a moral and political crime. While such was the civil condition of this people a special providence was exerted over the state. When the institutions of their glorious lawgiver were carefully observed, the nation enjoyed distinguished prosperity; when these institutions were neglected, public calamities were the consequence. The character of the government was gradually changed. When the theocracy actually ceased is a matter of dispute; some suppose,

(4) See Clarke's Commentary and Calmet.

(5) The manner was this. "He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac. After which he drew the devil out through his nostrils." To demonstrate the reality of the cure "he set a little way off a basin of water," and made the devil upset it after his dispossession. "By this" says Josephus, "the wisdom of Solomon was showed very manifestly." Whiston's Translation, Ant. B. 8, Ch. 2.

(2) A thousand and five poems, if the term implied what we commonly attach to it, would evince a fecundity surpassing even that of the busy *Laureate*, or the overflowing Scott. But the Psalms of David explain the term.

(3) See a critical examination of this Song, Vol. I, Christian Spectator.

with the Judges, others, at the time of the captivity, and others, not till the incarnation of Christ. It evidently existed in the time of the Judges. Gideon refused to rule the people, replying to their invitation, "the Lord shall rule over you." When the tribe of Benjamin was to be punished for their enormities, special enquiry was made of the Lord, who should first go against them. But the nation was dissatisfied with this modification of the government. They compelled Samuel to anoint a king. Whether Moses had foreseen that his institutions would be exposed to infringements and changes from the introduction of monarchy, or not, he had bound the nation to receive for their king the man and only the man selected by God himself. And it was on the authority of God's special appointment, that Samuel anointed Saul and David.

The power of the first king seems to have been limited by certain conditions or fundamental laws. When Saul was elected, "Samuel told the people all the manner of the kingdom, and wrote it in a book." When Jonathan was about to perish by the king's command, the people interposed for his rescue. David is thought to have aimed at a more absolute power. He offered sacrifices, and blessed the people as a priest, which perhaps he felt authorized to do, on the ground of his divine appointment to the throne. Solomon claimed of course all the rights of his father. From the fact that he did not hesitate to disregard the express prohibitions of Moses in the affair of his cavalry, in the accumulation of wealth, and in the practice of idolatry, we should not be surprised, if he were not restrained by those constitutional limitations, which the covenant between the first king and the nation had established, and his predecessors had respected.

There is no evidence, however, that he made any change in the actual forms of administration. His state offices, excepting that of superintendant

of public buildings, and prefect of provisions, were the same as his father's, and were filled nearly, at least in the first of his reign, by the same men. The officers were, a *scribe*, whose business it seems to have been to do the common writing of the king, a *chronicler*, who probably registered decrees and judicial decisions, a *steward*, a *collector* of tribute, and an officer termed *Cohen*, or *priest*, so called, says Michaelis, because he received the gifts brought to the king, and thus was between the people and the king, what a priest was between the people and God. The three first were important agents in the affairs of state, being apparently the medium of intercourse with foreign powers.

We find no mention of tribunals of justice, or subordinate judges in the time of Solomon. From the instance of the two mothers, it is manifest that cases of litigation were sometimes carried immediately to the throne, as was the fact also in David's reign. Notwithstanding this, the ancient office of judges, discharged by the elders of cities must have continued. It existed in the time of Achab, and is mentioned without a hint of an abolition and restoration. But with this and other remnants of the old commonwealth, the government of Solomon was approximating to the disposition of more eastern countries. Abiathar was ejected from the priesthood, and Adonijah and Joab put to death, without the least ceremony. He secured to himself the right of nomination to the important office of priest. His polygamy would tend, as polygamy always does, to render his disposition cold and authoritative. The practice of the same among the people, would increase the evil. More than all, the splendour which he threw around him, the magnificence and wealth with which he crowned the capital, and the fame of his talents conspired to dazzle the nation, and flatter their vanity, and blind them to the encroachments made on their liberty, and quiet them during

his life under those burdens, of which they so loudly complained on his death.

A greater change was wrought in the religious character of the nation. The constant wars in which they were engaged under Joshua, rendered them severe in their manners, and blunted those natural sensibilities, which are so congenial to the cultivation of piety. The special command they received from God to exterminate their enemies, to put to death their captives without distinction, gave occasion to cruelties, the practice of which tended to excite and cherish a vindictive spirit, equally hostile to the interests of society, and the precepts of religion. The influence of these causes was in some degree counteracted by the establishment of the schools of the prophets. In these, men were secluded for a season from the tumults of wars, which harassed the multitude, and necessarily awakened and kept in action the turbulent and resentful passions. They rose above the partial feelings of the common people, and left their retirement with more liberal and benevolent principles. They contributed of course to the refinement of the nation. The writings of David did more still. These introduced more rational and elevated sentiments of the Deity, exhibited the comparative value of spiritual worship and external ceremonies, and must have increased and purified the spirit of devotion. In this commencement of a reformation Solomon came to the throne. In his measures on this subject his character appears in its highest glory. We here discover in harmonious operation, a sound and artful civil policy, and a real anxiety for the honour of Jehovah. The circumstances of his vision at Gibeon proved his youthful piety. The ardor with which he set about erecting a temple to God, and the sentiments expressed at its dedication, indicate a sincere regard to his glory. But he was sensible that a double effect would flow from this. The sanctuary was *national*. Its

splendour and wealth was flattering to the national vanity, and every man felt as if the edifice, so grand and so rich, were partly his own. Nothing can more effectually unite the jarring passions of men, or give them more of the *feeling of country*, than interest in a common property or attachment to a national monument. In this respect, the sanctuary on Mount Sion may be said to have been to the Hebrews in some measure what the capitol was to the Romans, and the temple of Minerva to Athens. It reminded them of the special protection of Jehovah, and cherished the impression that they were his peculiar favourites. It would of course attach them to the monarch whom God had employed to erect so magnificent a monument of his partiality to the nation. Solomon was aware of this. And while he exhibits more elevated views of the Deity, than the mass of the people had conceived, the language of his prayer at the dedication is evidently accommodated to their notions, and calculated, at the same time that it impressed them with a sense of religious obligation, to fasten their national prejudices. But the solemn services of dedication, the grandeur of every thing about the edifice, and the miracles attending the occasion, although they might cherish local views, could not fail to elevate the conceptions of the people, and give them impressions of the importance of a religious service. Solomon lent his authority to confirm these impressions. This was not all. He knew the propensity to substitute religious ceremonies for religious practice, and atone by useless rites for the neglect of moral and social duties. In his proverbs we see his endeavours to instruct his subjects in manners and morals. This method of instruction was imperfect, and in these writings we may discover traces of eastern philosophy and accommodation to eastern countries, but we discover also moral sentiments of the highest value and of universal obligation. Under the combined influence of

these moral instructions, and the impressions excited by Solomon's early zeal for the worship of God, religion, one would think, must have flourished, and the effects of this reign have been most propitious on the future condition of the people. But in fact they rather prepared the way for the melancholy operation of other causes. Under the sensualizing influence of the luxury which grew out of the wealth flowing to the capital from so many sources, the liberal principles which had been introduced degenerated into licentiousness. Solomon himself set the example. His Haram was such as would be worthy of the most dissolute Mahometan. Licentiousness and idolatry are intimately connected. Solomon soon passed from the one to the other. He, who in his youth had built the temple of Jehovah, and before the whole nation addressed him as the being, whom "the heaven and heaven of heavens cannot contain," in his later years "raised places of sacrifice to the goddess of the Zidonians and the abomination of the Ammonites." Whatever account may be given of this apostasy, it was a case of no common guilt. Under this cloud infinite wisdom has seen fit to leave this great character for the contemplation of the world. Well does the son of Sirach say, "How wise wast thou in thy youth, and as a flood filled with understanding. Thy fame went far into the islands, and for thy peace thou wast beloved. The countries marvelled at thee for thy songs, and proverbs and parables and interpretations. But thou didst bow thy loins unto women and by thy body thou wast brought into subjection. Thou didst stain thine honour, and pollute thy seed, so that thou broughtest wrath upon thy children, and wast grieved for thy folly." After such a change in the monarch we shall not wonder to find the people "eating and drinking and making merry." We shall not wonder that immorality and indolence pervaded all ranks, that civil dis-

cord ensued, that Jeroboam should persuade Israel that his *calves* were the Gods which brought them out of Egypt, or that in a few years Judah should openly embrace idolatry.

F.

For the Christian Spectator.

Thoughts on the Reformation.

What was the situation of the world when the Reformation commenced?

To this enquiry, made for the purpose of giving a direction to the current of our present reflections, it may be replied, that the pure religion of Jesus, as practised by the early christians, had for centuries been gradually declining. In its room were substituted an endless train of heartless unmeaning forms and ceremonies. The circulation of the scriptures in the languages then spoken being prohibited, and but few being able to read in their own and much less in the learned languages; men ceased to be intimately acquainted with the contents of the sacred volume. The spirit of enquiry was extinguished. And while the understanding was thus shrouded in midnight darkness, the affections were debased by sensuality and blunted by familiar acquaintance with vice in its most horrible forms. The sense of accountability to the Judge of the quick and the dead seems to have been almost entirely obliterated. There was no crime of so deep a dye, but its guilt could be washed away by the purchase of an indulgence. The prices of these were, by the keen-sighted policy of the Romish Clergy, so reduced that none were so poor as to be debarred by the expence from, availing themselves of this, as it was thought invaluable privilege. Some purchased absolution not only for the sins already committed, but for all of which they might be guilty during a specified period; others by surrendering large portions of their estates were promised the pardon of all the sins of their

lives and after death immediate admission into Heaven without passing through the torments of purgatory. Tens of thousands of deluded beings were thus cheated out of their immortal souls. A body of men, the self-styled "Vicegerents of God," claimed the throne of the Eternal, usurping all authority in heaven and on earth both temporal and spiritual. They even declared themselves able to recall and elevate to mansions of celestial bliss, those already beyond the grave agonizing under pain and drinking the cup of bitterness. Professedly infallible in their decrees, they determined who were the rightful possessors of the thrones of the earth and thundered their anathemas, consigning to everlasting destruction all who should dare to disobey. No tyranny can surpass that which they exercised over their fellow-men. Other tyrants have been content to chain the body; but these fettered the mind. To differ from them in opinion; to refuse to receive their impious traditions: in short, to profess the religion of Jesus in its purity was to ensure a painful and miserable death. Hence vast numbers of our race have expired in the flames of the Inquisition. It is not for me to pourtray the midnight orgies of this infernal tribunal. It is enough to say that those, who suffered, endured all that the keenest ingenuity could invent, and the most hardened fiend-like spirit execute.

Thanks be to God, the progress of this unparalleled oppression was stayed by his almighty hand. He raised up able and faithful instruments of righteousness. Luther leading a band of independent spirits, himself fearless and resolute, assailed the kingdom of Antichrist. He dared to expose to open view the rottenness and corruption of the papal dominion, Their system of Indulgences was first attacked. This he stripped of its disguise, and exposed it to public odium and contempt. The Word of God was disseminated; the populace were made acquainted with its con-

tents; and their eyes were thus opened to the numberless abuses, which had been heaped upon them. While his writings were consigned to the flames—while he was himself stigmatized as a heretic, and summoned to their ecclesiastical tribunals, he firmly and steadfastly continued his course of reform. With the rapidity of lightning, the kingdom of superstition fell to the earth. The knowledge of the true character of Christianity was extended. The spirit of investigation increased. And religious liberty was soon established upon a foundation, which from that time to this has continued unmoved. Under God it is to Luther and his coadjutors that we are indebted for the freedom of religious enquiry and opinion which we enjoy.

This cursory review of the state of the christian world when the Reformation commenced, and of some of the circumstances that attended that great event, is well calculated to teach us of this age, several useful lessons. It is, however, my purpose barely to hint at two or three of these, and then to leave the reader to pursue them for himself.

One of the most obvious of the reflections naturally suggested by this subject, is the importance of the *diffusion of knowledge* in order to the preservation of both civil and religious liberty. As the knowledge which existed at the christian era diminished, superstition increased and chained down the minds of men. They were the easy victims of intrigue, and soon became the subjects of the most abject slavery. In this situation they were for ages, and in this situation they might still have continued, had they not by the diffusion of knowledge among them (as we have seen,) been led to feel the degradation to which they were reduced. No sooner did this take place, than they tore in sunder the fetters by which they were bound, and fearlessly asserted their rights. Since this time, it is in those countries that are the most enlightened that religious free-

dom exists in the greatest perfection and is least likely to be destroyed or even impaired.

How consoling a consideration is this. We should all derive from this source a new and powerful motive for redoubling our endeavours to diffuse knowledge—especially religious knowledge, among our fellow-citizens. Thanks to God we live in a free and enlightened country.

Again; we learn from reflecting upon this subject, the importance of disseminating the *great truths in which the reformers agreed*. The fact that God so signally interfered in their behalf, is conclusive evidence, that these are substantially the doctrines of the gospel. We have further reason for believing that this is the case, when we recollect that these are the doctrines which, when steadily and faithfully preached, have since the reformation, especially in revivals of true religion, been blessed of God. But to be more particular. It is where ministers have frequently inculcated the salutary and catholic doctrines of the existence of a triune God, the lost state of man, his entire destitution of what is acceptable in the sight of the Most High, the necessity of repentance and a godly life, the need of the regenerating and sanctifying influence of the Holy Spirit, and, finally, complete justification by faith in the atonement of Jesus Christ;—it is, I repeat, where these doctrines have been much and earnestly insisted on, that vital piety has revived and increased. And there is just ground for expecting that the blessing of God upon the efforts of men hereafter, will in some measure be proportioned to the degree in which they cleave to these cardinal truths, attested as they have been, by the faithful of every age. For these doctrines thousands of the disciples of Jesus have poured out their blood.

For these doctrines Luther fought. In their defence, God once gloriously appeared; and for them, if endangered, he will, we have reason to believe, again make bare his almighty arm.

We would observe, in conclusion, that the subject upon which we have been reflecting, reminds us of the *sovereignty of God* over all events. It was the Most High that raised up Luther, qualified him to defend the faith once delivered to the saints and prepared the way before him. In all his difficulties, he was guided by the wisdom, and in his dangers protected by the power of God. How astonishingly small were the means by which the Most High at this time brought about the greatest effects! Though nations were leagued in arms against a defenceless individual, the Almighty so over-ruled their counsels, that at last in defiance of opposition and contrary to every reasonable expectation, he came off completely victorious, delivering millions of his fellow-men from the thralldom of ignorance and superstition. Thus, in all the events of the life of Luther, we discover the superintendence of a wise and sovereign God. Although we cannot with the same clearness trace the finger of the Most High in the events of our own lives, they are all equally under his guidance. "It is not in man that walketh to direct his steps." The parents of whom we are born,—the time when, and the place where we live,—our education, circumstances, and manner of life,—the number and character of our associates,—the spiritual privileges which we enjoy,—our sanctification itself,—the number of our days,—the time and particulars of our death,—and, at last, our final salvation—are all the subjects of the wise and absolute sovereignty of God.

C. L.

Review of New Publications.

Travels in New-England and New-York: by TIMOTHY DWIGHT, S. T. D. LL. D. late President of Yale College; *Author of Theology explained and defended.*—New-Haven, 1821, 1822.—Vols. I. and II.

IT must be pleasing to the American reader, to be presented with an account of Travels in the Northern States, from the pen of a writer so well qualified to do justice to the subject, as President Dwight, whose genius and learning have conferred such honour on his native country. No similar work has ever been undertaken by any person, on whose judgment, candour and veracity we could fully depend. Several foreigners have indeed published books of travels in the United States. Some came hither fraught with the strongest prejudices, and perhaps wished to produce a work, which might be popular in Great Britain, by giving an odious colouring to their descriptions, and selecting such facts and anecdotes, as would best expose us to censure and contempt, and deter their countrymen from emigration. Others, who were disposed to admire and applaud, have passed rapidly through some sections of the States, paused only on our largest cities, and although they may have succeeded tolerably, in communicating a general idea of the face and situation of the country, have of course given us the partial ideas and party opinions of those Americans, with whom they became acquainted, or descanted upon manners and customs, whose origin and propriety they did not comprehend, and laws, and politics, which they could not be expected to understand.

President Dwight informs us in his preface, that he was principally induced to write, by a desire "to furnish, so far as should be within his power, the means of enabling our

posterity to know what was the appearance of their country, during the period occupied by his journies." But he has executed the work on a far more extensive scale.

In these volumes, the first fourteen Letters contain a general account of New-England; of its extent, soil, climate, and the character and customs of the natives; of its discovery and settlement by the English; of the difficulties of our ancestors in subduing an uncultivated wilderness; their embarrassments from Indian wars, their troubles from the French in Canada, and from the early oppressive measures of the British government; with a view of the progress of society and the institutions, habits and manners, of the present inhabitants. A great variety of interesting particulars are inserted in his subsequent Letters. From his judicious selection of historical facts and the accuracy of his observations, the reader will obtain a greater mass of valuable information respecting the Northern States, and gain a more correct and comprehensive idea of the situation of the country, the course of its settlement, and its actual state, at the date of these Travels, than he could collect from all the volumes previously published on the subject.

A considerable portion of the work consists of statements, chiefly geographical and statistical. These, however valuable and instructive, cannot from their nature be entertaining to persons who read only for amusement. It is very easy for a fastidious critic to pronounce them dull and tedious, and propose to lessen this part by abridgment. But it could only be abridged by omission, and we should obtain fewer facts with the same minuteness of detail. As the author in his preface has advised such readers to pass over these statements, it must be their own fault

should they fatigue themselves by the perusal. Others will esteem them useful and important, and recur to them, as notes of record and reference.

Books of travels are necessarily immethodical and desultory. We expect them to contain an account of every interesting object, which the author meets with in his journey; of the appearance of the country, its cities, public edifices and rural scenery; the character and situation of its inhabitants and occasional sketches of its history; interspersed with such observations and reflections, as naturally arose in his mind, on a review of the scenes through which he has passed, and the people with whom he has become acquainted. Every thing instructive, entertaining, or amusing finds here a proper place. If the scenes are new and undescribed, they demand more copiousness in the narrations, more amplitude in the descriptions, and more minute accuracy in the details: for the relations of the traveller lay the only sure foundation of all our geographical and statistical, and most of our historical knowledge.

These Letters, varying in manner with the varieties of their subjects, afford elegant examples of almost every kind of style and composition; of the familiar ease of epistolary correspondence, the grace and correctness of narration, the eloquence of oratory, and the beauties of sublime and picturesque description.

The historical sketches, and narratives of remarkable adventures, are chiefly collected from early records, oral traditions, or the accounts of the actors or eye witnesses of the scenes. Facts thus obtained are fully entitled to credit, when related by a writer, not chargeable with proneness to credulity or exaggeration.

The occasional notices of persons of eminence, among the deceased friends of the author, are a valuable addition to American biography.— Their characters are justly represent-

ed and generally drawn with due discrimination.

The author has interwoven the most important occurrences in the wars of our ancestors with the Indians, which at times, and particularly in the year 1675, threatened the total destruction of the New-England colonies. We copy from his narrative of the war with Philip, then the chief commander of the native tribes, an example of his historical style, and his skill in the delineation of facts and characters :

Alexander, the eldest son of Massasoit, died a young man, and left the Sachemdom to Philip. The view which Sassacus entertained concerning the settlement of the English, and which he expressed so strongly to the Narrhagansetts, when he attempted to unite them with the Pequods in a war against the Colonists, Philip imbibed early; and never lost sight of them until his death. He was sagacious also, beyond the ordinary reach of savage minds; and possessed in a singular degree the skill, and address, in negotiation, which alone can persuade men, mutually hostile in their feelings and interests, to unite heartily in a common cause. The Indians of New England had never known any interests, but such as were merely local. Himself, his family, and his tribe, include every thing, which is valuable in the eyes of a savage. These are his world; and whatever does not intrude upon their welfare is to him nothing. By present objects, and their immediate consequences, he is roused to attention, and as the case may be, to action; but those which are remote, lie beyond the limits of his horizon. Philip, however, passed these limits. He saw the Colonists increasing daily in numbers, and in power; and seems clearly to have discerned, that at no distant period their establishment on these shores would become fatal to the independence, and safety, of his countrymen.

Engrossed by these views, he began early to adopt such measures, as might most effectually prevent the evils, which he dreaded. The field, in which he was to act, was unpromising. Every Indian tribe is of course hostile to every other. The larger are insolent; the smaller impatient to revenge their wrongs; and all mutually and intensely jealous. To fight with each other, and to subdue or be subdued, constitute their only employment, and their only lot. Those, who were near the English, might easily be persuaded to direct, and would indeed of course direct, their jealousy against them, unless when at war

with their own countrymen. But those, who were at a distance, were too much occupied in their own concerns, and too apprehensive of danger from their neighbours, to permit the indulgence of any serious hope of success in attempts to excite their jealousy against the English. Philip however, was not discouraged. With the peculiar secrecy, which characterizes this people, and which no nation, beside the French, has managed with equal success, he dispatched his runners first to the neighbouring tribes, and then to those which were more distant. To all he represented in strong terms the numbers, the power, the increase, and the unfriendly designs, of the Colonists, and the danger, with which they threatened all the original inhabitants. In various instances he pleaded the cause in person; and by himself, and his emissaries, made a deeper and more general impression than could easily have been believed, or than some discreet inhabitants in this country can even now be persuaded to admit.—Vol. II. pp. 18, 19.

The progress of the war, far the most distressing, which was ever experienced by the inhabitants of this country; its issue in the death of Philip; and the final ruin of Indian power in New-England; will hereafter be sufficiently detailed in the course of these letters. Whatever opinion we may form of this Chief, we cannot deny, that he was a sagacious, brave, high-spirited man. His faults must in no small degree be ascribed by candour to the state of society, in which he was educated. The Colonists he considered, and justly, as dangerous intruders, whose views, and interests, were hostile to those of his countrymen. Their power, already formidable, he saw every day becoming more so; and their numbers continually increasing. The design, which he formed of delivering his country from this band of strangers, was exactly of the same nature with those, which mankind have generally pronounced patriotic, and glorious. Had he succeeded; (and there was no period, when his success was at least doubtful;) the tribes of this country would in their future songs have celebrated his name with the same enthusiasm, and in their traditions have twined round his temples the same laurels, which in Sweden have been devoted to Gustavus Vasa, and in England to Alfred; with which the Romans adorned the names of Camillus and Scipio Africanus, and the Greeks commemorated those of Miltiades, Leonidas and Cydon.—Vol. II. pp. 20, 21.

The author excels in picturesque descriptions of the scenery of nature—the gaiety and sweetness of rural prospects, and the wild and romantic

magnificence of our mountains, lakes and cataracts. He viewed with enthusiasm the sublime and beautiful in landscape, and paints them with the glowing colours of a poetical imagination.

In his journey to Vergennes, after mentioning his being stopped at Shaftsbury by a violent shower, he thus describes the prospect around him :

Amends, in my own view sufficient, were made us for this detention. The building, in which we were sheltered, stood on a handsome elevation, overlooking an extensive valley toward the east; and gave us a full prospect of the Green Mountain range for a great distance. The wind blew violently from the North-West. The heavens were dark; the clouds were wild, tossed in fantastical forms, and hurried through the expansion with a violent celerity. Many of them struck the mountains at their middle height; and thence sailed up their bosom with a motion, which, notwithstanding their rapid progress over our heads, was to our eyes, slow, majestic, and awful. The world was universally wrapt in gloom: and the bosom of the mountain was covered with a deep brown, approaching to black. After this melancholy and cavern-like darkness had continued about one hour; and tempest, and tumult, appeared to reign universally; suddenly most beautiful and brilliant spots of gold, of various figures and sizes, formed by the light of the sun piercing through the interstices of the clouds, were seen wandering over the surface of the valley beneath; crossing the farms, houses, and forests; slowly ascending the acclivities of the mountains; gradually sliding over the summits; and thus fading, successively, from the sight. The contrast between the gloom and the splendour was so strong; the splendour itself was in many instances so vivid; (for the spots were not equally bright, and on that account were, in a groupe, more beautiful;) that they appeared as if the vallies, farms, forests, and mountains, were successively polished and luminous; while their rapid motion over the vallies and their slow ascent up the mountains in the midst of the moving gloom, by which they were surrounded, interested the eye, especially while connecting them with the wild and violent aspect of all above, and all beneath, in a manner not only singular, but excessive. I never beheld any prospect more striking, or more complete.—Vol. II. pp. 405, 406.

In a strain equally picturesque, he delineates the prospect from Mount

Holyoke, Vol. 1, p. 354, from the Taghkannuc mountain, Vol. 2, p. 377, the White mountains, pp. 148, to 152, the falls of the Hooestennuc, p. 502, the cave at Sunderland, p. 355, with many other sketches, which a Claude, or Salvator Rosa might with ease and pleasure copy upon canvass.

These Letters contain many judicious remarks, and some more extended essays, on government, laws, religion, morals, and manners; with several philosophical enquiries, and dissertations on the various phenomena of the natural world, in the northern regions we inhabit. We may always rely on the facts which he relates, for he was an exact observer of nature, and an indefatigable enquirer after truth. His theories and opinions will be acknowledged as often novel, always ingenious, and generally just.

He has given an accurate account of the schools, colleges, and universities, in the New-England states, the nature of their institutions, and the manner of instruction and government of the pupils, particularly in Yale College, in which for so long a period he held the presidency. Statements and remarks, respecting the progress of American literature, and the methods of communicating knowledge and improving the youthful mind, must be extremely valuable from the pen of a writer, who employed the greatest portion of his life in superintending the education of youth.

We would particularly recommend to American readers, the 48th Letter of the first volume. In an essay, elegant in style, and forcible in manner, the author enters his solemn protest against the prevailing mode of Fashionable Education; a mode, which substitutes frivolous accomplishments for substantial learning—love of show, dress, and accomplishments, for the public and domestic virtues—and the airs and graces of modern politeness, for all that dignifies the character, improves the understanding, or meliorates the heart; a mode, which tends to degrade the rising generation, and

in consequence of which thousands, straining every nerve to follow in the rear of fashion, and gain the ephemeral applause of the gay world, eventually sink into insignificance and obscurity; having wasted a life, commenced in dissipation, and terminated in disgrace, useless to themselves, and a burden upon society.

The author states in his preface, as a strong additional reason for undertaking the work, his desire to correct the misrepresentations, which foreigners, either through accident or design, had published of his native country. For this task, especially as regards the northern states, no writer was better qualified, or could have performed it with more accurate research, or greater merit in the execution.

Before the Revolutionary War, scarcely any thing respecting the state of our country was known abroad, except to the French and English nations. Until that period, France was ever unfriendly, often at war with us, as the subjects of Great Britain, and always wishing our destruction, as rivals to her Canadian colonies, and hostile to her claims on the American continent. From her writers, no favourable notice or accounts could be expected. But the ignorance of the British, concerning our situation and the character of our people, while we remained under their dominion, can only be equalled by their prejudices since our separation. Their ablest statesmen and commanders viewed and treated us with contempt, and their historians and poets painted the country, as the seat of barbarism and desolation.

Goldsmith, in his *Deserted Village*, drew the following picture of an emigration to our southern settlements :

———“To distant climes, a dreary scene,
“Where half the convex world intrudes
 between,
“O’er torrid tracts, with fainting steps
 they go,
“Where wild Altama murmurs to their
 wo.
“Far diff’rent there, from all that charm’d
 before,
“The various terrors of that horrid shore ;

"Those blazing suns, that dart a downward ray,
 "And fiercely shed intolerable day,
 "Those matted woods, where birds forget to sing,
 "But silent bats, in drowsy clusters cling,
 "Those poisonous fields, with rank luxuriance crown'd,
 "Where the dark scorpion gathers death around,
 "Where at each step the stranger fears to wake,
 "The rattling terrors of the vengeful snake,
 "Where crouching tygers wait their hapless prey,
 "And savage men, more murderous still than they,
 "While oft in whirls the mad tornado flies,
 "Mingling the ravaged landscape with the skies."

Yet Goldsmith was no enemy to the Americans, but merely followed the general opinion of his countrymen at that period; and, were he now living, might perhaps wonder to find his lines quoted, as a sample of British ignorance and misrepresentation.

The United States, by their war with Great Britain, their subsequent connection with foreign powers, and the important rank they assumed among the nations, by the complete establishment of their independence, became an object of general attention, awakened the spirit of liberty, and eventually changed the destinies of the greatest part of the world. But though they gained the admiration and applause, they did not acquire the cordial friendship of Europe. The court of St. Cloud, at the time when they assisted us in our contest, did not wish our real independence. They sought only our separation from Great Britain, and expected that these colonies, limited in extent to their actual settlements, and restricted in commerce to the French territories, would be content to enjoy a precarious liberty, and subordinate existence, under the protection and guaranty of France. Other monarchies dreaded our republican principles, and the example of successful insurrection. England viewed our independence as the triumph of rebellion, hated us as

growing rivals in naval enterprise and commercial importance, and dreaded our increasing population and the continual emigration of her inhabitants to our coasts. She deemed it her interest to distress, degrade, and calumniate us, and, by every insidious measure, to check our rising power, and render us weak and contemptible. The new world was represented as a dreary wilderness, peopled by barbarians and savages; its soil barren, and incapable of cultivation; its climate sickly, and scarcely habitable; the north a frozen desert, the south torrid and pestilential. It was affirmed that every race of animals grew diminutive in size, and the human species degenerated in genius and understanding. European philosophers formed theories to account for this supposed deterioration, and their travellers invented fables to support their opinions.

We need only to refer to Ashe, Fearon, and a host of English writers, who have published their travels in the United States. Their ignorance, false statements, and misrepresentations, have consigned them in this country to general contempt; but they have been copied, recommended, and praised in Great Britain, and made the basis of many a laboured philippic, by ministerial journalists, and British Reviewers.

But although the Americans have been provoked to resentment by these calumnies, they have the greatest reason to rejoice at the pride and ignorance which produced them. To these causes chiefly, the British owed their want of success in the beginning of the revolutionary war. Confident, from the assertions of their military officers, that with five thousand troops they could march in triumph through the continent, and look down all opposition from the colonists, they commenced the contest, with forces wholly inadequate to any reasonable prospect of success. Nothing but their consummate contempt of the valour of our soldiery, and the military talents of our commanders, could have

induced their attack on our entrenchment at Breed's hill, or on our lines below New-Orleans, in the subsequent war. In both cases, the attack was wanton and unnecessary. At Breed's hill, their shipping commanded, on both sides, the isthmus of Charlestown, where they might have landed with safety in our rear, and enclosed our small detachment without the possibility of escape. At New-Orleans, the passage of the Mississippi was open, and we had no naval force to oppose them. Had they forced their way up the river, the city must have fallen without a blow; we must have abandoned our lines, as useless and untenable; and our inferior army of undisciplined militia, who routed them at those lines with such unparalleled destruction, being deprived of the means of retreat, must have dispersed in confusion, or become an easy conquest to forces, who exceeded their number in more than a triple proportion.

British valour can indeed perform all that mere human valour can hope to effect; but the pride of boasted superiority, and their contempt of other nations, often induces them to attack an enemy in perhaps the only spot, where he has made any strong preparation for defence; and this rashness and presumption leads them frequently to defeat and disgrace.

President Dwight has recounted many sanguinary scenes, acted in the revolutionary war, which were not generally known to the public, or had been inaccurately related by modern historians. He has painted in just colours the wanton cruelties of the British commanders in the conflagration of Charlestown, Falmouth and New-London, and the savage massacre at Fort Groton. The actors of such tragedies deserve to be recorded in the annals of history, and their names exposed to the execration of posterity. But though he has animadverted with due severity on these instances of barbarity, he has often taken occasion to do justice to the merit and character of Great-Britain;

and to distinguish between the tyranny of her rulers and cruelty of her armies, and the just glory and virtues of the people. He rejoices in our origin and descent from English ancestors, and remembers with pleasure the pre-eminence of that nation, in genius, learning, and morals; in their spirit of liberty, humanity, and public generosity; their unequalled exertions for the support of the protestant religion, and their ardent zeal in extending to the unenlightened world, the knowledge of christianity and the gospel of salvation. Though a clergyman of the congregational order, and a firm adherent to the doctrines of the Reformed churches, as his justly admired theological works abundantly testify, he was no bigot to ecclesiastical forms; nor uncharitable towards christians of other denominations, who differed from his opinions on points of minor importance, not inconsistent with vital piety. Every reader must applaud the truly catholic liberality of his sentiments, in the twelfth Letter of his first volume, addressed, as all these Letters are, to an English gentleman:

You will undoubtedly believe, that the censures, which I have heretofore mentioned as so extensively cast upon the early settlers of New-England, were not wholly unmerited. I admit the rationality of this conclusion, and will now proceed to make some observations concerning what I deem the faulty side of their character. This I will endeavour to do without partiality.

In their separation from the Church of England I think them justifiable; although, for myself, I should find no difficulty in worshipping under a conscientious and Evangelical minister of that Church; nor feel any considerable embarrassment in conducting, for a congregation, who seriously chose it, their worship according to the prescriptions of her Liturgy. It is true, I do not think this the best mode of conducting public worship. Still, I think it a good one; and fully believe, that it has proved the means of conversion and of distinguished moral excellence, to very great multitudes of my fellow men. I will go farther, and acknowledge cheerfully, what I really believe, that the English Church has done more than most others, to promote the cause of Christianity. I will acknowledge also, that

our ancestors were more solicitous about the surplice, and the ceremonies, than their importance required ; if, indeed, these were the real causes of their solicitude. Provided a minister is dressed with decency, I am perfectly willing, that he should regulate his own dress. If my neighbour chooses to worship, kneeling ; whether I myself kneel or stand, I shall certainly not disturb him. Against the use of the *sign of the Cross* in Baptism I should certainly object ; but could have worshipped very quietly with those, who used it, if I found in them no other, or greater, errors. I could have submitted to the Ecclesiastical government of a Bishop : for I believe a Bishop to be an authorised minister of the Gospel : although I cannot find a single trace of the Prelatical character in the New Testament ; and fully believe the declaration, made in the "Institution of a Christian Man ;" (a work, approved by your King and Parliament, and the main body of your Clergy ;) that "in the New Testament there is no mention made of any other degrees, but of Deacons or Ministers, and of Presbyters or Bishops." Still many of your own Prelatical Bishops have rendered such important service to Christianity, that I cannot hesitate to regard them with high respect. Generally, I should never quarrel with a Low-Churchman, on account of his principles ; but should never expect to harmonize very cordially with those of a Jacobite. Had I been born under the ministry of the late Mr. Milner, of Hull ; the late Mr. Walker, of Truro ; or of any one among multitudes, whom I could name in your Church ; I should probably have considered myself as placed in desirable circumstances for the attainment of eternal life.

But I could not have submitted to the edicts of the *first*, or of the *second*, James. I could not have submitted to the dominion of *Archbishop Laud*. I could not submit to any man, requiring of me the profession of doctrines, which I did not believe ; or conformity to worship, which the Scriptures have not enjoined. The Ablutions of the Pharisees were trifles, in a great measure harmless, so long as they were regarded in the character of *things which might be conveniently done*. But, when they were enjoined upon others, and were announced to be binding upon the conscience ; they became fraught with danger and mischief.

God alone is Lord of the conscience ; and nothing, but what He has required, can become an *Institution* in the religious sense. This is a field, into which man cannot enter without intrusion. Here neither King nor Pontiff, neither Parliament nor General Council, have either rights, or powers. A religious law can be formed only by Divine Authority ; and can be found only in the Scriptures.

Those, who "teach for doctrines the commandments of men," will ever worship God in vain. With these views, I should certainly have been a non-conformist. Were I now to censure your Church ; my objections would principally lie against her dereliction of her articles, the relaxation of her discipline, and the legalized introduction of civil and military officers, as such, to her Eucharist. This, your King and Parliament have no right to require. To this, your Clergy cannot, so far as I see, conscientiously submit. When, therefore, you feel, hereafter, disposed to censure the early settlers of New-England for suffering none to hold public offices, beside Professors of religion ; remember, that they followed, with more good sense, and incomparably more consistency with the dictates of religion, the plan, marked out by your own Government. Your Government required all its officers to partake of the Lord's Supper. These men chose their officers out of such, as could lawfully partake of this ordinance.—Vol. I. pp. 161—163.

In contemplating the character and writings of President Dwight, we find a person, whose talents and learning confer honor upon our country, and an author, of whose works we may justly boast, without fearing the invidious censures of foreign reviewers, or their humble copyists and imitators in America.

To him with greater propriety, may be applied the encomium of Littleton on Thompson, the author of the Seasons :

—He never wrote
One line which, dying, he might wish to blot.

Sermons by the late Rev. Joseph Lathrop, D. D. Pastor of the first church in West-Springfield, Mass.; new series. With a Memoir of the Author's life, written by himself. Springfield, 1821.—8vo.

In introducing to our readers the volume before us, we hardly need say that it is the work of a man, whose name has been long known and venerated in the theological world, and who is justly entitled to a high place among the distinguished divines of our country. Doctor Lathrop pub-

lished no less than six volumes of sermons during his life, some of which have gone through two or three editions in this country, and have been printed and extensively circulated in Europe. The materials for the present volume were principally selected and prepared for the press by himself, though the work was not actually published till after his death. Prefixed to the sermons is a Memoir of his life, which is brought down by himself to the year 1816, and thence continued to the close by a surviving friend. It can scarcely be considered as any thing more than a fragment, just glancing at a few of the most important events of his history; but still it is an article of great interest, and presents a more faithful and striking picture of his mind, than could perhaps have been given in any other way. In the present article, it is our object to exhibit the most important facts relative to the life and character of this distinguished man, collected principally from the Memoir, to which we have adverted; at some future time, we shall lay before our readers a general analysis of the sermons, which compose the principal part of the volume.

The author of the work before us, was born at Norwich, Conn. October 31, 1731. He was a descendant of the fourth generation from the Rev. John Lathrop who arrived in this country from England in 1634, and settled in the ministry, at Barnstable in Massachusetts. The father of the subject of this memoir, a man of an uncommonly amiable and excellent character, died when this, his only son was less than two years old.—His mother, in consequence of a subsequent marriage, removed to Boston, where her son received his early education, and passed nearly his whole time previous to his admission to College. His preparatory studies were conducted by the Rev. Mr. White, the minister of the parish in which he lived, of whom he has often been heard to speak in terms of high respect and affection. Little is known

of this part of his life, except that he discovered an unusual taste for literary pursuits, was amiable and moral in his private deportment, and was the subject of some religious impressions, which he had hoped, might be the germ of evangelical piety.

In 1750 he was admitted a member of Yale College, where he distinguished himself by the unusual versatility of his genius, his intense application to study, and the extent and variety of his literary acquirements. In 1754, the year which completed his collegiate course, his attention was excited anew to the things of religion, by the deaths of several of his fellow-students. He seems at this time to have had a deep and rational conviction of his ruined state by nature, and at length to have gained a comforting, practical view of the great plan of salvation, and to have rested with evangelical confidence in the atonement of Christ. Shortly afterwards he made a public profession of religion.

After having received the honours of College, he went to Springfield, Mass., as an instructor in a grammar school, and at the same time engaged in the study of Theology under the direction of the Rev. Mr. Breck, in whose family he resided. Having prosecuted his theological studies for more than a year, he was licensed to preach, and soon after commenced his labours as a candidate in the first parish in West-Springfield. He was heard with great acceptance, and the result was that he received shortly after a unanimous invitation to settle with them in the ministry. On the 25th of August, 1756, he was constituted their pastor, and entered upon a scene of ministerial labour, in which providence permitted him to continue for more than sixty four years.

His introduction to the ministry seems to have brought all his pious affections into vigorous exercise. A deep sense of the solemnity and responsibility of the work fastened upon his mind, and he determined that by

the blessing of God, all his time and strength should be given to the service of his master. The resolutions he committed to writing at that period, which we have reason to believe gave a complexion to his ministerial character ever afterwards, deserve to be often read and pondered by every minister of the gospel.—These resolutions shew the sincerity and purity of his motives in entering the sacred office, and his subsequent life proved how controlling and abiding was their influence. Our limits will only allow us to extract the prayer which he offered, after having formed his resolutions, and laid them before God :

“ My gracious God, these resolutions I have formed in thy presence, and, I hope, in thy fear. My performance will depend on thy grace. This I now humbly implore. Let it be present with me, and sufficient for me. I plead no worthiness of my own, for none have I to plead; but other and better arguments abound. They are such as thou hast put into my mouth and into my heart. Let these prevail. I plead thine abundant mercy, the righteousness and intercession of thy Son; the power and goodness of thy Spirit; the free offers of thy help made in thy word, thy command that I should seek thy Spirit and the promise annexed to the command. May I not also plead my relation to thy people. Thou hast put me into the ministry. I know not how much the salvation of others may depend on my fidelity. Let not my sins and my unworthiness hinder my receiving such a supply of grace as may be necessary to the success of my ministry. Let not my iniquities stand in the way of the salvation of any one among my fellow-sinners. However it may ultimately fare with me, my heart's desire and prayer for my people is that they may be saved.”—pp. 17, 18.

The spirit which breathes in these petitions, reminds us of the disinterested and active benevolence of Paul. Like that inimitable model of ministerial fidelity, he seems to have determined in the strength of God's grace, that he would not be the instrument of destruction to his people, even if he should prove a cast away himself. The manner in which we ultimately discharge the duties of any particular calling, depends not a lit-

tle upon the spirit with which we begin; and this is as true of the christian ministry as of any thing else. The man who intends to be faithful in the sacred office must not satisfy himself with a general resolution to avoid that which is evil, and cleave to that which is good; but he must frame, in the very outset, a fixed system of rules which shall apply to every part of his deportment; he must make this the subject of frequent review; he must take it along with him in all his self-examinations; and the result can hardly fail to be, that we shall read in every part of his conduct that godly self-denial, that consistency and elevation of character, which constitute the appropriate badge of the ministerial office. The tendency of such a course to such a result, is clearly proved by the life of the venerable man, who is the subject of this article.

In 1759, he was married to Miss Elizabeth Dwight of Hatfield. In this connection was laid the foundation of much domestic happiness, for which he used often to express a lively sense of gratitude to the divine goodness. His venerable widow survived him but a few months, agreeably to the wish he has often been heard to express, that if it were the will of God, they might both go down to the grave together. They had six children whom they were permitted to see, with the exception of one who died in infancy, in the different walks of respectability and usefulness, and three of whom still survive, to embalm in their gratitude the memory of the best of parents.

From the time of Doctor Lathrop's introduction to the ministry, till the close of his stated services in the pulpit, a period of sixty-two years, his active labours sustained but little interruption. From 1778 to 1781, he was prevented from the regular discharge of his official duties, by a painful indisposition which for some time, threatened to put an end to his usefulness. It was during this time that an imposter by the name of Wat-

kins, a pretended disciple of Whitefield, intruded into his parish, and excited a great commotion which continued for several months, and in consequence of which, Doctor Lathrop as soon as his health would admit, was led to compose and publish his celebrated sermons, entitled '*Christ's warning to the churches.*' These discourses have gone through, several editions both in this country and Europe, and are deservedly ranked among his most able productions.

The high estimation in which Doctor Lathrop has been held by the christian publick, is manifest from the numerous expressions of respect and confidence which he has received both from his own countrymen, and those on the other side of the Atlantic. In 1791, he received the honorary degree of Doctor of Divinity from Yale College, and in 1812, was admitted to the same honor in the University of Cambridge. In 1792, he was elected a member of the American Academy of Arts and Sciences. In 1793, while the professorship of theology in Yale College, was vacant, he was elected, and earnestly solicited to accept that office; but the circumstance of his being far advanced in life, combined with some local considerations, led him to decline the appointment. He was twice solicited by the State Legislature to preach at the annual election, but in both instances declined. His printed works have received the warm approbation of some of the most distinguished men in England and Scotland, who have at different times, proffered him their friendship and correspondence. His discourses on Baptism were republished in Edinburgh several years ago under the direction of the late Doctor Erskine, and have been extensively circulated in Scotland, as containing one of the ablest views of that subject which the language affords.

Doctor Lathrop was distinguished above most men for a profound and accurate knowledge of human nature, a quality which he always turned to

the best account in his intercourse with the world. It has often been said that no man was so well able as he, entirely to put down an adversary by a single word. Though he was always candid and condescending in his intercourse, and the person, in whom he recognized the counterpart of his own able and unobtrusive disposition, was never in danger from the brilliant artillery of his wit, yet whenever he came in contact with one of hollow pretensions and lofty air, he was almost sure to give him an exemplary, but most graceful chastisement. The wonderful facility with which he could administer a reproof or correct an erroneous impression, is proved by several anecdotes which he has recorded in his memoir. We have only room for one of them:

"My steady aim in preaching has been to promote real religion in temper and practice, and to state and apply the doctrines of the gospel in a manner best adapted to this end. Keeping this end in view I have avoided unprofitable controversy, I have never started objections against a plain doctrine to shew my agility in running them down. I have been careful not to awaken disputes, which were quietly asleep, nor to waste my own and bearers' time, by reproving imaginary faults and indifferent customs. Among these, I have reckoned the *fashions of dress*. I was once and once only requested to preach against prevailing fashions. A remote inhabitant of the parish apparently in a serious frame, called upon me one day, and pressed the necessity of bearing my testimony against this dangerous evil. I observed to him that as my people were generally farmers in middling circumstances, I did not think they took a lead in the fashions; if they followed them, it was at a humble distance, and rather to avoid singularity than to encourage extravagance—that as long as people were in the habit of wearing clothes, they must have some fashion or other, and a fashion that answered the ends of dress, and exceeded not the ability of the wearer, I considered as innocent, and not deserving reproof. To this he agreed, but said what grieved him was to see people *set their hearts* so much on fashions. I conceded that as modes of dress were trifles compared with our eternal concerns, to set our hearts upon them must be a great sin. But I advised him to consider that to set our hearts *against* such trifles, was the same sin as to set our hearts *upon* them; and as his fashion differed from those of his neighbours, just in proportion

as he set his heart *against them*, he set his heart *upon his own*. He was therefore doubly guilty of the very sin which he imputed to others. And I desired him to correct his own fault which he could not but own, and to hope that his neighbours were less faulty than himself, and less faulty than he had uncharitably supposed them to be.

I could not but reflect, how easily men deceive themselves, and how necessary it is that we often apply the questions which our Saviour puts to the hypocrite 'Why beholdest thou the mote in thy brother's eye, and considerest not the beam in thine own?' It is very unhappy if we make a censorious spirit towards others, a sign of peace in ourselves".—pp. 19 and 20.

Doctor Lathrop continued to officiate regularly in the desk until March, 1818, when the great imperfection of his sight and the advancing infirmities of age, led him to propose the settlement of a colleague. His congregation cheerfully complied with the suggestion, and on the 25th of August, 1819, he had the pleasure to attend and assist in the ordination solemnities of his successor. It was a scene in which he felt the deepest interest, in which he realized the answer to his prayers, and at the close of which, he could adopt the language of aged Simeon, 'now lettest thou thy servant depart in peace.'

From this time till near the close of his life, he enjoyed for the most part comfortable health, occasionally took part in the public service on the sabbath, and retained so much intellectual vigor, that his conversation was always edifying and agreeable. After his sight became so much impaired as to forbid the exercise of reading or writing, his time was principally given to the duties of self-examination, devotion, and religious meditation. The habit which he had brought with him through life rendered this a delightful employment, while it contributed to prepare his mind for the event of which the inroads of age constantly admonished him. His christian character which had been early formed under an enlightened and deeply practical view of the gospel scheme, became more

attractive and sublime, as he approached the end of his course. While his conversation often discovered the innocent playfulness of a brilliant fancy, a quality by which his character had always been strongly marked, it was impossible to remain long in his presence without an impression that all the graces of the christian had found a dwelling place in his heart. He had an opportunity for weeks, to watch the symptoms of approaching dissolution, and thus to try the strength of his faith; but not an expression of doubt escaped his lips;—not a chill of terror, we believe, stole over his heart. His was the path of the righteous, shining brighter and brighter unto the perfect day. When his earthly house of this tabernacle was finally dissolved, which took place on the last day of the year 1820, every one who had witnessed the triumph of his faith and the calmness and patience of his spirit, felt an undisturbed confidence that he had entered 'a house not made with hands eternal in the heavens.'

We shall not be suspected of claiming any undue praise for Doctor Lathrop, when we say that his sermons have deservedly ranked among the best which our country has produced. His views of religious doctrine were nearly accordant with those of Doddridge and others of the same school. His discourses breathe the same evangelical spirit for which that excellent man was so remarkable, and show that his heart had been touched by the 'hallowed fire' of deep devotion. Though the doctrines of the gospel are often stated and defended with great ability, most of his sermons have a more direct bearing upon christian practice. It has sometimes been said of the discourses which he has given to the world, that they are better fitted to strengthen the faith and establish the hope of the christian, than to produce alarm and conviction in the mind of the sinner. Many of them, however contain very direct and forcible appeals to the conscience, and are well adapted to make

deep impressions of the guilt and pollution of sin.

One of the most striking features in the intellectual character of Doctor Lathrop, was an uncommon power of invention ; and the consequence was that all his discourses bore strong impressions of originality. No matter how trite might be the subject, his prolific mind was sure to strike out something which would come to his hearers or readers with the charm of novelty. When we take up any of his writings, we expect almost of course, to be carried away from the beaten tract of the multitude. We expect to find him saying different things, or the same things in a different manner from what we have been accustomed to find in almost any other author.

His discourses are full of sentiment. He never sacrifices sense to sound ; never leaves the meaning of a sentence doubtful, or leaves it without any meaning, for the sake of making a period which shall strike gracefully on the ear. In all his writings, there is a close continuity of thought which shews that his mind had been subject to severe discipline, and had acquired an uncommon command of its own faculties.

We have already remarked that he possessed an extensive and accurate knowledge of human nature ; and perhaps this quality was no where more observable than in his public discourses. In reading through his several volumes, we find the counterpart of almost every shade of char-

acter that exists among men. Many of his sermons, as might be expected, are admirably adapted to detect hypocrisy. He seems to have been familiar with the deep and intricate workings of the heart ; and to have had the power, beyond almost any other man, of displaying its internal mechanism. He often indeed leaves the hearer to make the application of the subject himself ; but his delineations of character are so faithful, that the person who is in a small degree, acquainted with himself, can hardly fail to recognise the picture.

The style of Doctor Lathrop's sermons has often been commended for its great simplicity and perspicuity. But with these primary qualities, it combines a high degree of chastened elegance. In reading this author, we never have to pause a moment, to inquire whether we correctly apprehend his meaning ; though an intelligent reader will often pause to dwell upon the beauty of his images, and the aptness of his illustrations. The sermons which he most admired in regard to style, were those of Bishop Sherlock ; and perhaps he has engrafted upon his own original manner more of the peculiarities of that author, than of any other. It must be allowed also, that in some respects he greatly surpasses his model ; and perhaps hardly any man has written sermons which have so much to gratify and delight an intelligent reader, and at the same time are so much on a level with the humblest capacity.

Literary and Philosophical Intelligence.

The Legislature of Kentucky have appropriated fifty thousand dollars a year to the support of free schools ; twenty thousand dollars to the payment of the debts of the Transylvania University ; three thousand dollars to the Centre College at Danville, and two thousand dollars to the Southern College in Bowling Green.

From the time of the foundation of St. Lukes Hospital in London in 1751 to the year 1807, near four thousand insane persons were entirely cured and of course restored to usefulness and to the society of their friends. What an amount of misery has thus been relieved by this single Institution.

The Legislature of South-Carolina at their last session, passed a law, authorizing the erecting of suitable buildings for a Lunatic Asylum and a School for the Deaf and Dumb—and appropriated for that purpose the sum of thirty thousand dollars. The institution is to be under the superintendence of seven trustees chosen by the legislature.

We are happy to be able to say that vigorous efforts are now making in this State for the establishment of a Lunatic Asylum. The Committee some time since appointed for the purpose of devising measures calculated to effect the object, met at Meriden on the 1st of February ult. In accordance with a resolve of this meeting, a spirited and appropriate address has been presented to the people of the State, which we should be happy to extract, did our limits permit. It is stated, that "the Medical Committee are persuaded, from an attentive investigation of the subject that the whole number of these afflicted persons in the State, cannot be less than twelve hundred; on an average ten to a town," and that "it has been found, from an extensive practice in such institutions, that about FOUR FIFTHS of the whole number of patients are restored to their reason, comfort, and usefulness." This representation of the number of these unfortunate beings to be found among us, calls loudly for the assistance and co-operation of all who have by a kind providence been spared from this greatest of temporal afflictions; while the statement respecting the success, which has attended institutions like that proposed, should encourage us to open our hands and lend our influence in their behalf. We sincerely hope that the Legislature will at their next session, not only grant them an act of incorporation, but give them other and more substantial evidence of their regard.

Sometime last autumn a high mountain in the Tyrol, suddenly moved and buried the village of Muda. The number of persons lost is unknown.

Russia has now three hundred and fifty living authors. Most of them are of the nobility. One-eighth of the whole number are clergymen. Up to the year 1807, four thousand works had appeared in the Russian language.

In the year 1810, the Russian National Library was in possession of almost three thousand volumes by native authors, among which there were one hundred and five romances. There are already eight thousand works in the Russian language. Moscow has nine public libraries and ten printing offices; St. Petersburg, seven public libraries and fifteen printing offices; Wilna, one public library and five printing offices; Revel, Dorpat, Cracow, have each one library and two printing-offices. In all Russia there are only eight or nine letter-foundries.—*Lon. Lit. Gaz.*

By a letter received in Middlebury, Vt. from the Rev. Levi Parsons, one of the American Missionaries to Jerusalem, it appears that a college has been established at Scio, the capital of the island of the same name, in the Grecian Archipelago. It now has seven hundred students and fourteen instructors. The Library consists of three thousand volumes, among which are excellent editions of the works of Homer, Herodotus, Plutarch, Zenophon, Virgil, and of the holy Fathers. The number of buildings occupied by the College is nine; a Chapel, a Laboratory, a Library Hall, and Lecture rooms. The Latin, Greek, French and Turkish languages, Philosophy, Chemistry, Mathematics, Arithmetic, Philology, Geography and Theology are taught.

The population of Persia, very much diminished by the civil wars of 1722 (the epoch of the overthrow of the dynasty of Ishmael Sophi) and of 1743 (the year of the assassination of the celebrated Scha-Nadir) is estimated at twenty-two millions of souls. The number of provinces is fifty-eight. The reigning sovereign ascended the throne in 1797. He is called Feth-Ali-Schan, and is about fifty-three years of age. He is reckoned a good poet. He has sixty-five sons and as many daughters.—His third son, Abdas Mirza, is destined to succeed him, although Prince Ali Mirza, who is rejected by this choice, is distinguished by great personal qualities. In the peace concluded with Russia, the 12th of October, 1813, the Emperor Alexander agreed to a stipulation by which both himself and his successors are bound to maintain by force on the throne, should it be necessary, the Prince who

is destined to succeed, in order that no foreign power shall interfere in the internal concerns of Persia.—*Hamburgh Journal*.

The population of the eighty-six departments of which the kingdom of France now consists, amounted in the year 1810, to 30,407,907 individuals. Nearly one seventh of the whole number of children born throughout France

in 1818, were born out of wedlock. And of the 24,344 born in the city of Paris in 1819, 8641, (that is, more than one third of the whole number) were illegitimate. If such be the state of society in France, is it to be wondered at, that a righteous God has so often come out in judgment against them.

The Rev. BENNET TYLER is appointed President of Dartmouth College.

List of New Publications.

RELIGIOUS.

The Fifth annual Report of the Directors of the New-York Evangelical Missionary Society at their anniversary meeting on Monday, December 3, 1821.

First Report of the New-York Bethel Union, presented at the public general meeting, December 31, 1821, with an Appendix.

Twenty third annual Narrative of Missions performed under the direction of the Trustees of the Missionary Society of Connecticut, principally in 1821. Hartford.

The Evangelical Ministry exemplified in the Apostle Paul: A Sermon preached in Murray street Church, Dec. 2, 1821, on the occasion of resigning his charge of his Congregation; by John M. Mason, D. D.

Appeal against the denunciations of the Rev. Dr. Mason. By a Unitarian of New-York, 1822.

The Theological Review and General Repository of religious and moral information, edited by James Gray, D. D. and published quarterly—Vol. I. No. I. January, 1822.

An address delivered before the Hingham Peace Society, Dec. 6, 1821. By Charles Brooks, Minister of the third Church in Hingham, Mass.

Letters from a Gentleman to his Son, on the Elements of Natural and Revealed Religion. Boston: 1821. 12mo. pp. 30.

A discourse preached before the Society for propagating the Gospel among the Indians and others in North America, Nov. 1, 1821. By Joseph Tuckerman, Pastor of the Church of

Christ in Chelsea, Mass. With the Report of the select Committee. Cambridge.

Letters on Unitarianism, by Samuel Miller, D. D.

Fifth annual Report of the Boston Society for the religious and moral improvement of the poor. Charlestown.

Elements of Interpretation, translated from the Latin of I. A. Ernesti, and accompanied by Notes; with an Appendix, containing extracts from Morus, Beck, and Keil. By Moses Stuart, Associate Prof. of Sac. Lit. in the Theol. Seminary Andover.—Andover, 1822, 12mo. pp. 124.

MISCELLANEOUS.

The English Practice, a statement showing some of the evils and absurdities of the *Practice of the English Common Law*, as adopted in several of the United States, and particularly in the State of New-York.

An Address delivered at the organization of the Faculty of Dickinson College, Jan. 15, 1822: by John M. Mason, Principal.

Travels in New-England and New-York: by Timothy Dwight, S. T. D. LL. D. Vol. III. New-Haven.

Boylston Medical Prize Dissertations for the years 1819 and 1821. By E. Hale, Jr.

A Report of the case of the Jeune Eugenie, determined in the Circuit Court of the United States, for the first circuit at Boston. Dec. 1821.

Address to the graduates of the South Carolina College, Dec. 1821, By President Cooper.

Religious Intelligence.

OSAGE MISSION.

[Communicated for the Christian Spectator.]

Extract of a letter from the Rev. William F. Vail to the Rev. Professor Goodrich of Yale College.

UNION, ARKS. Ter. Nov. 17, 1821.

Rev. and dear Brother,

By our public journal you will doubtless learn the situation of the mission family, the present state of the mission, and the rise and progress of the war, now existing between the Cherokees and Osages.

The great question is, Can the Government of the United States by any means suppress or prevent Indian wars? This question has such a bearing on missionary exertions among them, that it demands the closest investigation. Our own short experience proves, that no good can be done to Indians while they are at war. It is a time of fear and confusion with them. The destruction of the enemy and a concern for their own personal safety, agitate every mind. We have three little Osages in our family. The oldest, a child of eight years, came here with such terror of the Cherokees, that he dare not step out of the door in the evening. This proves how the fear of the enemy pervades every mind. To instruct these children, while they are at war, is out of the question, unless the school were in the centre of the village. And to benefit the old people will be a vain attempt while war councils occupy their attention.

The question then is, not only, how shall the present war be brought to a close, but what shall be done to prevent its recurrence? For should the work commence, and prosper a few years, the return of war would probably interrupt it, and the half-tutored children must fly back again to their parents' arms for safety. In looking forward, aided by present experience, and past observation, I can see a large missionary establishment, where five hundred children are improving at school, and rising fast into useful life, in a moment destroyed, the children scattered, and their teachers left to

cast their eyes on their pupils, flocking back into the village to join again in the *savage war-dance*. As it regards the Osages, they are hungering and thirsting for improvement. Their minds are easily managed, they place confidence in their friends, and, were it not for the war, I believe no mission could be established with better hopes of success. They are children of nature, uncorrupted by intercourse with bad white people, and need only good instruction to guide them. They have no strong prejudices to relinquish—no false religion to renounce—no inveterate habits to overcome, (polygamy is the worst,) and they are ready to commit their children to our care. Five hundred might be collected into our school. Now if some plan could be devised by the benevolent, and adopted by our Government, to keep them from war, it would be as life from the dead. While one mission family after another is coming out to bring the blessings of the gospel, is it of no consequence on their arrival, whether they enter into the field, or are for years excluded from it? Whether the thousands of poor savages around us, be brought home to Christ, or left to perish in their sins?

A christian government extends its influence over a vast portion of these western savages, and, to human appearance, it is within their power to prevent bloody wars among their Indian subjects.

To accomplish this, forts and garrisons must have more efficacy than merely to awe them from injuring white people.

Against removing various tribes from the eastward into this country, there is the most pointed reason to object. No sooner do they come, than they begin to covet the Osage country, and wars are the inevitable consequence. No measure is therefore so directly opposed to the peace of the Indians, as removing the tribes east of the Mississippi, westward. O, that those who advocate such measures, might see that they do assuredly favour wars, and contentions, and consequently oppose the civilization of the natives. To send the Indians into this unprotected

land, and suffer them to devour each other, is far from doing them that good which the appropriations of Congress, seem to intend.

Dear Sir, this theme is copious, but I may not enlarge. I would only remark, that our present anxiety is not for the safety of the mission family. Though the enemy often prowls around our dwellings so near, that we hear their guns, they have not yet made us a visit; they know better than to disturb us, and had we a large school, they would fear to approach us, expecting in case they did injury, to be chastened by the United States. Our chief anxiety is for the success of the mission. We need your prayers, and the continual intercession of all praying people. Our hope is in the Lord.

The health of the family is better than it has been for several months past. Notwithstanding all our former trials, we have never been discouraged; and now, nothing wears a dark aspect but the war, and even this we believe will be overruled for good.

Yours, in the best of bonds.

WM. F. VAIL.

THE SOCIETY ISLANDS.

From the N. Y. Daily Advertiser of the 15th ult.

We publish to-day, from the London Courier, a very interesting letter from a Captain Henry, master of a British vessel which visited the Society Islands in the Pacific Ocean in the year 1821, mentioning the recent extraordinary conversion of the inhabitants of Raiavara, one of those islands, to Christianity.

It is nearly twenty years since the first attempt was made by a Society in London, to introduce Christianity, by the aid of Missionaries, into those Islands. For a number of years, the labors of persons employed in this service were attended with no visible success; and, for a time, they were obliged, by the unsettled and hazardous state of things among the natives, to take refuge in New-South Wales. After a while, however, some of them returned, and renewed their pious labours; and the result has been, that after making gradual progress in their exertions, within a few years past, almost the whole body of the natives of several of the Islands, in a manner the

most extraordinary, destroyed their idols, renounced their pagan rites, superstitions and practices, and embraced the doctrines and set up the worship of Christianity. Since that period, great advances in civilization have been made by the converts. The Missionaries have given them their native language in a written form, have taught them to read it, and are engaged in translating the Scriptures into the Tahitian tongue, for the use of the Islanders.

In the present instance, an effect equally remarkable, has been produced in the Island visited by Capt. Henry, but through the medium and by the use of a different agency. No foreign Christian Missionary had ever visited this Island. King Pomarree, the principal sovereign of all the islands, and himself a baptized and zealous convert, made a visit to this Island for the purpose of endeavouring to introduce the Christian religion which he had so recently adopted, among the inhabitants, and left with them a native Missionary, by whose exertions, and under whose instructions, nearly the whole body of the natives renounced paganism, destroyed their gods, and became zealous converts of Christianity.

This account not only contains the strongest encouragement to Missionary Societies to persevere in their benevolent efforts for the propagation of the Christian Religion among the heathen, even under the most unpropitious appearances, and the most gloomy prospects, but it furnishes them with a very important practical lesson in their exertions. It is the importance of training up and employing, as fast as the nature of things will admit, NATIVE TEACHERS, to assist them in the great work in which they are engaged. The native preacher will come to his countrymen divested of many disadvantages which must necessarily attend a foreigner. He will perfectly understand the language, manners, habits, and vices of his countrymen, and will, of course, be able to address them on every subject with fewer difficulties and prejudices to encounter, and with a degree of freedom and judgment, which cannot be expected from a stranger.

We believe the case of this island, as described by Capt. Henry, in his very interesting letter, to be altogether unprecedented; and we shall be

much disappointed in our expectations if it is not read with much interest in our country;—

“Sidney Cove, May 31, 1821.

“On my passage to Otaheite, I had occasion to call at High Island, (or Raviavar,) to procure provisions. The circumstances which there came under my knowledge and observation are of a nature truly gratifying. It was on a Sunday I made the island. I left the vessel early in the morning for the shore, on approaching which I saw a great many natives assembled, which rather awakened a fear, on my part of landing. On seeing Para, (an Otaheitan,) I landed with boldness, and was received by the king of the island (Tahuhu) with kindness. They had assembled for christian worship, and were about entering the church. How greatly affecting and delightful was the scene which presented itself! Each individual on entering the church, kneeled and uttered a prayer; when Para (the Otaheitan whom king Pomarree left there, for the purpose, if possible, of instructing the natives) performed the service of the day. There were eighty-eight assembled at the church for christian worship to the universal God. The very quiet and orderly manner in which they conducted themselves, not only in church, but during the Sabbath, awakened my highest admiration. The whole of their gods are mutilated; removed from their mares, or places of worship, and even converted into stools at the entrance of the church, which is very neatly built; the ground is covered with grass, and provided with a sufficient number of forms; its length is one hundred an seventeen feet, and breadth twenty-seven. There are only twenty-five on the island who have not yet adopted the religion of the Saviour, but who have, nevertheless, removed idolatry. They say, “We have no books, or proper missionary to instruct us, and we will wait till one comes, before we become christians.”

“This island is situate in lat. 23 deg. 42 min. S. and long. 148 deg. 3 min. W. and never was visited by any Missionary, which makes the great change from idolatry to christianity the more wonderful. This island was visited by king Pomarree, in the Arab, an American ship, about eighteen months back. They were then in their idolatrous and

rude state. King Pomarree used all his power to persuade them to remove their idolatry. They promised, on his leaving the island, they would agree with his wishes; which induced king Pomarree to leave Para, one of his own Chiefs, before mentioned, as a teacher. This surprising and happy change took place about four months after king Pomarree left; it happened upon a great feast day, when all the natives and chiefs were assembled. To king Pomarree, therefore, under God, is to be attributed the conversion to christianity of the natives of that isle. The king of the island, together with Para, most earnestly solicited that they might have a teacher sent to instruct them; or, to use their own phrase, ‘a light to guide them,’ &c.

“The island is about twenty-five miles in circumference, having a good harbor, and well provided with provisions; the produce is much the same as at Otaheite; the inhabitants about 1600.

“The religion at the Society Islands, is now general. I know not one single soul among the Islanders but what attends more or less to religious instruction; no manner of vice passes unnoticed; the laws are particularly strict. Industry is stirring much among them; King Pomarree has a great desire for trading. I have now on board a cargo of 75 tons of pork; and 100 more ready on my return to the island of Otaheite alone. He has all the other islands at his command. I think he has, among all, about 12,000 hogs; and likewise about 150 tons of cocoanut oil, with a quantity of arrow-root, &c.

SAMUEL P. HENRY.

‘Commander of the brig Gov. Macquarrie.’

CONNECTICUT MISSIONARY SOCIETY.

We have been deeply interested in the perusal of the *Twenty Third Annual Report* of this venerable and useful Institution. While it is the oldest of the kind now existing in the Country, it has also in proportion to its funds done more than any other, in furnishing the privileges of the gospel to those who have emigrated to the western States. The benefits of their labours are enjoyed by thousands and tens of thousands, who with their children and

their children's children will long hold in grateful remembrance the efforts of this Society.

From the present report we learn that the contributions from the congregational churches in the State for the past year amounted to \$2696 18. The amount of donations from other sources, together with the interest of the fund, was \$2509 69. The expenditures of the year were \$6484 04. At present, the permanent fund is \$30,633 59.

The number of Missionaries, who acted under a commission from the Trustees, during the last year, is stated to be forty two. Their labours were performed in Vermont, New-York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri. The Report contains extracts from the journals of the respective Missionaries. Preceding these, is a very brief but highly interesting historical sketch of the origin, progress and effects of the Society, which we present to our readers :

Soon after the close of the Revolutionary War, the emigrations from this state to the unsettled parts of the country, at the North and the West, became numerous ; and, for a considerable time, increased from year to year. In their new habitations, these emigrants soon perceived the value, and felt the want, of those gospel privileges which they had long enjoyed. Applications from individuals, and particular settlements, were often made to ministers in this state, with whom they were acquainted, with great earnestness and solicitude, that they would visit them, and preach to them that gospel which administers consolation to the poor and the solitary ; and lay the foundation for the permanent enjoyment of its sacred privileges. Such applications could not be uninteresting, when received from those who had been affectionate parishioners, who had been united in the Christian covenant, and who still declared themselves their spiritual children. In compliance with such requests, occasional visits were made by ministers from this state, which were received with much gratitude, and, apparently, attended with the divine blessing. Similar applications were made to Associations, which, in several instances, sent one of their number to perform a missionary tour, while his

pulpit was supplied by the labours of his brethren. In the year 1788, the General Association of the state recommended to the individual Associations, to send out members of their respective bodies, in this manner, as far as they were able. From the want of funds, but little could be done in this way, though it was found that the call for such labours was constantly increasing. In 1792, the General Association again took the subject into consideration ; and presented a petition to the General Assembly that contributions might be made for this object. In compliance with this petition, the Assembly, in October of that year, authorized " Contributions in the several Religious Societies and Congregations in this state, on the first Sabbath in the month of May, annually, for the term of three years ;" for the support of Missionaries in the new settlements, under the direction of the General Association of the state. The first contribution, in May, 1793, produced 1269 dollars. The amount of the collections increased from year to year. With these resources, Missionaries were steadily employed, and, from that time to the present, the new settlements, in the northern and western parts of the United States, have never been destitute of Missionaries from Connecticut.

It having been thought desirable that the missionary work, which was constantly increasing in importance, should be conducted in a more systematic manner, the General Association, in the year 1798, formed the *MISSIONARY SOCIETY OF CONNECTICUT*. The General Association composes the Society. The business of the Society is transacted by twelve Trustees, six Civilians and six Ministers. In 1802, the Board of Trustees was incorporated by the General Assembly, " by the name and title of the Trustees of the Missionary Society of Connecticut."

The Trustees have steadily pursued the same general plan of missionary operations, which had been adopted by the General Association, to furnish the new and destitute settlements of our country, those especially where the emigrants from this state were the most numerous, with the various ordinances of the gospel of Christ.

The Missionary Society of Connecticut is the oldest institution of the kind now existing in the United States.

A Missionary Society was formed in New-York in 1796, and one in Albany in 1797.—These, we believe, have assumed a different form, and do not now exist in their original character; and although the time of their formation as Societies, was anterior to that of the Connecticut Society, as now organized, yet the latter may be said to have existed *in fact*, if not *in name*, from the year 1792. The same body that now composes the Society, (the General Association,) then made application to the Assembly, for permission to raise funds for missionary purposes, and the request was granted.

With regard to the operations of the Society, it becomes the Trustees, so far at least as their own agency is concerned, to speak with diffidence. But, in this review of the origin and progress of the institution, we feel constrained to say something of its success, to the praise of infinite, sovereign grace, in acknowledgement of the steady liberality of the people of the state, and of the laborious, persevering services of faithful Missionaries.

When the operations of this Society began, more than one half of the states of Vermont and New-York were uninhabited by civilized people. The same is true of the northern parts of Pennsylvania, of nearly all Ohio, and of almost the whole territory west and south-west of that State. These extensive tracts, then unoccupied by any Christian people, now contain more than two millions of immortal souls. In these widely extended regions, the new settlers have been accompanied by Missionaries to share in their privations and toils, and to make known the mercies of that Saviour who was with the church in the wilderness. While the husbandman was changing the forest to a fruitful field, the servant of Christ began the work of the garden of God.—The missionary labour, indeed, was not so much as the Trustees designed to bestow, not so much as the new settlements earnestly called for, but as much as the resources of the Society would supply.

The tract of country already noticed now contains a great number of flourishing congregations and churches, faithful ministers, and commodious houses for the worship of God. A great portion of these, it may be said with safety, is the result, under the divine blessing, of missionary labours.

There are many obstacles to the establishment of Christian ordinances in new settlements almost insuperable. The people are few; many of them are poor; some have no desire for such privileges; different religious sentiments exist; and long privation reconciles many to their destitute state. The labour of a Missionary gathers them together; their love to one another is increased; the solemn stillness of a consecrated Sabbath calls them from their toil; they are reminded of the habitation of their fathers; the lofty shades canopy the worshipping assembly, and re-echo the praises of Israel's God. The hearts of some arise to heaven, saying, *Lord, evermore give us this bread.*

The extensive missionary field now in contemplation has been occupied, chiefly, by labourers of this Society. Yet the Trustees are happy to observe that other similar Societies have employed Missionaries in the same territories, who have been faithful and successful labourers.

The resources of this Society, through the patronage of the General Assembly authorizing an annual contribution, sanctioned by the proclamation of the Governor, containing a recommendation of the charitable object; with the uniform liberality of the people, in contributions and donations; have enabled the Trustees to pursue a more extended and systematic course of operations, than any other similar institution. The same causes have given the people of the new settlements proportional expectations from this Society, and produced, for many years past, calls for more missionary labour than could be afforded.

The part of the state of Ohio, denominated "The Connecticut Western Reserve, or New Connecticut," and which is of greater extent than this State, began to be settled in 1798. As the land was purchased, principally, by inhabitants of Connecticut, as the purchase money formed a fund, the interest of which was appropriated to pay for schooling the children of the state, as most of the early settlers were from among us, and not likely to be assisted by any other Society, the Trustees early turned their attention to that territory, as having a peculiar claim to their regard. The first Missionary was sent thither in 1800, and it has never been left destitute. The Mis-

sionaries took much pains, at an early period, to encourage the people to establish schools, and lay the foundation of ecclesiastical societies. The settlements have increased very rapidly in numbers, but more especially in the intelligence, wealth, and character of the population. The Reserve now contains two Presbyteries, and part of another; about twenty settled ministers; and a large number of flourishing churches and regularly worshipping congregations. If the testimony of competent and impartial witnesses may be stated, that tract, in its moral, religious and literary character, with the general privileges of cultivated society, far surpasses any equal portion of the western country. A judicious Missionary, after performing an extensive tour, observes in a letter to the Trustees, "When I came into New Connecticut, the contrast was surprising. Never was I more sensibly impressed with the value of gospel institutions. I felt like one transported from a barren waste to a beautiful garden. Why such a difference? Doubtless, it is to be attributed, in part, to the early habits of the people who removed hither; but more to the care of your Society, which early sent the gospel to, and still supports it in this new country."

All our new settlements are occupied, in part at least, by a different class of people from what they would have been, without the prospect of missionary aid. With such an expectation, Christian families, whose habits of life are of inestimable benefit to a new country, are induced to part with their most valued privileges, and encounter the labour and perils of forming a new habitation. Thus the church of God is led into the wilderness, and finds that it is not forsaken.

SUMMARY.

Choctaw Mission.—From a late letter of the Rev. Mr. Kingbury, it appears that he, with several others of the Missionaries, who have been for the most part at Elliot, are at present stationed at Mayhew, and busily employed in making the necessary arrangements preparatory to opening a school at that station. In the same letter, Mr. K. communicates the gratifying intelligence that the mission are by the bounty of government now relieved from the pecuniary embarrass-

ments, under which they have for some time labored; and that they have still some funds left to meet future expenses.

The 'Baltimore Tract Society' has distributed during the last year nearly 32,000 tracts. It derives its support from, and is managed by persons of different denominations.

New-York Bethel Union.—The *First Report* of this Association, which was forwarded to us a short time since, is an uncommonly interesting communication. This Society was formed on the 4th of June last; and on the 22d of the same month, "for the first time in America, the Bethel Flag (a present from the London Bethel Union to the Port of New-York Society,) was hoisted at the mast-head of the ship *Cadmus*, Capt. Whitlock, lying at the Pine-street wharf."

After mentioning the different vessels on board of which meetings have been held, the Report adds:

"To be permitted to hold meetings on board of vessels for the purpose of calling upon God, the common Father of us all, and to implore him for the sake of his Son, to remember in mercy that hitherto neglected but useful portion of our brethren, the seamen, and to arouse their attention to the concerns of eternity, was a subject of anxious solicitude to the members of the Bethel Union. That these meetings should be *undisturbed*, was all that the most sanguine ventured to predict. When it was considered that seamen, notwithstanding their characteristic frankness and generosity, were from that very source frequently rash and inconsiderate; that these meetings should be held under the shades of night, within the borders of that empire which Satan had for ages claimed as his own, the timid christian might well be pardoned, if he felt some anxious forebodings. But it was no time to take counsel from fear. The association, consisting of several denominations of christians, advanced heartily to the work; and while the Bethel flag rose and waved towards Heaven, each heart breathed with humble and unshaken confidence, "under this banner we advance to victory."—Events soon dissipated the apprehensions of the most timid, and crowned our endeavors with a success far exceeding our expectations. Meetings have not only been *permitted*, but often solicited by officers and seamen, on board of vessels lying in this port, who, by stretching awnings and furnishing seats, have endeavoured by every means to accommodate those who meet for worship. The meetings have been usually numerous, *always attentive and solemn*; and although the entire results of them will never be known till that day when the sea shall give up her dead, and the secrets of all hearts shall be revealed, yet God has

not left us altogether without a witness of his gracious presence to encourage our hearts and animate us in duty. Social worship has been commenced, and, as far as we can learn, been continued morning and evening on board of several vessels. Vice and immorality, and particularly profane swearing, have been discountenanced and checked, and some have been anxiously enquiring what they must do to be saved."

The Church Missionary Society have by a late vote appropriated £1,000 sterling annually, to the erection of a College at Calcutta. It will be recollected that they before devoted £5000 to the same object. The net income of the Society for the last year was £31,076 15s 11d, or nearly \$140,000. More than 200 persons are engaged in their service, and upwards of 10,000 children are under their instruction.

The collections in Philadelphia for the Orphan Asylum, amount to near \$23,000. Adding to this the sum which was insured, \$6,000, and the donation of the State Legislature, \$5,000, they have a total of \$34,000.

We are pleased to learn that the American Bible Society have raised by contributions in the city of New-York, sufficient money to purchase a lot, on which to erect a building, to be permanently used as the Depository of the Institution.

An Extract from the Eighth Report of the Glasgow Bible Society, auxiliary to the British and Foreign Bible Society.

The traveller who has traced a mighty river to its remotest source, remembers ever after, when he contemplates its broad and swelling tide, with towns and cities on its banks, and navies rising on its bosom, the little trickling springlet in the hollow of the distant solitary mountain, where hardly a foot had ever trodden but his own; and he enjoys, in this pleasing association, a gratification peculiar to himself. It is with similar, but inexpressibly purer, and more elevated sentiments of delight, that we trace up to its origin the wonderful institution on whose behalf, or rather in behalf of whose cause, we have associated ourselves. Formed for the one exclusive purpose of diffusing the word of truth alone, unaccompanied with human admixtures, its first and slenderest stream was a stream of "living water;" all the tributary rivulets which have since filled its widening and deepening channels, have been of the same unmingled purity; so that its waters, whilst, like those through which the prophet passed in the visions of God, they have successively been to the ankles, to the knees, to the loins, and are now "a river to swim in, a river that cannot be passed over," are still "a pure river of water of life, clear as chrysal:"

and, resembling the waters of the sanctuary in their progressive increase, they exhibit a resemblance no less striking and interesting in their refreshing, beautifying, and fertilizing influence: "Every thing liveth, whithersoever the river cometh." And we rejoice in the firm assurance, that its channels shall never cease to be replenished till all the desolate heritages of this world of curse and of blessing shall participate in its renovating efficiency, and the earth shall present to view the glory and the loveliness of the millennial Paradise.

REVIVALS OF RELIGION.

It is stated in a letter from the Rev. Mr. Waterman of Bridgeport, that 88 persons have been added to his church during the last year.

Extract of a letter dated Henderson, N. Y. January 12, 1822.

The revival in this region began about four months since in the village of Adams, and soon became general. It soon broke out in Lorrain, Ellisburgh, and Rodman. About two months since it broke out in Henderson. The work has been preceded by the most astonishing spirit of prayer that I ever witnessed, which continues. I cannot describe it to you. Suffice it to say, that, in a number of instances, christians have prayed all night. In these five towns, since the work began, there have probably more than five hundred souls been translated from the kingdom of darkness into the kingdom of God's dear Son.

Rel. Intel.

Berkshire county, Mass. is, at this time, watered with a copious shower of divine grace. I am not able to state the exact number of hopeful converts in each town; but in Pittsfield, Lenox, Lee, Stockbridge, Sanderfield, and New-Marlborough, about *eight hundred*, it is believed, have been recently brought out of nature's darkness, and nature's bondage, into the light and liberty of the gospel. In Pittsfield the reformation has been remarkable, not only for the numbers of its subjects, (about 200) but for the character of the converts. Of 80, who at one time united with the church, 40 were heads of families. In Lee, the work, although of recent date, has been rapid; more than 100 are already reckoned as the fruit of the revival. Revivals of religion have very recently, and in general,

with very promising prospects, commenced in Lanesborough, Great Barrington, Sheffield, and Egremont.

Ver. In.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of \$1885 64, during the month of January.

The Treasurer of the American Bi-

ble Society acknowledges the receipt of \$2,760 09 in the month of December, 1821. The issues from the Depository during the same period were, Bibles, 2,826; Testaments 2,461; Indian Gospels and Epistles 8.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$1,895 43 from Dec. 18, 1821, to Jan. 17, 1822; beside several articles of clothing for different Missionary establishments.

Ordinations and Installations.

Jan. 3.—The Rev. JACOB N. LOOMIS was ordained pastor over the church and society in Hardwick, Vt.—Sermon by Rev. Calvin Yale, of Charlotte.

Jan. 5.—The Rev. ARTHUR BUIST was installed pastor over the first Presbyterian Church in Charleston, S. Carolina.

Jan. 16.—The Rev. JOHN B. WHITTESEY, late Professor of Languages in the Ohio University, was installed

pastor of the Presbyterian Church in Avon, Livingston Co. N. Y.—Sermon by Rev. John Barnard.

Jan. 23.—The Rev. BENJAMIN TITCOMB, Jr. was ordained at Brunswick, Maine, as an Evangelist.

Jan. 30.—In the Episcopal Church in this city, the Rev. MOSES P. BENNETT was admitted to the holy order of deacon.—Sermon by Rev. Dr. Bronson, Principal of Cheshire Academy.

View of Public Affairs.

UNITED STATES.

By a late report of the Secretary of War, respecting the expenditures for the civilization of the Indian tribes, it appears that from Feb. 12, 1820 to Dec. 24, 1821, there has been paid out for this purpose \$16,605 80. \$13,939 80 of this sum have been applied through the various missionary establishments of different denominations. \$1,438 was given to the Mission school at Cornwall, and \$400 to the Baptist Mission school at Great Crossings, Ken.

A Society of a novel and a very interesting character has recently been formed in the city of Washington, entitled '*The American Society for promoting the civilization and general improvement of the Indian Tribes within the United States.*' That we may make our readers more particularly acquainted with its plan and its objects, we are obliged to omit several other articles which we had prepared for this

department. The undertaking of the society is highly laudable; and the auspicious circumstances under which it has been organized, augur most favourably of its result.

The pamphlet which contains the account of the formation of the Society states that 'the special objects of the Society is to secure for these tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their dispositions to receive instruction; to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies and manner of applying them; also, into the efforts which have been already made for meliorating their condition, and the results of those efforts; and where they have failed—the cause of failure; to ascertain the number and names of the tribes, their places of residence, the extent, soil and climate, of

their respective territories, the stations where education families may be most advantageously located, and to suggest what other means may be employed for their improvement.

'Other objects of the Society are to obtain a knowledge of the geography, mineralogy, geology, natural history, &c. of the Indian country—to collect specimens in all these branches of science, for the purpose of forming a CABINET for the use of the Government of the United States: Also, to select suitable spots in the Indian country, for making experimental farms, in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls: And generally, to do all other things, which such a Society can do, to accomplish its grand object, THE CIVILIZATION OF THE INDIANS.'

The following are the officers of this Society:

PATRONS.

Hon. John Adams.

Hon. Thomas Jefferson.

Hon. James Madison.

Late successive Presidents of the United States.

PRESIDENT.

The Vice President of the U. States, ex-officio.

VICE PRESIDENTS, ex officio.

The Hon. The Secretary of State.

The Hon. The Secretary of the Treasury.

The Hon. The Secretary of War.

The Hon. The Secretary of the Navy.

The Hon. The Judges of the Supreme Court of the United States.

Their Excellencies, the Governors of the several States and Territories, comprised in the National Union.

HONORARY MEMBERS.

Hon. John Jay.

Gen. Charles C. Pinckney.

Hon. James Hillhouse.

Gen. Thomas Pinkney.

Gen. Andrew Jackson.

Hon. Henry Clay.

Rev. Jedidiah Morse, D. D. Corres. Secretary.

George H. Richards, Esq. First Ast. Secretary.

Sidney E. Morse, A. M. Second do. do.

*** The name of the *President of the United States* might be expected to stand at the head of this respectable list; but as he is, from the nature of his office, the *head of the nation*, and of course of all its public Institutions, which are strictly *National* in their character, it is deemed superfluous and improper to place it here.

Elias B. Caldwell, Esq. Recording Secretary.

George Watterston, Esq. Assistant do.

Joseph Nourse, Esq. Treasurer.

Peter Hagner, Esq. Auditor.

Board of Directors.—Hon. William Wirt, Attorney General of the United States.—Francis S. Key, Esq.—Rev. James Milnor, D. D.—Rev. Mr. Heckawelder.—Thomas Eddy.—Robert Ralston, Esq.—Rev. Wm. Staughton, D. D.—Rev. Philip Milledoler, D. D.—Rev. James Laurie, D. D.—Rev. Wm. Ryland.—The Corresponding Secretary, ex-officio.—The First Assistant Secretary, ex-officio.—The Recording Secretary, ex-officio.

Committee of Ways and Means.—Josiah Meigs, Esq.—Gen. Walter Jones.—Gen. John Mason.—Col. Thomas M'Kenney.—Thomas Sewall, M. D.

Special Correspondents.—The Presidents and Professors of Universities and Colleges in the United States, ex-officio.—P. S. Duponceau, Esq.—Samuel L. Mitchell, M. D. LL. D.—Isaac Thomas, Esq.—David Hosack, M. D.—John Pintard, Esq.—Col. Wm. M'Ree.—Hon. John Davis.—Rev. James Freeman, D. D.—Thomas Walcott, Esq.—Rev. Abiel Holmes, D. D.—Saml. R. Trevett, M. D.—James G. Trotter, Esq.—Hon. John Pickering.—Rev. John Sergeant.—Caleb Atwater, Esq.—Hon. Daniel Coney.—Rev. Mr. Gambold.—Rev. Wm. Jenks.—Jeremiah Evarts, Esq.—John Law, Esq.—Rev. Eleazer Williams.—Geo. I. F. Clark, Esq.—Solomon U. Hendrick, a Chief of the Muhheconnuks.—Charles Hicks, Chief of the Cherokees.—Indian Agents, ex-officio.

It will be recollected that the Indians within the limits of the United States, are supposed to amount to 400,000. Some of our readers may be pleased to see the following article from Morse's Gazetteer, stating the numbers in the different sections of our country:

Indians in New-England,	2,247
in New-York,	4,840
in Ohio,	2,407
in Michigan and North-West Territories,	27,480
in Illinois and Indiana,	15,522
in the Southern States, East of the Mississippi,	60,102
West of the Mississippi, and South of the Missouri,	105,021
West of the Mississippi, and North of the Missouri,	41,350
Total East of the Rocky Mountains, in round numbers,	260,000
Total West of the Rocky Mountains,	140,000
Total in the United States, about	400,000

At a late meeting of Committees from 17 towns bordering on the route of the proposed Canal from New-Haven to the North line of this State by way of Farmington, it was determined to employ an experienced engineer, to ascertain the practicability of the project.

An extract from Le Grand on the subject of the French law of Partnership is at present going the round of our news-papers. This law provides that dormant partners in business shall be responsible only for the amount

vested by them, provided that at the time of their becoming partners, the sum thus vested, shall be recorded in some office open to public inspection. The expediency, as well as equity, of such a regulation, must be obvious to every one. The money of many a capitalist, that is now useless to the public, would, if such a law existed among us, soon be actively employed. Some two or three years since, the Governor of this state proposed substantially the same thing, in allusion to manufacturing establishments; and it has ever been matter of surprise to us, that nothing was done respecting it.

To Correspondents.

ÆGROTUS; P; R. B. N.; P. M. W.; X; L; D. H.; M. S.; ANTI-CENSOR; L.; H. J.; K. L.; and the Review by J. B.—; shall be inserted.

C. G. will find his communication at the place directed.

Φ. B.; J. K.; and A. PASTOR, are under consideration.

E. S. M.; T. C. U.—; Y.; the Sermons by C. A. B.—, and W. B. S.—, and the Review by A. E., have been received.

Though we in most respects concur with CANDIDUS, yet we feel reluctant to do any thing which might wound the feelings or diminish the usefulness of the justly eminent individual referred to in his strictures. When we reflect too that any remarks on this subject from us, would be misapprehended by some and perverted by others, we are the more fully persuaded of the expediency of being entirely silent for the present.

* * We take this opportunity to express our gratitude to our contributors generally, both for the number and the excellence of their communications. We would however suggest to some of them the importance of revising and retrenching their pieces repeatedly before they are forwarded for publication. A little attention to this request would save us an immense deal of drudgery. Indeed there is often more labour necessary to remodel and prune and dress up an old piece, than would be required to write a new one.

It is especially important that all communications should be *legibly* and *accurately* written out. In cases where they are valuable, and yet so illegible to persons not familiar with the peculiarities of the hand writing, that we cannot in conscience ask the printer to waste his time in the fruitless and discouraging business of conjecturing what may possibly be the meaning of the characters before him,—we are ourselves obliged to be at the expense of having them copied previous to their being put to press.

Hasty, crude, incoherent compositions are not the kind desired by us. We owe it to ourselves, to our patrons, and to the public, not to let such effusions see the light. It often happens however, that pieces of this description contain some interesting thoughts, and now and then a fine image; but these are of little value, when buried under so much rubbish. Those who are unwilling to bestow much labour upon their compositions, ought not to expect that others will waste their time in perusing them. Common modesty would, one would think, constrain the persons who thus solicit public attention, to see to it that what they do, is executed in the best manner of which they are capable. If we would gain the approbation of readers, let us first do every thing in our power to merit it.

We think too that some of our contributors spread their remarks over more paper, than the subjects they are discussing usually require. What they say, would be said with far greater effect in half the space frequently occupied. This expanding process has a peculiarly unhappy effect. It always injures and sometimes entirely destroys the point and pith of the communications; while the contrary course of condensing, cutting and arranging, would greatly add to their force and spirit. It is hardly necessary to observe that in estimating the excellence of pieces, we pay very little deference to their length. Indeed a brevity, proportioned to the nature and importance of the topic, always raises a presumption in favour of a communication: it is *prima facie* evidence that the author has clear and distinct apprehensions of his subject, and therefore, that what he says, is to the purpose.

THE
CHRISTIAN SPECTATOR.

No. IV.]

APRIL 1, 1822.

[VOL. IV.]

Religious Communications.

For the Christian Spectator.

The Duty of Prayer for our Rulers.

NOTHING illustrates more clearly the heavenly nature of Christ's kingdom, than the principles and conduct he inculcated in relation to human governments. Though, while he was on earth they were tyrannical in the highest degree, and contained in them every provocation to interference and revolution on the part of those, who might be stimulated by patriotism or worse motives; yet by precept and example, he uniformly inculcated submission, non-resistance and prayer. Thus when the attempt was made to betray him into an expression of sentiments, hostile to the liberties of Judea, or to the Roman government, he replied with consummate wisdom, "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."—And among the great principles of moral and social duty, which he taught his disciples, he said in allusion no doubt to their Heathen tyrants and Jewish persecutors, "love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—What more interesting or sublime illustration could there be of the truth, "my kingdom is not of this world!"

In imitation as well as obedience of their Lord, we find the apostles inculcating and practising the same principles; and the history of the three first centuries of the church is a glorious comment upon their character. They not only submitted to the fluc-

tuating authorities and iron domination of the Roman government, but suffered themselves to be led to the stake, the amphitheatre and the cross for the testimony of Jesus—to be massacred by hundreds and by thousands, under the persecuting spirit of the age, when, their enemies themselves being witnesses, their numbers, their firmness, and their sense of injury might at any moment have quenched the fires of martyrdom, if not dethroned the Cæsars. They not only submitted, but turned upon their ungodly persecutors and tyrants the only weapons they felt themselves justified in using, remonstrance, pleading and *prayer*. And these weapons were enough:—they were "mighty through God:"—they triumphed; and the persecuted religion of Jesus soon gave law to the empire of the world. Oh, that christians had always been governed by the spirit of these primitive times!—that carnal weapons had never been resorted to for the vindication of truth and piety, after the sword of Peter, by the command of the Prince of peace, was sheathed in the garden of Gethsemane.

Such being the principles and practice of our Saviour and his disciples, we are not surprised to find the conduct of christians, in relation to civil authorities, made the subject of scriptural injunction: and that in two respects. The first is, submission to them; and the second is, prayer for them. Of the second, or *prayer for our civil rulers*, we have a remarkable instance in the First Epistle to Timothy, ch. ii. 1—8; in which the duty, and the grounds of it are stated at

large. As reflection upon this passage of scripture has given rise to the following course of observations, the reader is requested to bear it in mind as we proceed.

This duty is not at all affected by the nature of the government, nor by the character of its executive officers. That no obligation to obedience or prayer can arise from this source, our Lord himself intimated, when he prevented Peter on one occasion from paying the tribute money by the question, "what thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute?—Of their own children or of strangers? Peter saith unto him, of strangers. Jesus saith unto him, then are the children free." By this he does not mean to say, they were under no obligation to pay tribute, but simply that their obligation did not arise from any right or authority peculiar to the government or officers demanding it. Had the form of government been republican instead of monarchical, and the rulers, representatives instead of despots, the duty, whatever it was, would have remained the same. Indeed it is folly—the slang of court parasites and flaming demagogues, to declaim about the intrinsic or *divine right* of any government.—"Notwithstanding," our Lord goes on to say to Peter, evidently placing the obligation to pay tribute on the ground of expediency, and elsewhere, as we shall see, upon a religious basis, "lest we should offend them, go thou to the sea, and cast an hook, and take the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for *me and thee*."

The claims of authority from any intrinsic or divine right are at best questionable, since as a matter of *religious belief*, the Bible prescribes no specific form of government, leaving it to the peculiar circumstances and exigencies of time and choice, and recognising at different periods every form, however administered,

whether it be patriarchal, or despotic, or aristocratical, or republican, as possessing equal claims, upon their respective subjects. The fact is that the states and governments of the world succeed each other, like the monarchies of Daniel's vision, one built upon the ruins of another, and like them, for the most part, resembling wild beasts of monstrous shape, rather than commanding forms of justice, intelligence and goodness.

It is however cheering to indulge the thought which arises from a comparison of ourselves with other nations, that if an obligation to obedience and prayer might be drawn from such a source, no form of government both as to its principles and administration, can have equal claims of authority with ours. Where do we find a system that compares with ours, in the distribution of public justice, in the dissemination of general intelligence, and the security of individual privilege and peace?—While we are grateful to the God of nations for it, shall we not pray, that it may be preserved inviolate to our children's children—that it may be "an eternal excellency, a joy of many generations?"—that our "officers may be peace and our exactors righteousness?"—that our "walls may be salvation and our gates praise?"

The grounds of the duty in question are almost solely of a religious nature, having no regard to forms of government or modes of administration; and they may all be comprised under one phrase, used by the apostle Peter on this subject, and covering the broad field of social and political obligation; "*For the Lord's sake*." They are as follows:

I. *The command of God*, both under the old and new dispensations. Thus in the pastoral letter of the prophet Jeremiah to the Israelites, who were captives at Babylon, it is said, "thus saith the Lord of hosts, the God of Israel, seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace there-

of, ye shall have peace." And in the passage above referred to, "now I exhort, first of all," as a duty of first importance, "that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority," i. e. for chief magistrates, by whatever name they may be called, kings, emperors, princes, presidents, governors, and for all legislative and executive authorities from the highest to the lowest gradations of office.

"In early times the Jews prayed, not only for their legitimate rulers, but for the heathen princes, that held them in captivity, by the command of God. Afterwards however, they became so bigotted, that they would not pray for any heathen whatever; maintaining not merely that the heathen could not be saved, but that no allegiance was due from the people of God to idolatrous rulers. This circumstance was the cause of many seditions, and sometimes of horrible massacres. The same spirit was brought by the Jewish converts into the christian church. And the Apostle no doubt designed to quell this bigotted disposition when he commanded, that according to the true spirit of the gospel, *prayers* should be made for all men, without exception, whether public or private, and especially for those in authority, whatever their nation, or religion, or character might be."*

We err wonderfully in our idea of the precept and spirit of the gospel, if we do not consider this command as equally binding on us. We pray for ourselves and those in whom we are interested:—why not for those whose necessities and interests are as great as ours?—for those, who are the instruments of God for the greatest good or the greatest evil?

II. *The constitution of grace* requires, that we should pray for all men, especially for those in authority. Here lies the strength of the obligation, and the grand reason why the Apostle urges this duty. "God," he says, "will have all men to be

saved, and to come unto the knowledge of the truth; for there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom *for all*." The constitution of grace, in its full operation, contemplates the temporal and eternal good of all men, through the sacrifice and mediation of the Lord Jesus Christ: and the appointed mean of its operation is *prayer for all men*. This constitution embraces not only the command of God, already noticed, but likewise all the other grounds of this duty, which can be discussed.

Here one or two reflections of general importance, may with propriety be introduced.

1. The interests of man, considered in a social or civil capacity, cannot be separated from those which regard him as a moral and immortal being, so that provisions for the one part of his character shall have no influence upon the other. Now the constitution of grace regards him in both respects; but chiefly as a moral and immortal being, to which all his civil and social interests are and must be subservient. The plan of God's grace does not overlook, in the grand and ultimate fact that he has a soul to be saved, the minor considerations that he has a body to cherish and preserve—a family to support—social relations and duties to fulfil, and civil obligations to discharge. On the contrary, it provides for them most specifically; its language is that of our Saviour respecting the weightier and lesser matters of the law, "those things oughtest thou to have done, and not to have left the other undone."

True it is, that mankind are generally found in one extreme of error on this subject—that of losing sight of their moral and immortal destinies in their solicitude about the relations and interests and obligations of this life. And from this cause it is, that they are forever inverting the divine order of things, making provision for the body to the neglect of the soul—placing their family concerns and

* Dr. Mc Knight on I. Tim. ii. 2. note.

social interests before those of religion—setting the state before the church, and making the interests of the latter, if they regard them at all, subservient to those of the former—maintaining the necessity of good government as the grand desideratum, while religion and the final destinies of men are left to take care of themselves—and giving in cases where there is no necessity for it, (as christians often do,) the control of the lives and fortunes of a community to those who have no reverence for their oath of office, and no feeling of responsibility to that God, “by whom kings reign and princes decree justice.” This may truly be called inverting the order of things, and in the lesser, losing sight of the grander concern.

There are those on the contrary, —a sort of refined, sublimated christians, in theory at least, who err in an opposite extreme, and found their dogmas upon certain declarations of God’s word. They would seclude a man entirely from worldly interests ;—they would teach him to renounce allegiance to all human authorities, and as some of the disciples of old were accused of doing, set up Christ against Cæsar. They are described by the Apostle as resisting the ordinance of God, and consequently receiving to themselves damnation—as false teachers, despising government and speaking evil of dignities—as unlike the angel Michael, who “when contending with the devil, durst not bring against him a railing accusation, but said, the Lord rebuke thee.”—In other words, they would teach us to neglect our duty to men as social beings, because of our superior duty to God as moral and immortal beings.

But while the friends of religion make it thus hostile to civil government, the enemies of religion not unfrequently occupy the same ground in their opposition to it ; a presumptive proof, that both are wrong in principle. Their prejudice is, that religion has not merely no sort of

connection with, but is an enemy to civil government, and that its tendency is, not to moralize and sanctify, but really to subvert and annihilate all human institutions. Upon this plea, the efforts of Ezra and Nehemiah to rebuild Jerusalem and revive the only true religion on earth were often paralyzed by royal edicts. The like prejudice stimulated the Jews in their persecution of the Saviour. The same spirit provoked the violence, that was done to Jason and other disciples, when they entertained Paul and Silas at Thessalonica. And during the ages of persecution, it was frequently objected to the christians, but how falsely their history tells, that their object was temporal power and their motive the ambition of empire. Suffice it to say, we need but to understand the nature of true religion to avoid such an error : and while we admit on the one hand, that religion may exist in its proper influence, without prejudice to civil establishments, we need not fear, on the other, but that the “fifth monarchy” will in due time be established in all its divinity and triumphs.

The constitution of grace teaches us to avoid both these extremes of error. It teaches us to discharge our relative and social duties as connected with and subordinate to the loftier interests of the soul : and if it exert its proper influence, it will lead us to *pray*, that those entrusted with our lives and fortunes may contemplate in their administration the same end, that the constitution of grace does, and make the concerns and happiness of man as a subject of civil authority, subservient to his highest good as a subject of God’s moral and everlasting kingdom.

2. We may notice the spirit of benevolence and good will to men, which the plan of grace inculcates, not to those only, who are friends, or favorite candidates and incumbents of office, or neutral in their character in regard to us, but to enemies, whether personal or civil or national. “If ye love them that love you,” said the

Saviour, "what thank have ye? Sinners also do the same: and if ye do good to them, which do good to you, what thank have ye?—Do not sinners do the same? But I say unto you, love your enemies." And again, "if thine enemy hunger, feed him;—if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." It is a wretched gloss upon these precepts to say, for the sake of justifying political discord, civil contention, and the horrors of international warfare, that our Saviour does not mean political enemies at home or foreign enemies abroad. And it is a still more sinful anomaly in practice for christians to refuse the sentiment of good will and the fervent prayer to such as are political adversaries:—or to cherish the feelings of hostility and separate interest towards our fellow men, because they live on the other side of a geographical boundary:—or what is worse than all, to pretend to pray for the welfare of rulers and ruled in other nations, while grasping the hell-wrought weapons of blood and death for their destruction! All this is contrary to the benevolent spirit of the gospel of peace: because we cannot in the nature of things pray aright for those with whom our feelings are at war;—it is absurd to talk of praying with a proper spirit for those in authority, whom we hate, and persecute and endeavor to crush as political enemies:—it is horrible—horrible beyond expression, to see christians, in the sight of that "one God," who is judge of *all*, and of that "one Mediator between God and man, who gave himself a ransom for all," ranging themselves in hostile ranks upon the field of battle, and murdering each other in the cold blood of national pride and national vengeance. This is that spirit, which acting in greater or smaller spheres, has kept mankind forever in turmoil and animosity;—nation against nation—community against community—rending the ties of blood and friendship, and setting man against his brother

man. This is the vindictive spirit, which once broke forth among the disciples, against the enemies of their master; "Lord, wilt thou that we command fire to come down from heaven, and consume them, as Elias did?—But he turned and rebuked them, saying, "ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives, but to save them."

Not to dwell longer upon this topic, though of great practical importance, the gospel teaches us to pray for all men—for enemies, as though they were not enemies:—for civil and political rulers, however we may disapprove their measures or persons;—in order that they may not be stimulated to evil measures by our opposition as enemies,—that they may learn to respect our judgments, when we differ from them as friends;—and that they may be led to cultivate in themselves while they approve in us the humble, obedient and benevolent spirit of the gospel. For I am persuaded, that nothing but the prevalence of that spirit among rulers and subjects, can oppose a permanent check to political commotion and discord, and bless the world with peace. "*I will, therefore,*" says the Apostle, that men pray every where, lifting up holy hands *without wrath, and doubtings*, (or, as it should be rendered, "*without wrath and disputings.*")

III. Another, and more specific ground of this duty lies in *the efficacy of prayer* under the moral and gracious government of God. Certainly, prayer would never have been appointed to so important a place among christian duties, if it had no efficacy in obtaining its objects. For the same reason that we are commanded to pray for ourselves, and for the church, viz. that God's blessing may rest upon us, we are also commanded to pray for "all men, and for those that are in authority," that God's blessing may rest upon them: and if it be efficacious in one case, we have the same reason to suppose it will be

equally so in the other, where prayer is made with the same fervency and faith.

The appeal on this point is of course to those who acknowledge, that there is "one God and one Mediator between God and man," through whom the prayers of good men are made, and heard at the throne of grace, and answered in appropriate blessings; who believe that the injunction of Paul, as a herald and apostle of Jesus Christ, and a teacher of the Gentiles in faith and truth, is absolutely authoritative. As for such as look no higher than second causes, motives and agencies merely human in the control and management of communities and nations, they have no idea of those secret, invisible influences sent forth from on high, by which the characters of society as well as of individuals are formed and finally determined. But as for us, we must believe, that the prayer of faith has an amazing influence, both upon the temporal and spiritual destinies of the world. We cannot doubt it, when we consider the high place, which this duty holds in the plan of grace—when we look at the connection and dependance of all the parts of the intellectual and moral system upon each other, and the dependance of the whole upon the immediate and sovereign agency of God;—and remember, that the sweet and powerful perfume that fills the golden vials of the angels before the mercy seat in heaven, is the "prayers of the saints."

In the efficacy of prayer for those in authority, three things are to be considered, as especially important.

1. The first is, *the influence which God by his Spirit has exerted and no doubt still exerts upon the minds of men to qualify them for the responsibilities of government and legislation*, and thus make them instrumental in accomplishing his purposes of judgment or of mercy. This peculiar agency, we are told, was exerted in the cases of Pharaoh, and Saul, and Nebuchadnezzar and Cyrus, who were raised up and qualified

by the spirit of God, to "shew the power of God" among the nations. And why may we not suppose the same of Vespasian, and Attila, and Mahomet, and Napoleon and others, in whom have dwelt the master spirit of empire, and who have been "the scourges of God and the terror of men?"—On the other hand, to accomplish his purposes of mercy and bless mankind, the divine influence has rested, as the "spirit of wisdom and understanding, the spirit of might and of knowledge," upon such men as Moses, and Joshua, and David, and Hezekiah, and Ezra:—and why may we not suppose, that the same spirit of the God of nations conversed with such men as Constantine, as he gathered greatness in the wilds of Germany,—or Gustavus, as he wrought in the mines of Dalecarlia, and resolved to be the deliverer of his country from civil and religious thralldom,—or Alfred the great, while the servant of a grazier, and a fugitive in the morass of Athelney,—or Washington, the great and the good, while he pondered the hazards of a warfare immensely unequal, and resolved to become a sacrifice for the liberties and the empire of the western world?—Think we, that the God of heaven has nothing to do with raising up and qualifying such men for authority?—or that the fortunes of this and other nations are matters of mere contingency under his righteous government? Then are we unbelievers,—atheists indeed!

But these are great names, it may be said. Be it so. The same almighty spirit inspires each man with understanding and qualifies him to occupy his sphere in life, whether it be large or small, and whether it be in judgment or in mercy. Thus when God chose seventy men of Israel to bear the burden of government with Moses, it is said "he took of the spirit that was upon Moses and put it upon them." And we may as well suppose, that those who are in authority were placed there without the knowledge and superintendence of

God, as to suppose that he has nothing to do with their qualifications, or the good or evil results of their administration.

2. In view of this, the second thing to be considered is, *the effect which prayer may and does actually have in disposing the king of nations to raise up and qualify men to manage the affairs of civil government.*—

When the Jews of old became perversely dissatisfied with that peculiar form of government, which God himself administered by a special providence—by anointed judges, and the oracles of the Shekinah, they earnestly desired and prayed for a king. Through the intercession of the good prophet Samuel, their desire was gratified,—their prayer was answered, and God gave them a king in Saul the Benjamite. And there is every reason to believe, that God generally deals thus with nations according to their desire and prayer, in a civil as well as a religious sense. And it is more than reasonable to suppose, that Washington, and his noble coadjutors, by whose instrumentality we now enjoy and thank God for all the blessings of civil and religious freedom, were given in answer to the prayers of those, who fled to this hemisphere to enjoy liberty of conscience and peace. But, is it not as necessary to beseech the God of heaven to raise and qualify men so to manage these interests, that they may be continued to us and our children, as it was to pray for patriots and deliverers at first? Let us not imagine that we hold these blessings by a certain tenure:—but let us often and fervently address the throne of grace on the behalf of those who sustain the offices of government that the spirit of our fathers may rest upon them and upon their successors, as the mantle of Elijah rested upon Elisha. And we are encouraged thus to pray, because,

3. *God has promised that the prayer of faith shall be answered.*
“The effectual fervent prayer of a

righteous man availeth much.” Yes, the prayer of faith shall not only “save the sick,” but it shall arrest the sun—it shall vanquish Amalek—it shall raise up deliverers—it shall emancipate a nation—it shall call the best of heaven’s blessings into the bosom of that people, by whom it shall be made. For the promise is universal, “whatsoever ye shall ask the Father in my name, he will give it you;—ask and ye shall receive, that your joy may be full.” Little do we think, that the revolutions and fortunes of states and empires, are probably far less dependant upon the talents and efforts of those ambitious of power and praise, than upon the prayers of the humble christian, who deprecates the loss of his country’s privileges—who knows the secret way to that tribunal, where the fates of his country are decided,—and who pleads there more powerfully for her happiness and glory, than those who stand in the high places of office, and seem to control her destiny.

If then, there be such an efficacy in prayer,—if there be such a divine influence exerted in qualifying those, who are in authority, to legislate and govern;—if believing prayer be a powerful mean of disposing the God of nations to bless a people with wise and righteous rulers;—and if the promise be that such prayer shall be answered, our duty is plain. But, alas! how much is it neglected and forgotten!—How much better, for example, would it be to spend our time in praying for the spirit of wisdom and understanding to rest upon those, who are engaged in our State Legislatures in enacting laws which are to affect the interests and happiness of many generations, than to spend it in wrangling, and disputings and wrath and political jargon!—And as the grand council of our nation is now in session, how much better would it be, instead of recurring to them as political friends or political foes, to remember them at the throne of grace, that the God of

heaven may inspire and bless their councils !

IV. Another ground of this duty is, a regard to *the well-being of society, whether we consider it in a civil, or literary, or religious point of view.*

The well being of society in all respects depends much upon those who are in authority ; and they themselves depend much upon the ever-watchful providence and grace of God for the requisite capacities—for clear views of what the public welfare requires—for the disposition to promote it, and for the tokens of divine approbation to attend their labors. Now if the efficacy of prayer be such as we have stated, shall we not employ it to the utmost ? If we do not, we should consider what interests are hazarded ; even all that belong to the well-being of this community. The wisest counsel, though it be like Ahithophel's as though a man had enquired at the oracle of God, may be turned into foolishness :—and the highest efforts of prudence and patriotism be spent in vain. Our civil liberties may be infringed and trampled upon—our literary privileges prostituted—our moral sense and feeling depraved and vitiated, and our holy religion become the scorn of the infidel and the laugh of the profane. And why?—because this favored people have forgotten that “God rules in the armies of heaven and among the inhabitants of the earth.” They have forgotten to pray to the God of their fathers, and he hath sent “lean-ness into their souls” and a curse upon their land. This you will say, is a dark picture ;—but it is one that has recently been painted in crimson colours by a nation, that befriended us in the day of our calamity and trial—a nation, fair and prosperous, intelligent and happy, and comparatively free. Look at France, during “the reign of terror.” And what security have we of the future well-being of our own country—that our government will be ordered in wisdom, and our civil and religious privileges

be preserved inviolate ? What security have we, that we shall not soon, as a punishment for disobedience and ingratitude, be forced to suffer the afflictions of a prostrate people, and to weep for ourselves and for our children, that “the glory is departed ?”—What security have we, that the time is not far distant, when a dreadful anarchy shall reign in darkness and blood over our fair lands and flourishing cities ? When privilege and law and liberty and religion shall be at the mercy of every devil incarnate ;—and when men shall inscribe upon our holy temples, “there is no God but reason,”—and upon our tombs, “death is an eternal sleep ?” Under God's holy providence, we have no security, but that interest, which good men have at the mercy seat of heaven's king ! For their sakes it is, and in the great day of account it will appear that through their prayers it was, that, for privileges and blessings, we now stand first among the nations of the earth. How long it may be so, God only knows !—To him, therefore, let us humbly commend ourselves, our rulers, and the destinies of our country.

V. Finally ; the grand and ultimate consideration enforcing this duty, is, *the salvation of all men,—of rulers and ruled.* This is the supreme object : an object to which all temporal interests must be subservient,—the salvation not only of ourselves but of those who are in authority.

It is a melancholy fact, that men in authority are so absorbed in public affairs, and often have so little disposition, that they seldom or never pray for themselves, or secure their eternal interests. But, if they should fail at last—if after having been under God the instruments of good to a christian community, they should be ‘cast-aways,’—oh, let it not be found among the causes of their destruction, that the people of God have neglected to pray for their souls !—Whatever be their motives, ambition or

philanthropy, they labour for our good ;—let us then repay them in the coin of heaven—the blessing and the prayers of a grateful people ; remembering that our duty to them and their responsibility to us will shortly close, and rulers and subjects together stand before the bar of eternal judgment.

While, then, praying breath is left, and the door of the inner sanctuary is open, let christians unite their fervent supplications to heaven ;—deprecating those evils to which rulers and subjects are alike exposed ;—praying for all those temporal and spiritual mercies, which they in common need—interceding in the blood of the everlasting covenant for their salvation,—and giving thanks for all the blessings that they have, and all that they hope for in time and eternity.

God “will have all men to be saved.” It is a solemn thought. It represents to us human states and empires like so many vessels upon a stormy and untravelled ocean :—Rulers and magistrates are the masters and the seamen :—We are the passengers ;—immense interests—our all of temporal and eternal worth are borne along, as winds and waves avail. But it is the decree of heaven, that those vessels with all their wealth and multitude, shall one day strike upon a distant shore, whose soundings are unknown and whose beacons are hid in clouds and darkness. If then, no wisdom or interference on our part can rescue us from such a destiny, will it not be philanthropy and christian love if saved ourselves, by our prayers and efforts to save the masters and the seamen, while they still cling to the wrecks and struggle with the breakers and the surges of the eternal shore ?

God “will have all men to be saved.” It is an interesting thought. It carries our contemplations with our devotional feelings forward to the beauty and moral fitness of that state of things, in which this com-

mand shall be obeyed by all,—in which the prayer of faith shall be universal, and the glories of the millennial day break forth upon the world. Then shall “kings become the nursing fathers, and queens the nursing mothers of the church ;”—then shall the kingdom and the greatness of the kingdom under the whole heaven be given to the people of the saints of the Most High ;”—then shall the seventh angel sound his trumpet, and great voices be heard in heaven, saying, “the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever !”

P. M. W.

A SACRAMENTAL SERMON.

I. Cor. xi. 23—26.—*For I have received of the Lord that which also I delivered unto you ; that the Lord Jesus, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you ; this do, in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood ; this do ye, as oft as ye drink it in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come.*

IF mankind are not strangers to gratitude, they must hold in pleasing remembrance the characters and deeds of their principal benefactors. Those who have been distinguished instruments in the hands of God, in conferring blessings and obligations upon their fellow men, should never be forgotten. But who, among the greatest of human benefactors, can be compared with the infinitely beneficent Redeemer, the Son of God. Men's deeds of high renown, their most expensive and benevolent acts

are eternally eclipsed by the lustre of that benevolence which has been displayed towards perishing creatures by the "Captain of our Salvation." If men, who have acted well their parts in life, deserve to be remembered by those who live and reap the fruits of their labours; how much more worthy is he to be remembered, who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich." What gratitude should swell every heart, while contemplating the length and breadth and height and depth of that love which "many waters cannot quench nor floods drown." If the man, who in the hand of God, has been the happy instrument of saving his country, ought to be held by it, in grateful and unceasing remembrance, much more should the son of God be remembered, who not only became poor, despised, and afflicted, for guilty men, but "made his soul an offering for sin," and "gave his life a ransom for many,"—and yet, blessed Jesus, how little art thou remembered! How few of those for whom thou hast "endured the cross, despising the shame," are duly sensible of their obligations. Few are those who glory in thy cross, and are not ashamed to confess thee before men. But if we forget thee, thou divine Saviour! thou suffering, dying,—thou risen and glorified Saviour! "let our right hand forget her cunning." May our "tongue cleave to the roof of our mouth," if we prefer not thee above our chief joy.

It is proposed to show, what kind of remembrance is here signified: on whom the duty spoken of in the text, is enjoined; and the things relating to Christ, which are subjects of remembrance.

1. *Respecting the kind of remembrance of Christ*, which is to be preserved, in the institution before us, there can be but little doubt. It can answer none of the purposes of this institution, simply to recollect that such a person once lived, as "Jesus of Nazareth," that he was a "man of

sorrows, and acquainted with grief," that he "went about doing good," that he bore a faithful testimony to the truth, and that he sealed that testimony with his own blood. All this may be remembered, with a "heart of stone," hard enough and cruel enough to "crucify him afresh, and put him to open shame." It would be no better than remembering him, as do those vanquished enemies—the devils, who "believe and tremble."

Without question therefore, he must be remembered for the unrivalled and infinite excellency of his character, and with gratitude, answerable to his matchless condescension and love to men. Any thing short of this, he may justly regard, as an affront to the dignity of his person, and an ungrateful abuse of his mercy to sinners. He must be remembered with supreme complacency and good will as God over all, with the repentance which flows from godly sorrow for sin, with the faith which is a supreme confidence in him as a divine Prince and Saviour, and with praise, answerable to the greatness of the salvation which is granted through him.

2. *Whose is the duty of eating and drinking at Christ's table*, in such a remembrance of him? Is it the duty of his enemies who still hate him without cause? Unquestionably,—but not to continue his enemies while doing it. Nothing is required of men, which implies an attempt to deceive, or which is not "heartily, as to the Lord." He requires truth in the inward part, and can no more dispense with that, than he can deny himself. It is plainly the indispensable duty of all men, who enjoy the privileges of the gospel, immediately to be reconciled to God, to repent of their sins, and believe on the Son of God, with that faith which worketh by love. For their neglect to perform this duty, there can be no excuse. To say that the neglect of it could be excusable, would be imputing unrighteousness to God, and throwing the blame off from the impenitent sinner upon him.

With sufficient evidence that we have obeyed the gospel, and become the friends of Christ, it is our duty to confess him before men, and in remembrance of him, to partake the memorials of his love. This duty is more especially binding upon those who are already united to Christ by a living faith. "This do" saith their Lord and Master, "in remembrance of me." But to suppose that men are commanded to do this without any respect to their present characters and qualifications, would imply that it was their duty to play the hypocrite, to "flatter" the Saviour "with their mouth and to lie unto him with their tongues," with their hearts far from him. God forbid that they should do this. Though altogether criminal, while they wilfully neglect any of his institutions: still their criminality does not consist so much in keeping back from an institution for which they have none of the requisite qualifications, as in not having those qualifications; in remaining impenitent and unholy; in refusing the submission and love to Christ, which are due to him as the Lord of glory. Those therefore, on whom the command in the text is more immediately binding, are such as have reason for a present hope that they have been washed from their sins in the blood of Christ, and that they can eat and drink sincerely and acceptably at his table in remembrance of him.

3. In performing the duty enjoined in the text, *what are the things in relation to Christ, which are subjects for this remembrance?*

The first of these, is *the character of Christ, as a divine Saviour*. Without attending seriously and affectionately to this, the Saviour might as well be forgotten, and the memorial of his death neglected. The value of what he has done and suffered, as a Saviour, depends on the divinity and glory of his character. The sacred scriptures assure us that this is not merely exalted, but divine. They not only call him God, but "the mighty God," and "God over all,

blessed forever." They ascribe to him all the titles, perfections, and works of Jehovah. Jesus Christ, who "took on him the form of a servant,"—"thought it not robbery to be equal with God," he must therefore have been equal with God, or this must have been deemed infinite robbery. It is a declaration of the scriptures, "The Lord hath made all things for himself;" and this unquestionably means Jehovah. But the scriptures of the New Testament assure us, when speaking of Christ, that "all things were made by him, and for him." And can there be any question whether the being by whom and for whom all things were made, is Almighty? But he who is Almighty, is Jehovah. Omnipotence is a perfection of none but an infinite being; one to whom are deservedly ascribed "the kingdom and the power, and the glory, forever." Christ, who by the spirit of prophecy, is styled the "mighty God,"—in the book of Revelation says of himself, "I am Alpha and Omega, the beginning, and the ending"—"which is and which was, and which is to come, the Almighty." He is the "king of saints," and the "king of glory." He is even "King of kings, and Lord of lords."

We have more clear and unequivocal testimony of nothing from the scriptures, than that the Saviour who is to be remembered by Christians at his table, is not a mere man; nor any mere creature; but a being possessed of infinite perfections, who is therefore the unchangeable and eternal God. What profound reverence, and what fervent love should be excited in the minds of his people: while they remember him as their Saviour, who hath given his own life for their ransom, and washed them from their sins in his own blood.

A due remembrance of Christ, as the Saviour of sinners, must embrace, in a very special manner, *the greatness and strength of his love to the souls of men*. This, it will be gratefully remembered, is not the inferior and unavailing love of mere man, or

of a super-angelic being ; but of an infinite mind ; and it is therefore, infinite love. When the length and breadth of it appear to us most incomprehensible and astonishing, our views of it are most perfect.

Several considerations which deserve to be more distinctly mentioned, may aid our minds in cherishing a proper remembrance of Christ and his love to sinners. One of these, is, his taking on himself the "form of a servant :—" his living on earth for a season, in the likeness of men," and in a state of humiliation and suffering. When we regard him as rich, and Lord of all things, and as worshipped by all the heavenly hosts, it is wonderful, beyond degree, that he should have consented to "become poor," that sinners, "through his poverty might be rich." The plan of his birth was a prelude to that poverty to which he afterwards submitted through life. To those who were probably inclined to follow him from mistaken expectations of a temporal kingdom, we find him saying, "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." When he entered on his public ministry, and was constantly employed in going about doing good, he encountered many new trials, which were not the necessary attendants of poverty. The fidelity with which he executed his divine mission, by exhibiting the true character of God, bearing testimony to the truth, and exposing the hypocrisy and wickedness of men, drew around him a host of enemies, who maliciously reviled, defamed and persecuted him, and even laid in wait for his life. From the garden to the tree, was one continued scene of suffering and sorrow, which will be remembered, with the deepest emotions by his people—while they eat and drink in his presence. Retiring from the guest chamber, when he had eaten the passover, and conversed and prayed with his disciples, he went to the garden, where his soul

was "exceeding sorrowful, even unto death." So insupportable was the agony, that he "sweat as it were great drops of blood." From this part of the scene, he passed into the hands of his enemies, who bound him, and led him away. From these he received no pity, for the tender mercies of the wicked are cruel :

Ah, barb'rous people, cruel priests !
How they stood round like savage beasts ;
Like lions, gaping to devour,
When God had left him in their power.

How did they exult, when they had laid hands on him, and found a pretence for his condemnation, and for glutting their otherwise insatiable malice, by leading him to mount Calvary, and nailing him to the cross. He patiently endured "the contradiction of sinners against himself." "When he was reviled, he reviled not again, when he suffered, he threatened not." "He hid not his face from shame and spitting." To all this he submitted, when, by the breath of his lips, he could have slain his enemies ; or have escaped from their hands by summoning to his aid "more than twelve legions of angels." All this he endured voluntarily. Nothing constrained him, but the invincible strength of his love to dying men. At the moment when he was nailed to the cross, "the strength of the hills was his." He had all power, in heaven and on earth. Instead of being "numbered with the transgressors," and crucified between two thieves," he could have "ruled the nations with a rod of iron," and in a moment, "dashed them in pieces like a potter's vessel." Behold what manner and what measure of love was this ; well deserving to be remembered, and never to be forgotten !—Greater love hath no man than this, that a man lay down his life for his friends." But the love of Jesus, was love to sinners, to his enemies who hated him without cause, to crucifiers who feasted their eyes with beholding in his countenance the token of his agonies, and their ears with hearing

the expression of his dying anguish, when he cried with a loud voice, "My God, my God, why hast thou forsaken me?" Nor did he forget to pray for his murderers, saying, "Father, forgive them, for they know not what they do." Great, and worthy to be had in eternal remembrance, is this love of Christ, when we consider the unworthiness of those whom he loved, unto death. His enemies, among the Jews, who early sought his death, and eventually nailed him to the cross, have exhibited an awful specimen of what is in man by nature. How unworthy to be redeemed at all, from sin and death, and especially by so great a sacrifice. Wonderful is that love of Jesus, that he should give his own life a ransom, for those who could still say, "We will not have this man to reign over us."

This same Jesus who was crucified by the Jews, and whom multitudes are crucifying daily afresh, is to be remembered as a *risen and ascended Saviour, and as a prevalent intercessor for his people*. He is, for this end, "exalted at the right hand of majesty on high;" and stands, the angel at the altar, "having a golden censer," to whom is given "much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne."

He is also to be remembered, as the appointed *Judge of the quick and dead*. "The Father judgeth no man, but hath committed all judgment unto the Son." When therefore he shall "come in the glory of his Father, with all the holy angels," he will render to every man according to his works." "Behold he cometh with clouds, and every eye shall see him." With reference to this, said the angels to the disciples, at the ascension of Christ, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, whom ye have seen taken up into heaven, shall so come, in like manner as ye have seen him go into heaven." But says Paul to the Thessalonians, "For

the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God;—the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." He will "sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them, one from another as a shepherd divideth his sheep from the goats." A consoling and animating consideration it is, to his true disciples, who love his appearing and kingdom, that in their Judge, they shall meet their friend; and when his enemies are "clothed with shame," they shall lift up their heads with joy.

This will be found among the most interesting and most illustrious events in the history of the universe. It now fills the minds of real christians with the most solemn, and yet, joyful expectations. They therefore "comfort one another with these words," while their united prayer is, "even so come, Lord Jesus, come quickly."

Christian brethren, since we profess to remember and believe such things, and to look and pray for such things, "what manner of persons ought we to be, in all holy conversation and godliness." With what grateful and affectionate remembrance of Jesus and his love, should we "eat this bread and drink this cup." Let us remember the glory of his character, as "the only wise God our Saviour;" the greatness and strength of his love; the manger, the garden, and the cross; his rising, ascending, reigning, and interceding for his saints: his final appearing to fill his enemies with dismay, and to bring the "ransomed of the Lord" to Zion, with songs and everlasting joy upon their heads."

Vast are the obligations which are conferred on those who profess to be "redeemed unto God," by the blood of his Son. They would have been bound to love him, with all the heart,

had no mercy interposed for their relief; because he would still have been infinitely worthy. But new obligations are conferred by the coming and sacrifice of Christ, and by the provision he has made of a foundation of hope. These obligations are increased upon the heirs of heaven, by their effectual calling, their emancipation from the bondage of corruption, and their welcome admission into the glorious liberty of Sons of God. To all this, there is a further increase of obligation from those instituted means and instruments, which are intended to promote their growth in grace, and hope, and joy, till they arrive at the stature of perfect men in Christ Jesus. Of this last kind, especially, is that sacred ordinance, in which his people are permitted to eat his flesh and drink his blood, and to do this in remembrance of him. But how "holy and unblamable and unprovable in his sight," does it become them to be.

In what readiness, my brethren, are we, to meet Christ, at his bar of judgment, who here below meet him at his table? If we are unprepared for the first, we are equally so for the second. If he could not say to us, from the throne of his glory, when all nations are assembled before him, "Come ye blessed of my Father," we may properly regard him as saying to us at his table, "What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth?" We are deeply concerned to remember the Redeemer in all his glory, and in a grateful and admiring contemplation of his wonderful works to the children of men; especially to the innumerable multitudes who shall presently assemble around his throne, on the holy hill of Zion. As those whom he has redeemed from their iniquities, and "purified unto himself, a peculiar people," are we his prayerful and humble disciples, keeping ourselves "unspotted from the world," and daily increasing in our preparation to sit down with Abraham and Isaac

and Jacob, and all the redeemed, in the kingdom of God?

In what readiness are we, for meeting at our Lord's table? Has he a dwelling in our hearts, and is this the pledge of our readiness for a welcome reception there. As the master of the feast, will he see in us, his friends, who are prepared to meet and remember him with glowing hearts? Will there be occasion for him to say to no one of us, "Friend, how comest thou in hither, not having on a wedding garment?" The duty before us is a grateful and affectionate remembrance of the Lord Jesus; and God forbid that any of us, while he presents to us these memorials of his love, should present him with a heart of stone. May our hearts be one in ascribing "power, and riches, and wisdom, and strength, and honour, and glory, and blessing,—unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."



For the Christian Spectator.

Restraints upon Human Depravity.

THE native depravity of the human heart is a capital article in that system of doctrine, which is taught in the holy scriptures. It is a property of the great, essential truths of christianity that, like the several stones in an arch, they mutually support and are supported by each other. There is an inseparable connexion between the doctrine of the entire depravity of mankind, and that of justification by the righteousness of an infinite, atoning Mediator, and that of regeneration by the effectual energies of the Holy Spirit. These, with all the other essential truths of christianity, stand or fall together.

It is of the greatest importance that we become practically convinced of the entire depravity of our hearts by nature; for, without this, we shall never effectually feel our need of the Saviour's righteousness, as the basis of our acceptance with God, and of

the transforming influences of the Holy Spirit, to qualify us for communion with our Maker on earth, and for a more sublime and endearing intercourse with him in the world of glory. And never shall we receive Jesus as our Saviour, and the Holy Ghost as our Sanctifier, until we deeply feel that without their aid, our case is hopeless.

The essential articles of christianity are so wrought into the very substance of genuine christian experience, that it is absurd to suppose that the heart has truly felt the saving power of the religion of the gospel, without having been brought to the full belief of these truths. Among them, is to be numbered, unquestionably, the native depravity of the human heart. It is the very first letter in the alphabet of a christian's experience. To unfold to the soul its native deformity, and its consequent guilt and impotence, is the first object of the Holy Spirit, when about to make a saving application of the gospel to the heart.

Many persons,—who have never been savingly taught of God, but who are nevertheless disposed to employ their reason with some degree of deference to the testimony of scripture, are, while engaged in establishing their faith, inclined to question the truth of this doctrine, because it appears not to accord with the visible character and conduct of mankind. In the vast multitude around us, who give to others no proof that their hearts have been changed, and they do not even themselves pretend that this is the case, we daily see individuals, who evince in their dealings the most sacred regard to justice, and also the most noble generosity and kindness toward the needy and the distressed.

To such persons permit me to observe that their difficulty is easily solved by a recurrence to the undeniable fact that mankind never entirely act out their character. They are always under the influence of great and powerful restraints ; such,

for example, as arise from a regard to the feelings of their fellow men, from the structure and laws of human society, and from their own consciences, rendered active by the word and spirit of God.

Public opinion is an efficacious restraint upon human corruption. The pride of men leads them to desire the homage of their fellow men, to covet not only their respect, but their admiration. But how shall this object be obtained ? If the demand were openly made, it would be promptly and pertinaciously resisted. The pride of one heart has to do with the pride of other hearts ; and it must, therefore, traffick for respect and for praise. Civility and commendation must be bestowed, or they will not be received in return. A large proportion of the multiplied civilities of human intercourse may be traced to this source. All the appearances of an amiable kindness, are often nothing more than the covert efforts of selfishness, to collect a tribute of incense to its own vanity. Where this tribute is not hoped for, or is refused, these kind attentions are often seen, from no other cause, to be withheld.

Such is the constitution of human society, that every man needs the assistance, and consequently the good opinion, of his fellow men, in order to the accomplishment of his selfish purposes. That he may enjoy extensively the conveniences and comforts of life, he must receive the aid of others. Usually, he can no more rise to affluence than to fame, without much of their confidence and respect. He is compelled, therefore, from a regard to his own aggrandisement, to respect, in an outward manner, the rights of others ; so that his fellow men shall consider him as subservient to their interests, as he wishes to make them his own. To this source is undoubtedly to be attributed much of the apparent justice, and even generosity, so extensively displayed in the commercial concerns of life.

Some vices are so plainly aimed at

the comfort, and even the very existence of civil society, that mankind have been compelled to follow them with their reprobation, from the principle of self-preservation. Without some regard to truth and justice among themselves, the most atrocious banditti could not long live together; the elements, even of their corrupt society, would be dissolved, and each would become to the others, what all are to the rest of mankind.

As flagrant vice is thus generally proscribed by men, public opinion has, from selfish considerations, a powerful operation, even upon entirely selfish minds in preventing the commission of gross crimes. When such a crime has been committed, every person feels as if the sanctuary of his own security and private happiness were invaded; and he is prepared to aid in detecting and punishing the offender, and this is done without any reference to human laws.

Those who have always acted under this restraint, who have ever quietly submitted to it, and who are not in the habit of inspecting critically the motives by which they are actuated, may be very liable to attribute to an impartial and disinterested love of justice, that in their character and conduct, which may be only a prudent and entire regard to their own private interest.

The influence of *civil government* in restraining human corruption is, incalculable. To protect themselves against lawless aggression, and to prevent those crimes which are aimed at individual security and happiness, men are associated in civil society. By divine ordinance, government is instituted to be a terror to those who do evil and a praise to those who do well; and it exercises a powerful sway over many minds, that would not bow to mere unsupported public opinion. Where it in any measure accords in form, with this intention of its institution, it deters the more abandoned, and even the more decent members of society, from many acts of injustice and oppression, which

they would otherwise commit. How many, who now pay a decent respect to the rights of their fellow men, would, if this restraint were taken off, bound their usurpation only by their power? If the protection of the civil law were removed, how many, who now rest in security, would tremble in fear of the loss of their property, their liberty and even of their lives? A state of anarchy has ever been fruitful in crimes, and that because human depravity is then suffered in some measure, not however without much restraint from public opinion, to flow in its natural channel.

Again; *the desire of happiness and the fear of misery in the future world*, is another powerful restraint upon the depravity of man. The immortality of the soul, and a state of future rewards and punishments, are so consonant to the dictates of unprejudiced reason, that these truths have generally been believed, even by those who have not enjoyed divine revelation; while they have been confirmed, and rendered more distinct and more efficacious in their influence, by means of the sacred volume. Reason has declared, and revelation has affirmed with still stronger emphasis, that vice will surely be followed by misery, while virtue only may hope for happiness in the future world. Under the light of nature, the line between virtue and vice has been but indistinctly drawn; but even in the dark parts of the earth, conscience has received some enlivening warmth from the ordinary influences of the spirit of God; and men, if not entirely deterred from the commission of the grossest crimes, have not ventured on them without many fearful misgivings. The scriptures have clearly unfolded the dreadful nature of that punishment, which hereafter awaits all those who persist in a transgression of the divine commands; and they have served, in the hands of the Divine Spirit, to give a lively sensibility to the consciences of men.

This dissuasive from sin serves not

only to prevent the grossest forms of it in the life, but it holds a rod of terror over it, as it exists in the secret purposes of the heart. It operates in the loneliness of solitude and in the darkness of midnight, as well as in the face of society. That human being, arrived to years of understanding, has, it is presumed never lived, over whom conscience has not exerted some sway.

Enjoying a day of grace, in which it is possible to secure salvation and being in danger of failing of it by the commission of sin, few of mankind have lived, certainly under the light of the gospel, without some solicitude to escape from future punishment, and to obtain at last a residence in the world of blessedness; and this solicitude, so far as it has existed, has proved a powerful check to iniquity. It has smothered many an evil purpose, in its very birth. It has caused many carefully to set a guard over their sinful propensities. It has checked many in the career of vice; and frequently made, even the assassin, to stand moralizing over the victim, whom he was about to slay. Let a sense of moral obligation be obliterated from the minds of men, and the floodgates of vice would be opened; and iniquity, like a resistless torrent, would bear away, in one general wreck, most of the peace and order and happiness of society.

The most active operations of conscience are consistent with entire depravity. It exerts all its energy in that world, where depravity reigns without control. Whatever iniquity is here forborn, and whatever decency of character and conduct is maintained, merely through a fear of future punishment, or from a mere mercenary hope of future happiness, goes not at all to disprove the entire depravity of the human heart.

I might now proceed to remark upon those *amiable qualities*, which we have in common with creatures incapable of moral excellence. It might be shown that the existence of these qualities does not in the least

mitigate against the scriptural doctrine of the entire alienation of the human heart from God. I might here with especial propriety, expatiate upon the influence which these physical excellencies exert in preventing man from acting out, to the full, the true moral character of his heart. But this point has been discussed so much at large in a recent Number* of this work, that I forbear dwelling upon it.

I might also extend my remarks to the consideration of the influence of *education*, and *habit* in restraining the conduct of men; but it is presumed that, from what has already been said, it is clearly evident that we can form no correct idea of the extent of the depravity of the human heart, merely from the manifestations which are made of it in the visible feelings and conduct of men. Nor could we do it, even if solitude and darkness should disclose all the terrible secrets, that have been committed to their keeping, respecting the conduct of our race. But to say nothing of these; dreadful indeed have been the open exhibitions of depravity, which have been made through successive generations. The catalogue of crimes is long and black; and by them almost every page of human history is darkened. If the recollection of some single acts of iniquity, which have been committed by men, overwhelms a feeling mind with amazement and horror; that mind would be well nigh petrified by a sight of all the crimes ever committed, collected into one group!

If such has been the conduct of men even when greatly restrained; what exhibitions would be made of the depravity of their hearts, if they were freed from the influence of all restraints? Some of mankind have, to a considerable extent, broken loose from them; and exhibited a moral deformity, that has been appalling to the orderly members of society. But even those of

* See the first part of the review of Chalmer's Commercial Sermons in the January Number.

our race who have committed the most atrocious crimes, have still acted under much restraint, and have, therefore, given but an imperfect exhibition of the depravity of the human heart. Can it be believed that the murderer, one of the most abandoned of mankind, would carefully select the time and place, with reference to the concealment of his crime, if he did not stand in awe of public opinion, and of the civil law? In the future world, when all restraint shall be taken from the wicked, when they shall have nothing to hope from concealment, and nothing new to dread from an undisguised disclosure of the feelings of their hearts, human depravity, without any other transformation than what results from the difference in its condition, will exhibit itself in the guise of a fiend. The amiable properties of the animal nature will have perished by the stroke of death, public opinion will not there hold iniquity in check, the ties of fellowship will be broken forever, the penalties of civil laws will be dreaded no more. Conscience will, indeed, exhibit to the soul, in dreadful perspective, indignation and wrath, tribulation and anguish, as the inevitable reward of its transgressions; but the soul, abandoned by the hope of forgiveness and the prospect of release, will not be in the least degree deterred from venting its rage, alike against God, and all holy beings, and its companions in torment. And such would at once be the condition of impenitent men if the sentence of condemnation, which they have brought upon themselves by sin, were immediately executed; for, by this dread act, they would be at once consigned to the prison of despair, and would, of course, display all the terrible attributes of damned spirits.

That blood is inestimably precious which, applied to the conscience and the heart, will wash out the foulest stains of human guilt, and secure to the soul a deliverance from the power of corruption. May the writer and the reader experience its healing ef-

ficacy, and be prepared, when the wicked 'shall go away into everlasting punishment,' to enter, with the righteous, 'into life eternal.' H.

For the Christian Spectator.

EXPOSITION of I. Tim. v. 9.

Let not a widow be taken into the number under three score years old, having been the wife of one man.

THE main difficulty in expounding this passage lies in the term *number*. If the precise meaning of this word, as here used, can be ascertained, it will be a key to the true interpretation of the whole verse.

Some have been of opinion, that it means the whole number of poor widows who received *support* from the church; others believe it to have reference to a select number of widows called *deaconesses*. I shall offer a few remarks in favour of the latter opinion.

These deaconesses were, it is supposed, widows, past the age of sixty years, in high reputation for enlightened piety, who were set apart by the church to an office which the peculiar exigencies of the primitive christians demanded. They were maintained by the funds of the church. Their particular business was to visit the sick and imprisoned, and to administer such comforts as their situation required: to entertain itinerant preachers, and other christian strangers: and to instruct female catechumens.

Now admitting that deaconesses of this description did exist in the first century, and that the apostle referred exclusively to them in this passage, all the qualifications he required, and all that he has written in the chapter on the subject, appear proper and consistent. It was proper that the widow designated to this office should be thus far advanced in life, that her great experience might the better qualify her to teach the young; that her age and established charac-

ter might command the respect of all, and gain the greater weight to her instructions. It was proper that she should once have been a wife that she might be capable of teaching the youth of her sex the duties of the married state. It was also proper that she should be well reported of for those good works which are specified; before admitting her into so responsible a station, ample testimony might well be required, that she had brought up children in a right manner; that she had lodged strangers; washed the saints' feet; relieved the afflicted; and diligently followed every good work. To the office of a deaconess, all this experience in the education of children, and in the duties of hospitality and charity would be important.

Moreover, if we admit that Paul, by *the number*, referred to this order of deaconesses, his direction for the refusal of young widows, appears reasonable. They were more liable to indiscretion; and a second marriage, with the incumbrances of a family, would wholly unfit them for this office. And not having proved the reality of their piety by a useful and holy life, they would be more likely, under pretence of following the duties of their office, to answer the description which Paul has given in the 13th verse: "And withal they learn to be idle, wandering about from house to house; and not only idle; but tattlers also, and busy-bodies, speaking things which they ought not." It is obvious that the apostle's restrictions would effectually prevent the admission of such unworthy persons into this office.

The evidences that deaconesses existed in the church at this early period remain to be considered. No command is given in the sacred scriptures for the establishment of such an order of persons in the church. If it did exist, we must therefore consider it as one of those things, which God has left discretionary with the church, to be determined by them according to circumstances. The evidences of

the existence of such an order are these:

1. The circumstances of the primitive Christians.

The prevailing customs of the countries in which the gospel was first published, prevented men from having free access to the company of females. Women of virtue could enjoy the society of no other men, than their near relatives. "Wherefore," says Mc Knight, "it is evident that such of the female sex as needed other instruction besides what was given in public assemblies, must have received it in private from some of their sex who were appointed to teach them."

For the same reason, the poor and afflicted females must have been attended to by the church, through the agency of such persons of their own sex, as were appointed for this purpose. The persecuted state of the church at that time, rendered the services of the deaconesses needful. Collections were made for the relief of the distressed. Without their agency the wants of pious females in distress, could not well be known; nor properly relieved.

2. The difficulties attending the interpretation of the passage in question, on any other supposition than that it refers to deaconesses, affords presumptive evidence that such an order existed.

3. There is much reason to believe that Phœbe was a deaconess of the church at Cenchrea, and that Paul recommended her in her official character to the church in Rome. See Rom. xvi. 1. "I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea." Why should the Apostle have called her a 'servant of the church,' if she were only an ordinary member? The Greek word is *διακονον*, which Doddridge renders 'deaconess,' or stated servant. With him Mc Knight agrees. What is said of her in the second verse favours the supposition that she was a deaconess of high character, and that she went to Rome on official

business : " That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you ; for she hath been a succourer of many and of myself also." Mc Knight remarks, that Origen and Chrysostom understood the Apostle as speaking of a female deacon in this passage.

4. There is some reason to believe that this order of deaconesses is referred to, in I. Tim. iii. 11. " Even so must their wives be grave, not slanderers ; sober, faithful in all things." There does not appear to be sufficient reasons for making it a qualification of deacons that their wives possess the character here required ; especially when we consider that this qualification is not required of a Bishop.

The word which in our translation is rendered *wives* has in the original a more general and extensive signification. And the word *their*, which immediately precedes it, implying a conjugal relation of the deacons mentioned in the 8th verse, to the women in the 11th, is supplied by the translators. The more literal translation is, " Even so must *the women*," &c.

Is there not then some reason for the supposition that Paul when describing the qualifications of church officers referred in this passage not to the wives of deacons ; but to *the women* who were set apart by the church to a distinct office ?

5. There is still more reason to believe that there is a reference to this order of deaconesses in the Epist. to Tit. chap. ii. verse 3. " The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, *teachers* of good things. Also verses 4th and 5th, " That they may teach the young women to be sober, to love their husbands, to love their children ; to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." The character here required of the aged women, and

the duties so particularly required of them as ' teachers' of the young women, very naturally lead to the conclusion that the whole passage has a special-reference to this consecrated order of women.

6. Evidence of the existence of this ancient order of female officers in the christian church is derived from other sources. The Apostolical Constitutions mention the ordination of a deaconess and the form of prayer used on the occasion. Vide Buck's Theol. Dict. under the word Deaconess. Mc Knight has quoted the passage from the original which he translates thus : " Ordain also a deaconess who is faithful and holy for the ministries towards the women."

Ignatius in one of his epistles writes thus : " I salute *τας εν χριστω διακονας*, the deaconesses in Christ."

Pliny also mentions them, in his famous letter to Trajan. He informed the Emperor that in order to gain certain information concerning the christians, he had put to the torture two maid servants, who were called among the christians *Ministræ*. " Duabus ancillis quæ Ministræ dicebantur."—Two maid servants who were called deaconesses.

M. S.

ENCOURAGEMENT TO PRAYER.

To the Editor of the Christian Spectator.

SIR,

THE following letter was written by a plain farmer and a member of the church of which I am the pastor. The writer is accustomed to send me short epistles of this nature. I inclose you the present one, because the fact related in it is of an interesting nature, and because the statement may be depended upon as true.

Yours,

CLERICUS.

March, 1820.

REV. PASTOR,

Several years ago, a female member of our church said to me somewhat abruptly, " My brother is be-

coming a drunkard ;—he is frequently intoxicated ; he has been tenderly admonished, but without effect ; the habit is growing upon him. Will you pray for him ?—my mother and my sister and I have agreed to pray for him especially,—will you join with us ?”

The simplicity and fervency of the statement and request left no doubt of her sincerity ; and my former knowledge of her brother corroborated the representation. The young man alluded to was ‘the only son of his mother, and she a widow.’ How far the proposition was carried into effect will be known in the great day. After a time however, I enquired of the lady if her prayers had been answered. She said ‘yes.’ I also enquired several times in the neighborhood of the young man, and uniformly found testimony to his reformation.

Lukewarmness will say admonitions took effect,—his reason got the better of his weakness ;—but faith says, “I cried unto the Lord and he heard my voice.” Instances of this sort seldom find their way far abroad ; but would to God that this kind of christian communion was practiced and enjoyed more,—that more souls might be saved, and God more honoured.

I do not infer from the foregoing, that every selfish or proud desire will be answered ; but that the humble fervent prayer will be heard. “If two of you shall agree on earth as

touching any thing which ye shall ask, it shall be done for them of my Father who is in heaven.”

Yours,

J. G.

To the Editor of the Christian Spectator.

SIR,

I beg leave through your Magazine to propose the following questions, hoping that some of your correspondents will furnish an illustration of the subject, and oblige at least one

SUBSCRIBER.

First ; What is it to delight in the law of God after the inward man ?”

Secondly ; How is the existence of such a delight compatible with ‘another law in our members warring against the law of our minds and bringing us into captivity to the law of sin which is in our members ?”

These questions appear to the writer to be highly important on account of their relation to the every-day experience of the christian. The idea which some have advanced, that they relate to the exercises of the impenitent sinner under awakening, I am not able to reconcile with the fact, that the subject of them, “delights in the law of God after the inward man ;” the same apostle having elsewhere informed us that “the carnal mind is enmity against God, *not subject to his law*, neither indeed can be.”

Miscellaneous.

For the Christian Spectator.

An Extract from the Journal of an American Gentleman, while at Naples.

ON the night of the 24th of December 1820, the wind being ahead and blowing heavily, we endeavoured to enter the bay of Naples through the narrow passage between the isle of

Procida and Cape Miseno. For a long time our vessel made but little headway and all our efforts seemed to be in vain. As the weather was quite unsettled, the master of the vessel was unwilling to relinquish the undertaking and spend a dark and perhaps a tempestuous night without the bay and among many islands. The wind increased so fast that we

were obliged to reef sail in the narrowest part of the pass. There being no moon, and the captain being unacquainted with the coast, he did not dare stretch in, very far on either side. Each time as we drew near to Procida, we saw a light that was visible at no other time: this we concluded must have been a signal given by the kindness of the inhabitants when we were as near the shore, as was consistent with our safety. After beating in this way for several hours, we at last succeeded in getting into the bay.

We then endeavoured to make the best of our way up to the city, but the wind, now accompanied by torrents of rain, increased so rapidly that we found it almost impossible to carry sail; the crew too, drenched with rain and already exhausted by their labours in the forepart of the night, seemed scarcely able to crawl about. Thus situated, Capt. — determined to make the best of his way out of the bay again, dark as it was, in order to get sufficient sea-room to *lie to* and ride out the gale. During the night the wind blew tempestuously, and soon raised one of those high broken seas which are peculiar to the Mediterranean.

This was to me a dreary and anxious season. The roaring of the wind, the rattling of the cordage, the hoarse sound of the captain's trumpet, the mournful *heave o'heave* of the sailors, the dashing of the waves, the pitching of the vessel and the creaking of the joints, together with the tumbling of the trunks and furniture of the cabin, constituted the prominent features of the scene. I have seldom had so deep a conviction of my entire dependance upon the Being, whose "way is in the whirlwind and the storm." I tried to impress upon my mind the reflection that God is every where *present*, and if we really seek his favour, is every where our *Friend*; and I endeavoured to draw consolation from the promise, "Call upon me in the day of trouble, and I will deliver." During this

melancholy season I read with the deepest interest a part of the *civii Psalm*: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

About 4 A. M. the wind so far moderated that our captain ventured to make sail and to head the vessel in the direction, in which he supposed the city of Naples probably lay; there was however a very heavy sea running. About seven o'clock, though the weather was thick and misty, we espied on our starboard side an island, which we were soon satisfied was *Capri*—well pleased to discover where we were and to find ourselves so near our port of destination.

We arrived early in the afternoon. As we approached the city we heard incessant discharges of cannon, (it being Christmas day,) and when drawing near the mole we experienced a very heavy thunder storm. The lightning was peculiarly vivid and sharp; and the thunder the heaviest I had ever heard, and different from what I had been accustomed to. The peals resembled the discharge of a series of heavy artillery in quick succession: its regularly successive character was probably owing to the amphitheatre of high hills around the harbour—the sound being quickly reverberated from one to another. Its violence, is a common characteristic

in times of an eruption of Vesuvius, and in some way occasioned by it. During the storm one of the French vessels that had been lying off in the bay,* at the man-of-war anchorage, was hurried into the mole by several hundreds of men in boats, rowing with all their might, and hallooing tremendously and without cessation: She had, we found, just been struck with lightning, and was so much injured that it was thought almost impossible to get her into port before she would sink; they however succeeded, and in less than fifteen minutes, she was entirely dismantled.

These circumstances, combined with the first near† view of a burning volcano, and our own situation directly from sea,—just escaped from a tempest, and endeavouring to enter a strange port at such time—formed a most sublime and terrific scene.

Feb. 1st, 1821.—Since our arrival here about a month ago, we have examined the *Bay of Naples* in almost every point of view, having passed through it three times. Although prepared to anticipate very much, and of course on this account liable to be greatly disappointed, I am still constrained to say that it surpassed my expectations, high as they were: it is truly, all things considered, far the most interesting spot I ever beheld. To say nothing of the amphitheatre of hills which encompasses it and gradually descends with enchanting declivity to the water's edge, Vesuvius alone, with its two sisterconical summits, from one of which a pillar of dense smoke constantly arises—now shooting perpendicularly to the heavens—and now winding away before the wind, and forming a broad horizontal track in the air as far as the eye can reach;—this mountain alone, in conjunction with the reflections which its history and present

appearance almost necessarily suggest, not only impresses the mind with the *beauty*, but overwhelms it with the *grandeur and sublimity* of the scene, accompanied with emotions of *reverence and awe* towards its great Author.

The portion of the bay adjacent to the sea is gemmed with islets of varied and fantastic forms, thickly populated, in the highest state of cultivation, covered with ruins and other reliques of ancient greatness; at the head of the bay, in the form of a crescent, lies the city itself with its 400,000 inhabitants—the whole overlooked by the fortress of St. Elmo, and thence gently sloping in such a manner, as to furnish to the eye of the spectator, from one part of the bay, a view that comprehends nearly all its edifices, both private and public—its castles, palaces, churches and convents—its streets, gardens and villas—its lofty tower, and its capacious mole, crowded with vessels from “every nation, kindred, tongue, and people.” The whole is enlivened by the thousand boats of every size, that are constantly flitting in all directions over this beautiful sheet of water, and also by the multitudes of people that are ever rolling along the streets adjacent to its edge. In front of the city, each side of the bay is bordered with villages and villas—with orchards, vineyards and gardens; the uniform whiteness of the buildings being every where relieved by the rich green of the most luxuriant vegetation. The whole of the coast is also variegated by promontories and inlets—by bluffs, dells, fissures and caverns of every size and form.

Such is this celebrated bay when seen during the day in pleasant weather, but the beauty of the scene is greatly enhanced, when viewed in a clear moon-light night, as our little company often did while lying in the bay. The expanse of water is converted into burnished silver—the appearance of each object is softened by the mild rays of the ‘queen of night’—the ear is greeted by melo-

* There were then fifteen or sixteen French and English armed vessels lying in the bay. It was at the time of the Neapolitan troubles.

† We had before, while yet at sea, beheld it at the distance of sixty miles.

dious strains of music from the adjacent parts of the city—while the eye beholds far above, the lurid head of Vesuvius sending forth its thick smoke and its burning lava, and now,* constantly rolling this fused substance down its side, like melted fire.—In short, you have then before you every object that can interest: it would seem as if the hand of enchantment had here wrought its fairest work; and the imagination can suggest nothing that could add to the interest of the scene.

It has been observed that the size of the bay (its diameter being every where more than fifteen miles) and the consequent indistinctness of the most remote objects when viewed from a central point, is a defect in the scene; but to me this very fact seems to be favourable to its beauty: the *indistinctness of distance* tends greatly to *soften* the scene and increase its mellowness, and is thus always highly advantageous to landscape views, until the distance becomes so great that the outlines of the objects are lost, or to any considerable degree impaired,—which is not the case with the view of the Bay of Naples, on account of the lucid transparency of the atmosphere.

When traversing this bay, a thousand recollections crowd upon the mind. On yonder island† was the abode of the accomplished Augustus; there too the infamous Tiberius acted out his debauchery.—On one side of me, is that ever-burning tremendous mount, that has at different times buried thousands of my fellow creatures and overwhelmed whole towns, with their theatres, temples and palaces. Now, over them smile flourishing villages, and their inhabitants never once dream of danger, though one of them‡ has been almost entirely destroyed nine times by different eruptions. The luxuriant and fertile spots, on some parts of the mountain, that now meet the eye, were one day, in-

credible as it may seem, nought but burning lava.—On the other side of me, near the edge of the bay, and just at the water's surface, are the summits of buildings sunk by convulsions of the earth.—Near this, rest the ashes of the Mantuan bard.—Further still, are the ruins of the city* that was once the principal mart of the Mediterranean, where the great Apostle of the gentiles landed near nineteen centuries ago on his way to Rome, there to answer to the charges, on which he had been imprisoned; and not far distant, are the remains of one of the villas of the immortal Tully.

Such are some of the particulars which go far to justify the proverb so often repeated by Neapolitans, when descanting upon the unrivalled beauty of their city: “Vadi Napoli, e po mori”—‘See Naples, and then die.’

J. C.

For the Christian Spectator.

The Life of Arius.

Arius, the celebrated author of the Arian heresy, was born in Lybia, near Egypt. He was a person of very uncommon address, of respectable acquirements, and was thought in early life to possess promising talents. He became connected with the church of Alexandria, during the administration of Peter, a Bishop who suffered martyrdom in the persecution under Dioclesian. He began however to manifest in these troublesome times, that his winning manners and imposing exterior were associated with a restless, aspiring disposition. He espoused the cause of the Meletians, in opposition to his Bishop, and was separated from the church; and though he afterwards humbled himself and was restored, yet his reformation and friendship were of short continuance. He could not brook the strictness of Peter's discipline; took it upon him to censure and condemn the transactions of his superiors; and after several fruitless at-

* There being an eruption at the time.

† Capri.

‡ Torre del Greco.

* Puzzuoli.

tempts to reclaim and humble him, he was again separated from the communion of the faithful. In this state, the excellent Peter left him, when called to seal his testimony with his blood.

Achillas succeeded to the see of Alexandria; and to him the insinuating and artful Arius presented his concessions. They were accepted; he was restored to favor; and was even advanced to the office of Presbyter. This office he held through the life of Achillas, and through some part of the administration of Alexander, who succeeded him.

During this period, however, it appears he was not quiet. He was distinguished for his bold and unwarrantable speculations. His adventurous spirit could not submit to follow "the footsteps of the flock"—the plain path of his predecessors; he was bent on discovering a new track for himself. His peculiar sentiments were known, a considerable time before they became the subject of public animadversion. Alexander was slow to contend with him. He preferred to exhaust all milder methods, before he publicly engaged an enemy so dangerous.

At length the matter could be no longer concealed. Arius asserted openly, that "there was a time when the Son of God was not; that he had a beginning of existence; that he was a creature; and was peccable and mutable as creatures are."* He preached these sentiments in his own church, and diffused them by all possible methods, and in all companies. His own historian† informs us, that he even descended to the composition of "*songs* for sailors and travellers," in order to propagate his opinions among the lower orders. Nor were his exertions without effect. He soon

found numbers, both of the clergy and laity, who were ready to support him.

It is not difficult to account for the success of Arius, without giving him much credit either for the strength of his arguments, or the goodness of his cause. He was formed by nature to impose upon his fellow creatures. His personal appearance is represented as venerable; his manner of life grave; his dress almost monastic; his conversation agreeable; his eloquence captivating. A small acquaintance with mankind may satisfy us, that such properties and powers could not be long and diligently exerted for the diffusion of principles that were in any degree plausible, without an effect.

The effects of Arius' exertions were at length too great, to be longer disregarded by his Bishop. He saw that something must be done, to check and eradicate the widely spreading evil. As all lenient and argumentative methods had been tried in vain, Alexander thought proper to convene a synod of Bishops, to examine into the subject, and to determine respecting it. They met at Alexandria; condemned the doctrines of Arius; and expelled him, together with several of his adherents, from the Church.

But Arius, though defeated, was not disheartened. The measures which had been taken seemed rather to rouse him up to greater efforts. He entered into alliance with several Bishops, and particularly with the celebrated Eusebius of Nicomedia.* Alexander too did every thing in his power to counteract and suppress him. He convened another synod, consisting of nearly an hundred Bishops, by whom the heresiarch was again condemned.

The disturbance had now increased to such a degree, that Constantine himself undertook to quell it. He addressed a letter to both parties; in

* Sozomen Lib. i. Cap. 15. That this is not an unfair representation of the sentiments of Arius, is evident from one of his own letters, preserved by Theodoret, the only fragment of his writings which remains. See Theod. Lib. i. Cap. 5.

† Philostorgius.

* Not Eusebius Pamphilus, the Historian.

which, without directly censuring either, he expressed his earnest desire for their agreement. This he sent to them by Hosius, Bishop of Corduba; a man venerable for his age and weight of character, and greatly distinguished for the faith and fortitude he had exhibited, during the late persecutions. But neither the authority of the Emperor, nor the exertions of the venerable Bishop, could avail any thing. The breach was wide; the subjects in dispute were admitted on all hands to be important; parties were formed and feelings enlisted, for a long and dreadful war.

Disappointed in his first attempt, Constantine next took the resolution of summoning a general Council; that through the influence of so great a body, he might suppress all divisions, and reduce the Christian world to an uniformity of faith. In obedience to their Emperor, and at his expense, the Bishops from all parts collected, A. D. 325, and met at Nice, in Bithynia. The whole number of Bishops was 318; but of Bishops and Presbyters not less than 600. The Emperor himself presided in the Council, and without attempting to impair the freedom of debate, exerted all his influence to promote harmony and peace.

When the sentiments of Arius came to be discussed, the Bishops found it next to impossible to contend with him. If they proved that Christ was God; he would admit it—but in the same sense that holy men and angels are termed gods. If they proved that Christ was *truly* God; he would admit it, and that he was made so by God. If they proved that he was the power, wisdom, and image of God; he would admit it, as we also are said to be in the image of God. His opponents were at length satisfied, that they must depart without accomplishing any thing, and leave matters worse than they found them; or they must reduce their sense of scripture expressions into the form of a creed. This necessity gave origin to the *Nicene creed*, which was

drawn up chiefly by the venerable Hosius, and in which the Son was declared to be (*ομοοσιος*) of *one substance with the Father*.

Of the whole Council, there were not more than about twenty who were not *cordial* in this confession of faith; and of this number, all, with the exception of two, at length subscribed to it. Here then, at a remove of but little more than two centuries from the apostles, we have the testimony of the whole christian world, to what is now termed, in the strictest sense, the *divinity of Christ*. We have the testimony of several hundreds of Bishops and Presbyters, many of whom “bore in their bodies the marks of the Lord Jesus”—many of whom had been branded with hot irons, or had lost their eyes or limbs, in the recent, terrible persecutions.

The creed here published received the sanction of Constantine, and thus became the established religion of the empire. Arius was deposed from office, expelled from the church, and forbidden under heavy penalties to enter Alexandria. His books were burned by order of the Emperor, and it was made a capital offence for any one to retain or to read them.

It might have been supposed, that the ruin of Arius and his cause was now complete; but the event issued far otherwise. The character of the heresiarch was not yet fully developed, nor was his measure full. His courtly intriguing friends, whose pliant consciences would suffer them to subscribe to any thing when it was for their interest, were still retained in the imperial palace and family; and by their means, Constantine was induced, after a five year's banishment, to re-admit Arius to his presence. This was all the heretic desired. He had no difficulty in satisfying the credulous Emperor, who is represented as a child in religious discernment, that his opinions had been misrepresented and he abused, and that he was really an asserter of the Nicene faith. Constantine was so far persuaded, that he sent him back

to Alexandria, and even wrote in his favor to the churches.

But though Arius returned to his native city, fortified with letters from the Emperor and from others of his friends, he returned to no purpose. Athanasius, who now filled the Alexandrian see, was a man not to be trifled with. He knew the character and duplicity of his visitant; saw through his designs and artifices; and absolutely refused to admit him to the church. Nor was his resolution shaken by the subsequent commands and even threats of the Emperor. He persisted in his refusal; and after many struggles against absolute power, and disguised heresy and villainy, was himself banished from his people and country.

Being thus rid of his dauntless and inflexible Bishop, Arius remained at Alexandria in a kind of triumph. But it soon became so apparent that he was acting a double part—that while pretending to support the Nicene faith, he was plotting to overthrow it, and labouring to disseminate his old opinions; that the Emperor ordered him to repair to Constantinople, there to give an account of his conduct. He came accordingly, prepared for new impositions. When called into the Imperial palace, and asked whether he agreed to the Nicene faith; he without hesitation answered in the affirmative. He readily subscribed to the creed; and when, to remove all doubt, the Emperor required him to swear that he believed as he had written, he solemnly *swore that he did!*—It is evidence of the power of conscience, that even Arius could not go through all this, without equivocating; and the faithful Socrates has recorded the manner of his equivocation.* At the time of his oath, he had concealed, under one of his arms, a paper, on which he had just written his real sentiments; and the oath was, according to his intention of it, that he believed as he had here written.

The Emperor now could no longer

* Lib. i. Cap. 38.

doubt. He appointed a day, on which the Bishop of Constantinople was ordered, under heavy penalties, to admit Arius to communion in that church. But the excellent Bishop, Alexander (whose name deserves to be recorded) was not wanting to himself, or his charge, on this trying occasion. He renounced all dependence on human wisdom; determined not to dispute; but gave himself to incessant prayer. He shut himself up alone in the great church of Irène; prostrated himself under the holy table; and prayed, that if Arius' opinions were true, he might himself not live to see the day the Emperor had appointed; but if his own sentiments were true, Arius might suffer condign punishment for his impiety.—At length the day of trial came. The Arians paraded through the city in triumph, with their champion in the midst, and drew the attention of all the citizens. But the hour of retribution was hastening on. When they came near to Constantine's forum, a sudden terror, with a disorder of the bowels, siezed upon Arius. He was obliged to hasten to an out-house that was shewn him; where, with a vast effusion of blood, his very bowels gushed out—he fainted—and expired!

Thus died Arius—the most deceitful and hypocritical of men, and the celebrated leader and father of all the Arians. P.

[Communicated for the Christian Spectator.]

A HYMN.

1. Trembling before thine awful throne,
O Lord! in dust my sins I own:
Justice and Mercy for my life
Contend!—O! smile and heal the strife.
2. The Saviour smiles! upon my soul
New tides of hope tumultuous roll—
His voice proclaims my pardon found—
Seraphic transport wings the sound.
3. Earth has a joy unknown in heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye Angels! never dimm'd your sight.

4. Ye saw of old, on chaos rise
The beauteous pillars of the skies :
Ye know where Morn, exulting, springs,
And Evening folds her drooping wings.

5. Bright heralds of th' Eternal Will,
Abroad his errands ye fulfil ;
Or, thron'd in floods of beamy day,
Symphonious, in his presence play.

6. Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

7. But I amid your quires shall shine,
And all your knowledge will be mine :
Ye on your harps must lean to hear
A secret chord that mine will bear.

A. L. H.

Review of New Publications.

A Hebrew Grammar, with a copious Syntax and Praxis. By MOSES STUART, Prof. of Sacred Literature, in Theol. Sem. Andover. 1821—Andover : Flagg & Gould Printers—pp. 386.

Dissertations on the importance and best method of studying the original languages of the Bible, by Jahn and others, translated from the originals, and accompanied with notes by M. STUART, &c. Andover : 1821, pp. 96.

Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by notes ; with an appendix containing extracts from Morus, Beck and Keil. By M. STUART, &c. Andover : 1822, pp. 124.

THE two first of the three publications by Professor Stuart, which we have placed at the head of this article, have been for some time before the public ; and want of opportunity and not of inclination, prevented us from giving them that early attention which their merits might seem to require.

It was to be expected, that the establishment of Theological schools in our country, by affording students more ample means of instruction, would infuse new life and vigour into every department of sacred literature. The time is now within the recollection of many, when few of those who had a wish to acquire some knowledge of the Hebrew language, could, without much search and pains-tak-

ing, procure even the books which were necessary for their object. The demand for books of this class, was so small and irregular, that hardly a bookseller in the United States thought it an object to keep a full supply. But the student, who was so fortunate as to find a Hebrew Bible, Grammar and Lexicon, had removed but one, and that, by no means, the most formidable obstacle in his proposed course of study. Solitude has an inauspicious and almost fatal influence on the prosecution of a difficult undertaking ; especially where the advantages which are to crown successful efforts, are but indistinctly seen, and inadequately appreciated. Whoever enters on the forbidding path of Oriental learning, has need, especially at the outset, of constant aid and encouragement. The assistance of an instructor, who is familiar with the whole region which the student proposes to explore,—who can direct him in his way, preserve him from wandering, cheer him in his progress, and who, by keeping constantly in view the rewards of persevering efforts, is able to inspire his pupil with a portion of that enthusiasm which he himself feels in a favorite pursuit, is of high importance in the acquisition of any art or science, but in none higher, than in the department of Hebrew literature.

Of this advantage, our theological students were for a long time in a great measure destitute. Whoever, in preparing himself for the sacred profession, chanced to deviate from

the broad way into the by-path of Hebrew, had to depend for success chiefly on his own exertions, and was seldom warmed by any ardor which he himself had not kindled. Nor was this the worst of his case. The guide of his theological course, perhaps, knew little of the original language of the Old Testament, and was not backward in intimating his opinion,—that however valuable a knowledge of Hebrew might have been in former ages of the church, it was to be considered, at the present time, among the luxuries of literature, and of little practical importance; while from every other quarter it was reiterated, that Hebrew was a plant which flourished only in the most barren soil, and that it was cultivated by none but a few drudges, who by a strange perversion of natural feeling, had contracted a kind of passion for wearisomeness itself, who were content to toil for toil's sake, and to take their labor for their pains. A student in these untoward circumstances, who in the face of precept and example, the sneers of the ignorant, and, above all, his own doubts and misgivings, could persevere in so rugged a pursuit, undoubtedly gave full proof of no ordinary courage. It is a matter, then, of no surprise, that Hebrew learning was but little cultivated among the candidates for the sacred office.

We would not, however, be understood to assert, that there was no regular instruction in Hebrew to be obtained in our country, till the founding of the theological seminaries. This would be to assert what is untrue in fact, and would be doing great injustice to those, who, in successive generations, faithfully laboured in this department of sacred literature. The Hebrew Grammars by Monis and Sewall of the University of Cambridge, would afford evidence, if other proof were wanting, that the Hebrew language was, at an early period, successfully cultivated in that ancient institution. And perhaps we may be allowed here to add, that, in Yale

College, there have not been wanting from its origin, those who have cherished a love for the language of Moses and the prophets;—and though the flame has sometimes burnt feebly, yet it has been constantly nourished, and even in the most unpropitious seasons, kept from absolute extinction. In other parts of the country likewise, very laudable exertions have been occasionally made to promote the knowledge of the Hebrew language. The great difficulty was, that Hebrew instruction in our seminaries, was afforded at a time, when the student was unprepared duly to appreciate its value. The language he neglected, till some progress in his professional studies, gave him a glimpse of its importance: but he was now with a private clergyman, who had gone the same way before him, and who, after various resolves and some fruitless attempts to take a different course, had settled down quietly in the opinion,—which is no doubt correct,—that a minister may be very useful without troubling his head with Hebrew.

We seem now to be in a fair way to have all these evils remedied. Hebrew books are easily procured; and the student is furnished with instruction in the sacred language, when he is just entering on his professional studies, and at a period, when his ardour is, perhaps, the greatest. We are not without hopes, that the successful cultivation of the Hebrew language, in the theological institutions, will react upon the colleges, and that soon there will be none, who are originally intended for the desk, who will not familiarize themselves, at least with the elements of Hebrew, before taking their bachelor's degree. We would even hope that others, who are not designed for the ministry, will occasionally fall in with the current, and acquire some knowledge of a language, which more than almost any other, leads the student directly to the primitive form of human speech, and illustrates some of the most important parts of philological learning.

We recollect to have seen, a few

years ago, another Hebrew Grammar by Professor Stuart, which was printed for the use of the theological classes at Andover. The Grammar from the same hand, which we are now to notice, is not a new edition of the former, but an entirely new work, compiled on a very different plan, and from much more ample materials. The author professes to have made the Hebrew Grammar of Gesenius, professor of theology at Hallè, in Germany, the basis of his work, without, however, appearing in the character of a mere translator of Gesenius. He has consulted the German grammarian for information and adopted his general method, varying from him in some few particulars of arrangement, and furnishing fuller paradigms of nouns and verbs, as well as a much more complete and satisfactory account of the Hebrew accents. There are other variations and improvements, all of which will be found more or less useful both to instructors and learners.

If we were to find any fault with this grammar, the first thing we should notice would be, that from its fulness and great minuteness of detail, it is rather too unwieldy for the junior student, who is often lost and perplexed by the very abundant means which are provided to make his way clear. This fault, however, if it may be called such, is perhaps inseparable from what constitutes the peculiar excellence of the work,—that it leaves nothing unexplained. It may, indeed, be said, that it is the business of the instructor to point out to his pupils those parts of the grammar which should be the first objects of attention, and to lead them, as they are prepared, from the more general and important principles, to the knowledge of exceptions and minute explanations. But there is a difficulty even here not easily surmounted. The work appears to the student, on first opening it, of alarming extent,—a wilderness, which he soon finds he must traverse again and again, whoever may be his guide, before he can

become at all familiar with the bearings of its several parts; and the little time which an undergraduate in any of our colleges, can devote to this study, is, in fact, from this cause, often lost, in obtaining a little preliminary knowledge, which is forgotten about as soon as acquired. We think, therefore, that the author would essentially consult the interests of Hebrew learning, by facilitating the study of the language among our undergraduates, so far, at least, as is necessary to a knowledge of its elements and fundamental rules,—an object we have no doubt he has much at heart,—if he would publish an abridgement of his large work, such an one as he could easily make, comprehending general principles, and suited particularly to the wants of the younger student, who has hardly time to digest a more elaborate treatise. Those, however, who have, at the outset, time to spend on so large a work, or whose age and habits of study enable them to be, in a good degree, their own instructors, will find the Hebrew Grammar of Professor Stuart every thing they can desire in this department. There is no difficulty, with which they will be likely to meet, in acquiring the Hebrew language, which they will not find solved by the author, or such principles laid down and fully illustrated, as will lead them very easily to make a solution for themselves. We hesitate not to say, that no Hebrew Grammar has before appeared in the English language, which can be compared to this in clearness of arrangement, and copiousness of explanation, and, indeed, in all the important particulars, which constitute the excellence of such a work; nor would much be hazarded in the assertion, that no Hebrew Grammar upon the whole superior to it, has appeared in any language whatever. It is a work which must have its full share in putting an entirely new face upon the whole subject of Hebrew learning among the theologians of the United States.

A wish is expressed in the preface

to this Grammar, that Mr. J. W. Gibbs, a gentleman who is well known in New-England as a successful student of Oriental literature, could be induced to undertake a translation and republication of the Manual Hebrew Lexicon of Gesenius. This Manual is an abridgement of a much larger work, published in a reduced form by the author himself, for the use of schools and colleges, and is peculiarly adapted to the wants and wishes of learners. We are happy in being able to state, that Mr. Gibbs is now engaged in this undertaking. The completion of it must require time; and the only concern we feel on this subject is, that the necessary labor and care in the preparation of so difficult a work, will prevent its appearance at so early a period, as the wishes of those who are now ardently engaged in Hebrew studies, and have not considered in detail the difficulties of preparing for the press a Hebrew Lexicon, might lead them to anticipate. We have no doubt that the work, whenever it appears, will fully answer the expectations of those who may afford it their patronage. So far as knowledge of the subject, patience of investigation, care, caution, and minute accuracy, are requisite in a Hebrew Lexicographer,—we have the most entire confidence in Mr. Gibbs. Whenever this Lexicon shall be published, all barriers to an easy introduction to the Hebrew language and literature among us, will be broken down. Hebrew bibles are now imported at a moderate price;—and whoever shall hereafter engage in theological studies, and, with such a Grammar and Lexicon within his reach, shall remain ignorant of the original language of the Old Testament, should be able to assign some other reason for his neglect, than the want of the most ample aid which books can furnish.

The second of the publications of Professor Stuart, which we have enumerated at the head of this article, is a work designed to accompany the

Grammar.—It consists of a translation of a dissertation by Jahn, a distinguished German theologian of the Catholic church, on the importance of the Hebrew language to divines, and the easiest method of acquiring it;—some valuable remarks by Michaelis and Gesenius on the best manner of conducting Hebrew studies,—and a part of a dissertation by Wyttenbach on the study of Greek. To these extracts are added very copious notes by the translator, in which he has enforced particular remarks in the text of his several authors, and largely descanted on the importance and necessity of an acquaintance with the original languages of the bible, to those who would thoroughly understand and explain its contents.

As to the best course to be pursued in acquiring a new language,—we have, undoubtedly much to learn;—or, at least, there is much room for improvement, in all our schools from the lowest to the highest, in the actual mode of conducting this department of instruction and study. Our countrymen boast, and not without reason, of their ingenuity in a-bridging labour. Many a short turn and cross-road in the processes of the more useful arts, and in the practical concerns of life, have been discovered among us, which had escaped the observation of our European brethren,—who are generally more content to travel on in the beaten path of custom and prescription. But the case is widely different in the business of education. Here, certainly in some important branches, so far from improving on European precedents, we fear, it must be confessed, we fall far behind them. Undoubtedly, there are reasons, which will in part explain this anomaly in our system. The nature of our institutions, obviously favours those acquisitions, which more immediately command popular attention and applause,—to the prejudice, perhaps, of those which are less brilliant, but in their ultimate effects on society, and as the case may be, on the individuals them-

selves who possess them, not less useful: and the high road to favour, competence and wealth, ever has been, and so long as mankind shall be influenced more by the prospect of immediate than distant good, ever will be, chiefly travelled. But making all allowances on this ground, and on others which might easily be stated,—if an inquiry should be made into the actual amount of knowledge of Latin and Greek, and, it may be added, of Hebrew, which our students acquire, compared with the time which is employed on these languages, and under such inducements as in fact exist for diligence in study, we fear there would be found a most lamentable deficit.

What is chiefly recommended in this pamphlet as an improvement in the learning of languages, is the frequent repetition of lessons. Such repetition is certainly useful, and its advantages must be perceived by every scholar in this branch of education, at all attentive to the steps of his own progress, and to the operations of his own mind. There are, however, other rules of study, not less useful, perhaps, and which are necessary to give even to this its full effect and value. But here is not the place to enter at large into the consideration of this subject. We therefore dismiss the topic, with strongly recommending this pamphlet to the particular consideration of all those who have any concern in this department of learning, either as instructors or pupils.

As to the other subject, which is so largely discussed in this pamphlet,—the importance and necessity of a thorough knowledge of the original languages of the bible, to theologians,—all must admit that such knowledge is useful; the only difference of opinion which can exist here, must respect its necessity in every case, and the degree, in which it is expedient that our theological students should generally pursue it. If any should think,—and we have heard such an opinion suggested, that

the translator, in his remarks, has somewhat magnified his own peculiar department of theological study, they must still allow, when the shock produced by the first reading is over, that he has told some wholesome truths, in language sufficiently plain and intelligible. We think it unnecessary, at present, to enter on a formal consideration of these controverted points. There is one view, however, which this subject presents, upon which a few observations may not be out of place.

Professor Stuart very justly remarks that “a boy may read Virgil through without obtaining any thing more than a knowledge of his Latin words, which he might almost as well have learned by studying his *Lexicon*.” The same is true of Hebrew. Many a student has spent a considerable portion of his life in learning to construe the Hebrew text of the Old Testament,—which he has been able to do with tolerable readiness, aided by his *Lexicon* and the common English version,—but in the end, he has been a much less able interpreter of the scriptures, than many others, whose knowledge of the original language never extended beyond the alphabet. The reason is this. Every author has certain particulars in his works, which are substantially the same in any language, and certain others, which are so connected with his peculiar style and phraseology, or the peculiar character of the language in which he writes, that they can be but partially understood, and some of them not understood at all, except he is read in his own dialect. This perhaps may be better illustrated by an example. The *Iliad* of Homer, if we consider only the plan of the poem, the order of the events described, the general nature of these events, and the character of the various personages introduced, will be found much the same in any language, into which this poem has ever been translated. A mere English scholar, who should read the *Iliad* in the translations of Pope and

Cowper, would not materially err in any of these respects. We may add that such a scholar would, to a certain extent, form just notions of Homer as a poet;—but it is here, that a knowledge of Homer's own language begins to be necessary. Whoever would have a thorough acquaintance with the style and manner of the old bard, must read him in his own Greek, and must have his ear attuned to the original verse. Such knowledge leads to a fuller discovery of his peculiar simplicity and sublimity,—of the nicer shades in the characters of his heroes, and of the spirit of the age in which he wrote, and whose manners he describes. A knowledge of the original Greek would be found indispensable in settling the exact meaning of particular words and phrases, and in tracing the connection of the different parts of the poem. Such knowledge would be likewise required in every question respecting the genuineness of this poem, the mode of its original composition, and the interpolation of particular lines; it would be also necessary, in forming a just estimate of the influence of Homer, in succeeding ages, on the language and literature of his country.

Now we have no doubt, individuals might be found, who have read a part, perhaps the whole of the *Iliad* in Greek, who yet know little or nothing of the structure of the poem, or of its distinctive characteristics, and who on any question, not merely verbal, concerning its merits, would be found much less qualified to form an opinion, than many who have read only the translations above mentioned, with such criticisms and illustrations as would be understood in whatever language written.

The just inference from this is, not that a knowledge of the Greek language is of inconsiderable importance in understanding a Greek poet,—but that such knowledge may be so limited, and pursued in connection with so few collateral studies, as to be almost useless:—or rather, the student in the case supposed, never reaches

the point where his knowledge can be most advantageously applied. He may feel the force and beauty of particular words and phrases,—and this is all.

Something not unlike this may happen in the study of Hebrew. The great facts and precepts of the Bible must appear essentially the same in any language. The student who makes these his study, in the common English version, with such helps as are within his reach, will often acquire more just views of the general scheme of the different revelations of God to man, and will be much more able to illustrate and defend the common doctrines of christianity, especially to the apprehension of a popular audience, than another, who has applied himself exclusively to the study of the Hebrew and Greek originals. It is a view of the examples of this latter kind, which has given so many the impression, that a knowledge of the original languages of the Bible is of little practical use. They see one, for instance, who is reputed to be a great Hebrician, and who nevertheless appears to be a poor expositor and a feeble reasoner, and conclude very readily, that his studies have been misapplied and his labour lost.

The error here lies in charging the whole fault upon the Hebrew, when it should rather be attributed to limited views arising from an injudicious and confined mode of study. A knowledge of the more common meanings of Hebrew words with their grammatical inflections and agreement, will not of itself lead to a full understanding of the Old Testament. That such knowledge may be of any important use, it should be pursued in connection with a diligent and extensive enquiry into the scope and manner of each writer, the relations between the different parts of his work, and the bearing which each book of the old Testament has upon the whole collection. A mode analogous to this, is, indeed, the only one in which even the language of any author, who

treats of subjects at all obscure or complex can be well understood, and may be seen to be so as well in our vernacular tongue as in any other. Whoever, for instance, would understand the *language* of Locke's Essay on the Human Understanding, must understand his subject; and to understand the *subject*, very close attention must be paid to the language: the two mutually illustrating each other. But such inquiry into the Old Testament, can be pursued to little extent, without encountering the subject of Hebrew antiquities, the progress of Hebrew literature, its principal characteristics, and the spirit of the age in which each author wrote. A student who has advanced thus far, will find full use for all the Hebrew he has before learned, and will have very abundant inducements still further to cultivate the language. And whoever has commenced the inquiry without a knowledge of Hebrew, will soon discover that he is in no want of arguments to convince him that such knowledge is desirable. We should, indeed, be willing to leave the decision of the question respecting the value of a knowledge of the Hebrew language, to the individual himself who entertained doubts on the subject, without prescribing any other condition, than that he apply himself diligently to the study of the Old Testament. An actual trial of this kind, if it were made on such a scale only as could be easily adopted without the Hebrew language, would have more effect than the most laboured course of reasoning, to expel doubt and settle conviction.

It is, then, we apprehend, a too limited range of study, that has, at times, brought Hebrew scholars into some degree of discredit. They have been seen to deal rather in words than in things, to be busied in settling the meaning of a few independent phrases, to the neglect of the general design and great object of the sacred writers. There are two ways of studying the scriptures, which are essentially defective. One is, to aim at accommo-

dating every passage to a preconceived system, with little or no regard to philological illustrations,—the other is to dwell on the explanation of particular passages, to the almost entire neglect of general views. The error of the one mode is, in endeavouring to erect a system without a solid foundation,—and of the other, in laying a foundation, and never afterwards thinking much of the superstructure. It should be the object of a theological education to unite what is valuable in both these courses.

To illustrate this particular point, we understand to be one principal object of Prof. Stuart in publishing this pamphlet. He admits fully that "many of our clergy of the last and preceding age, were men of powerful minds and elevated piety"—and that "they have left behind them not a few monuments of forcible argument and sound reasoning in theology."—He maintains, however, that they would have risen to higher excellence, had they been more thoroughly versed in philological learning, and been more "able interpreters of the scriptures." With especial reference to scriptural interpretation, and that the theological students of the Andover seminary, may make a proper application of their Greek and Hebrew knowledge, Prof. Stuart has recently added to his former publications a translation of the "*Elements of Interpretation*, by J. A. Ernesti."

This work of Ernesti has long been used as a text book in the theological schools of Germany, and of some other parts of Europe. The author was one of the first of the German divines who led the way in a more enlarged course of theological study. His contemporaries Baumgarten and Semler preceded him in treating of biblical interpretation, and their publications had excited great attention among the theologians of their country—but the former was too metaphysical and refined, and the latter, though possessing very enlarged views of what he had undertaken to illustrate, yet wanted clearness,—and in his subsequent

writings on this, and on other parts of the theological inquiry, was justly chargeable with many extravagances. Ernesti possessed qualifications of the very first order for writing such a work as his *Elements of Interpretation*. His long attention to classical literature had given him the greatest familiarity with every thing respecting the nature of language. His reputation as a critic has rarely been equalled; and though some have questioned his preeminence in Greek literature, yet in the literature of Rome, as he appears both in his criticisms on the Latin classics and in his various treatises in the Latin language, all, we believe, have assigned him the highest rank. The same knowledge of the subject, the same powers of discrimination, and the same critical sagacity, which every where appear in his comments on the classics, are no less conspicuous in his theological and biblical discussions.

His *Elements* consist of a series of propositions methodically arranged, on the subject of the interpretation of language generally, and particularly, of the language of the scriptures. These propositions are very concisely* expressed, and accompanied with

* This extreme conciseness we should be disposed to assign as the reason for any difficulty which may exist, so far as the language is concerned, in understanding the *Institutio*, rather than, as Prof. Stuart seems to intimate in his preface, to a departure in any respect from the most perfect purity of the Roman idiom; a thing which strikes us as rather strange to be even suspected in Ernesti. The author of the *censura* of Ernesti's edition of Cicero's rhetorical works, in the *Bibliotheca classica*, uses the following language respecting Ernesti's Latinity, and skill in Latin criticism:

"Ubique in ejus scriptis apparebat doctrina varia, judicium et sensus veri pulchrique acris ac limatus, critica ratio elegans, accurata, et ad mathematicam fere severitatem exacta. Huc accedebat Latine orationis facultas tam excellens atque egregia, ut qui hac laude propius ad ipsius Ciceronis præstantiam accederet, ex iis, qui nunc sunt, repertus sit nemo." And in another place: "Quæ enim virtutes inesse debent in critico Ciceroniano, eximias in eo extare vidimus. Primum literarum Latinarum Græcarumque scientia egregia:

few illustrations, being evidently designed for little more than a guide in lecturing. Morus, who for many years, read lectures on the interpretation of the bible with great reputation in the University of Leipsic, adopted as his text book the *Elements of Ernesti*; and the observations of Morus, collected and published by his pupil Eichstadt, under the title of *Acroases Academicæ*, may be considered a continued comment on that work. Prof. Stuart, in his translation of Ernesti, has very properly made extensive use of the publication of Eichstadt, introducing from it numerous remarks and illustrations,—referring likewise in most of the chapters to the corresponding parts of the writings of other approved authors on the same subjects. To the whole is added an appendix, containing further extracts from Morus, Beck and Keil.

The *elements of Ernesti*, as they appear in the original work, consist of three parts;—the first, containing the principles and precepts of Hermeneutics; the second, the rules to be observed in translations and commentaries; and the third, an enumeration of the various kinds of hermeneutical apparatus, and directions for its proper use in the interpretation of the New Testament. In the translation, the first of these three parts is given entire, and as much of the second as appeared to the translator to be particularly useful. The third part is omitted, as being either essentially comprised in the first, or belonging more properly to literary history.

As to the nature of language, its defects and its abuses, and the causes of its varieties and changes, so far as general principles are concerned, no man, perhaps, can be expected to add greatly to what has been said on these subjects by Mr. Locke. There is much room, however, for the illus-

tum Latinitatis, et in singulis verbis, et in analogia, constructione, consecutioneque temporum ac modorum, cognitio plane singularis." This is, we believe, the universal language of scholars on this subject.

tration of these general principles, in their application to particular cases. The views and principles of Locke were adopted by Le Clerc in his *Ars critica*, and very ably applied to the interpretation of the scriptures. Much of what Ernesti has said on the meaning of words, the different kinds of words, and their various uses, is substantially the same, as taught by his predecessors, though he has varied from them in his method, and not like Le Clerc adopted the very language of Locke. What chiefly distinguishes this work, are the new and very numerous applications of general principles to the business of interpretation. But the importance of reading the *Ars Critica* is not, perhaps, superseded by any thing which has followed it, and the theological student should hardly rest satisfied, till he has given this latter work a thorough perusal.

But here, perhaps, the inquiry may be made, of what use is a system for the interpretation of the Bible? Is not the Bible a plain book?—and will not all attempts to give the exposition of it a scientific form, be absolutely prejudicial? These are questions, not merely speculative, but such as are actually put, and claim a direct answer. The reply, then, is,—as all, who make the Bible the foundation of their religious instructions, do in fact, *interpret*,—that is, do not think it sufficient to recite the bare language of the scriptures, but judge it necessary to say many things to make this language more clear, or to guard it from misconception;—a *system*, (in other words, a collection of such rules relating to this subject, as have arisen from the most careful and extended consideration of human speech in its many forms and varieties, and as approve themselves to the common sense of mankind,—for this is all that is intended by a system,) is *useful*, and is liable to no greater abuses than other valuable expedients in the affairs of men; certainly not greater, than the *want*

of system necessarily brings in its train. That all religious instructors do in fact, in the technical sense, interpret, and this, extensively, is obvious on a very slight survey. Who is there, belonging to this class, who does not find it necessary to explain the figurative language of the scriptures; to mark certain things as of local and temporary application; to shew the influence of peculiar customs and manners; and to explain the language of the evangelists and apostles in the new testament, by referring to that of Moses and the prophets in the old testament?—This being true,—it would seem necessary, that the true nature of figurative language should be understood, and more especially that peculiar form of it which is found in the sacred writers. If there are rules which relate to this particular subject, it is important that they should be ascertained, and applied. The same is true of the other topics enumerated above, especially of the last. The Jewish dispensation preceded the christian, and the language adopted in the institutions of the latter, is derived from that employed in the institutions of the former, and is to be extensively explained by its original use and application. Here, then, is room for much discrimination; and the more extensively any one examines this subject, the more thoroughly will he be convinced, of the necessity and value of general rules to guide him in his investigations. Or, if any one should still insist, that he finds no difficulty in these cases, and that he is satisfied that his own views are correct, without the aid of so much preparatory study,—he must allow, that, if he is certainly right, then, others in these and in many other particulars, are as certainly wrong. It behoves him, therefore, to attend to interpretation as a system, if not from any merits he sees in the subject itself,—at least, from the importance of being able to meet those who differ from him on their own ground, and to satisfy them if he can,

that their opinions are in opposition to their acknowledged rules of judging.

It is not denied, it is on the contrary most fully admitted, that there is often able interpretation, where there is no regular system. We likewise meet with much good reasoning, where there is no knowledge of the rules of logic, and much forcible oratory which owes none of its excellence to artificial rhetoric; yet logic and rhetoric are very good things, and are not to be discarded from our schools of instruction.

We had at first intended to go much more at large into the illustration of the value of systematic interpretation, but unexpected circumstances have prevented. What is said, however, on this, and the other topics now noticed, will probably be thought sufficient; as discussions of this kind, will, we apprehend, to many of our readers, be found to have little interest.

A Discourse, the substance of which was delivered at the annual General Meeting of the Baptist Missionary Society in Bristol, Sept. 1818.—By JOHN FOSTER.—London, 1819: pp. 132, 8vo.

THERE are two nearly related and most interesting attitudes, in which the sacred scriptures hold up to our view the Church of Christ on earth: first, as *God's visible entrenchment against sin*; and secondly, as *the organ of his mercy to mankind*. In this blended portraiture of her character,—as a magazine of weapons for the spiritual war, and as a depository of light and hope for a lost world,—there is a peculiar and most striking significance. It is in the full and proper exercise of those principles of action, which are involved in these relations, that she becomes a militant and missionary body; and she secures the end of her establishment on earth, in precise proportion to the enterprise

with which she urges the work of saving sinners, and destroying moral evil. In this sacred service, in which, Jehovah stoops to call himself a party, and lifts the church to the high level of an “helper,” the *great instrument* is the word of God,—the “sword of the Spirit,” which bears upon its “two edges,” life to the sinner, and destruction to his sins. As such, the last command of the ascending Saviour was, *to send it, nay to carry it to “every creature;”* and this command was accompanied by the divine manifesto that all power was given unto him in heaven and on earth—by the promise of his perpetual presence—and implicitly, by the truths, that there was no other name given under heaven, among men, by which a lost world could be saved but this, and that the only appointed way, by which he could be made known to it, was the preaching of the Gospel.

Now let us institute the supposition, that on the delivery of this wide and irrevocable and plain command, there were near at hand, two heavenly visitors, commissioned with a divine message for the apostles at the overwhelming juncture, when their master was “taken from” them, and “received up into heaven.”—We will suppose that *they* heard this command—that they knew its vast import, and the infinite necessity of its full and speedy execution—that having sent the apostles away, from a profitless “gazing into heaven,” they followed the Redeemer to the skies; and that, from that time until now, they have been employed in other parts of God's dominions, where they have known nothing in particular of the state of our earth. But *now*, after the lapse of eighteen centuries, with a most vivid remembrance of the apostolic commission, they are once more permitted to re-visit our globe. What would, in reason, be their expectations as to the spread of the gospel, and the conversion of the world? If they should first approach the continent of India, and that, on one of the great triumphal days of Juggernaut—

might they not mistake the myriads that throng his worship, for happy christian multitudes, rendering their common rapturous praises to Jesus the Redeemer? For what might the wild exultation of the burning widow be mistaken? For what the shrieks of the self-immolated victims, as they are crushed beneath the car of destruction, in its slow and bloody revolutions? Ah! as they drew nearer to the scene, the reality of these horrors, would burst upon them, and break the sacred illusion. And as they flew from continent to continent, in search, even of a vestige of the Saviour's kingdom, they would ask with hesitating awe, "Is not this the world for which the Redeemer died?" "Are not these the nations, to whom, two thousand years ago, he commanded his gospel to be preached?" We need not pause to conceive the emotions of these happy and holy beings, in view of the tremendous facts, which flash in the face, and charge us at this day, with the blood of millions of our fallen race.

Yes, this is the world, for which the Saviour died; but it is *still in ruins*. It was to it, his word of salvation was directed; but the church *still slumbers*, and the nations 'perish for lack of that knowledge' which is now laid up in her archives. And it is registered against her on high, that for ages she has stood at the grave of nations with the word of of their resurrection in her hand, and has never said to the dead millions, *live*.

In saying that the church still slumbers,—we mean that her past and her present efforts are scarcely worthy of being mentioned—are as nothing—in comparison with those vigorous, and extensive exertions, for which her great commission calls. There are however, signs of holy and living vigour shewing themselves more and more, in various parts of the Redeemer's kingdom on earth, and in none, perhaps, with more steady and growing interest, than in the denomination of the Baptists of Eng-

land. It is with particular pleasure, that we again turn the attention of our readers to another of the productions of the author of the "Essay on Popular Ignorance," noticed in our Number for January last.

The text—or as it may with more propriety be called the motto—of the Discourse, placed at the head of this article, may be found in Judges v. 23. "*They came not to the help of the Lord, to the help of the Lord against the mighty*;" it being a part of the sacred song of Deborah, after the signal destruction of Sisera and his army. It is used by way of general accommodation. The production would appear better, both from its length and character, as an essay broken into chapters,—than as a single discourse; yet since the substance was actually delivered as a sermon, it was thought best, notwithstanding the lack of close coherence of parts, &c. to keep it in that shape. The great, leading object of the author is to plead the cause of India, before the religious public, by shewing that its idolatry is one of the most dangerous forms, which moral evil has ever assumed;—and he would call the people to 'the help of the Lord' against it, by holding up those benevolent and elevated motives, whose appeal to a christian heart can never be in vain.

In his introduction, Mr. Foster descants at considerable length upon the negative form of the text—"they came *not* to the help of the Lord"—and in a series of appropriate and forcible observations, shews how much guilt there may be in mere omission, especially when that omission respects the great duty of 'an intense moral warfare against powers of evil as real and palpable as ever were encountered in the field of battle.' After making several additional preface remarks for the purpose of impressing upon the mind that there is of a truth a real contest against actual moral evil, which should and must be maintained by the true disciples of the Saviour, Mr. F. draws a most striking contrast between christianity, and

heathenism viewed as a whole. The latter, is 'a system which is in nearly all its properties that which the true religion is *not*, and in many of them the exact reverse,' and yet 'this aggregate of perversions of all thoughts and feeling and practice, *being religion*, acts on its subjects with that kind of *power* which is appropriate and peculiar to religion.' Having thus brought us to what is more immediately his object, Mr. F. throws the remarks which occupy the body of the discourse under three great heads. Under the first, he proves that the enemy against which it is our duty and privilege to come 'to the help of the Lord,' is in the language of the text "*mighty*." He then mentions several of the leading *hindrances* thrown in the way of missionary enterprises. And lastly, enumerates various *incitements* to come 'to the help of the Lord.'

In the first of these divisions, Mr. F. shews that heathenism, is "*mighty*," because its *numerous* delusions appeal *constantly* to our sense of a *super-human agency*; and because it is *favourable to moral evil*, and therefore acceptable to the corrupt principles of man. It is addressed mainly to the *senses*. It is consecrated by its *antiquity*. It is the religion of *immense numbers* of all classes, who of course countenance each other. It has entire command over the *pecuniary resources* of its subjects. It has in reality the *patronage of christian Britain*, and lastly it is strengthened by the *indefatigable activity of infernal intelligences*. Upon each of these points Mr. F. comments with force and solemnity; and then adds:

Now, can a system of intellectual and moral perversion, of which the demoniac energy but faintly glimmers in this brief description of some of its characteristics, shew itself in the view of the adherents of the true religion, without conveying a provocation to their conscience and zeal to come forth, in aid of any reasonable project for carrying a new power into attack on what has, through so many ages, maintained its character of a defier of the living God, in spite of all that might have

been supposed to operate towards its destruction from time, and Nature, and the vaunted reason of man? Who would not wish that the effect of the pious indignation, and prayers, and inventive study, and subsidiary liberality, of all good men, might be, as it were from heaven, to which this would all be an appeal, reflected in burning radiance to scorch and blast here and there the extended array of idolatry, and at length to annihilate it? Will not each one in our assembly ask within himself, Is there not in that system, made up of so many depravities, some small part, some poisonous atom, some serpent vehicle of an evil principle, which I may be the means of destroying? And that minute portion of active principle, which noxiously works on in consequence of my not crushing it,—may it not be accounted to work in my name, making my contribution real, however diminutive, to the deadly effect of that system which I *might* contribute just so much to abolish? But even though the state of the matter were that no actual effect at all should result, none discernible by Him who discriminates every thing included in all things, still, might I not be required, in mere proof of my fidelity to him, to give some demonstration of hatred, to fling some practical salutation of war, against an infernal monster that, in character of a constellation of gods, arrogates the worship of a large portion of the human race, and repays it with perdition? Can I hope to go, without some haunting sense of dishonour, to that superiour empire of the Almighty where every *possible* feeling goes forth in devotion, from a region where I have been nearly at peace with such an odious usurpation?—pp. 46—48.

Such is the solemn, and shall we not say, condemnatory appeal made to us, as the church of Jesus Christ. Here is a system of organized resistance to God's dominion on earth, made venerable by remote antiquity, fastening itself upon the hereditary habits, the perpetual prejudices, the pride and the ignorance of India, and even upon the sufferings it has inflicted and the sacred ties of life which it has burst; it is sustained by the moral destruction which it works, and is growing more inveterate and awful by every day's continuance. Against this "*mighty*" form of evil, we are called on to come forth, by the great "*leader of the people*."—For though this system of "*abominations*" does not directly endanger us,—it does endanger

and destroy millions of our fellow-men—though “it acts not immediately against us,” it does against the *Redeemer*. Now, if we hate and resist sin in our own souls, as his enemy, (and it is the only true principle of resistance,) then as all sin is his enemy, we shall, if consistent, hate and resist all sin, however remote may be the field of its operation; unless indeed, the removal of our fellow-men a few thousand miles from us, destroys the obligation to “love them as ourselves;” and the removal of God’s enemy, a few thousand miles, destroys the obligation to hate it and, as far as we can, to fight against it; or unless lastly—some excuse themselves upon the principle, that the spirits of the pit, who are the great agents in the evil abroad, are *abundant at home*, and thus commute services by attacking that part of the infernal confederacy within their immediate reach.

Mr. F.’s remarks in this part of the discourse, in answer to the suggestions and forebodings of the over-prudent and cautious, are of great value and deserve to be attentively considered. Of the same character are the observations in reply to the charge of extravagance with which many are fond of stigmatizing the advocates for missions. The paragraphs respecting the efficiency of means,—though impotent of themselves—when blessed and directed by heaven, are very striking; and what is stated in the form of a supposition, has probably again and again been realized, on Missionary ground, in all its force of description:

We may imagine the destiny of some particular copy of the Bible or New Testament, in one of the native languages; and an emphatic interest would attach to such a volume, could there be any sign to indicate this destiny, at the moment of its issuing from the repository. It may be supposed to come into the hands, in a way much like casualty, of a heathen somewhat more thoughtful than his companions. Disgust or indignation at the first aspect of what he finds there, may prompt him to throw away the book, which he may perceive to be virtually an impeach-

ment of his religion, his gods, his priests, and himself. But a certain disquiet of curiosity mingled with a deeper sentiment, shall have seized him, and shall impel him, as by fascination, to that book again: he shall feel as if the eye of a spectre had glanced upon him. A rising suspicion that all within him, and around him, may have been wrong, shall be aggravated by repeated perusal to full conviction; while the dawn of the true light and of a happier state is breaking on the night of his soul. Communications and discussions with his relatives and neighbours may accompany the latter part of this process; and his finally complete persuasion will be followed by zealous exertions to impart what he will deem the greatest good on earth. The vast majority will obstinately resist; but within a year he shall find one or two, and in the next several more, surrendering to the same convictions, and then, as it were instinctively, unfolding their new faith as a net for proselytes. Who shall presume to say what the consequence may not be in fifty or in thirty years? Which of our *christian* deriders of the madness of missionary hopes, would venture to pledge his fortune for the inviolateness, half a century hence, of those shrines and idols, at present frequented and adored in the district where such a man is perhaps at this hour beginning, by the intrusion of the supposed Bible, to be disturbed in his “unchangeable opinions and rites,” as these christians have so often pronounced them?

We may without extravagance suppose these events to happen in a great number of instances, here and there in that realm of darkness; and we might add many other diminutive incidents and agents. The possible effects of a few tracts, conveyed in a manner appearing at first unaccountable, to a great distance from the place where they may have been put into pagan hands, by good men little apprised of the dignified appointment with which those humble gifts left their own, has been delightfully exemplified in some of the rather recent accounts of the mission.—Among the little causes thus presented to the imagination as destined to produce great effects, will appear some images of the infantine countenances of the pupils now taught, and hereafter to be taught, in those numerous schools brought into existence by this mission, not indeed contrived for proselytizing, as the immediate purpose, but certain to contribute to it indirectly in the course of years.

You are glad to admit how reasonable, how sober, it is to expect that many such apparently inconsiderable things will thus grow to magnitude in the progress of their effects contributory to the success of the good cause. But it will occur to you that, in imagining these diminutive causes, we have not begun quite at their beginning.

It is a pleasing thing to see, in the hands of the supposed pagan, the book or tract which may thus explode his superstition, and perhaps be the cause of ultimately setting his temple and idols on fire; but how is that formidable substance to come, gratuitously, into his hands? Think what must have preceded. Think of the complicated process of its preparation, involving so many kinds of workmanship. And this brings the train of the operation up to its originating matter in your own hands, a commencement so long antecedent to the pagan's receiving the supposed book, the event from which we have dated such pleasing consequences, but on which consequences we are not to be indulging our anticipative gratulations as if the book were to fall from the sky. The little cause then, which we may follow onward in thought to such noble effects,—see it deriving itself from a still less,—a piece of money; which may have carried its image and superscription, in the insignificance of ordinary service, through a thousand hands, at each movement very harmless to the cause of evil, till it has come into that hand which has devoted it to produce a bible, which may have the effect at length of a thunderbolt on an idol's temple. Here is a direct answer to the question, perhaps very querulously asked, What can we do?—pp. 61—64.

In speaking of the *hindrances* to Missionary enterprises, Mr. Foster gives particular prominence to the prevalence among christians, of a kind of *Fatalism*—a *sectarian spirit*—the *love of money*—and the *pressure of public burdens*.

On the first of these topics, there is a strain of very peculiar thinking, worthy of our attention. By this religious fatalism, as he terms it, men are led to oppose Missionary efforts on the ground that it is not yet *the time*, to operate against Heathenism, because God still permits its prevalence. At some extent of remark on this principle, he presses the holders of it within the necessary compass of “two views according to one of which they must form their scheme of conduct;” on the one hand a “mystery in the divine government permitting evil,”—on the other “full and reiterated divine commands to resist it.”

Consider from which of these two it is the most rational for you to take your rule of action, that where your understanding is utterly lost, or that where all is demon-

stration or self-evidence. Will you presume to ascend up through the dark region of mystery to the celestial throne, and, sharer of sovereign intelligence, enter into and act upon God's own reasons for permitting the evil; or will you accept, as the proper element for you to think and act, in the clear light he has given you, beneath that dark region, on the nature of things around you? You will permit an evil because God does so! Be warned that your permission of it is amicable coincidence with it, if granted on any other ground than a perfect comprehension of the reasons why he permits it. Your dilemma, therefore, would be identification with God, or alliance with his enemy!—p. 69.

Where our author is speaking of the love of money, he has the following most original thoughts:

When we mention the Love of Money as another chief prevention of the required assistance to our cause, we may seem to be naming a thing not more specifically adverse to this than to any and every other beneficent design. A second thought, however, may suggest to you a certain peculiarity of circumstance in the resistance of this bad passion to the claims of a scheme for converting heathens. By eminence among the vices which may prevail where the true God is not unknown, this of covetousness is denominated in the word of that God, *Idolatry*. Now as it is peculiarly against idolatry that the design in question is aimed, the repugnance shewn to it by covetousness may be considered as on the principle of an identity of nature with its enemy. One idolater seems to take up the interest of all idolaters, as if desirous to profit by the warning, that if Satan be divided against himself his kingdom cannot stand.

Or rather it is instinctively that this community of interest is maintained, and without being fully aware; for the unhappy mortal, while reading or hearing how millions of people adore shapes of clay or wood or stone or metal, of silver or gold, shall express his wonder how rational creatures can be so besotted; shall raise his eyes to heaven in astonishment that the Almighty should permit such alienation of understanding, such dominion of the wicked spirit: and there is no voice to speak in alarm to his conscience, Thou art the man!

As this unhappy man may very possibly be a frequenter of our religious assemblies, and even a pretender to personal religion, he is solicited, in the name of Jesus Christ, to bring forth, something from his store in aid of the good cause. He refuses perhaps; or, much more probably, just saves the appearance and irksomeness of formally doing that, by contributing what is

immeasurably below all fair proportion to his means; what is in such disproportion to them that a general standard taken from it would reduce the contributions of very many other persons to a fraction of the smallest denomination of our money, and would very shortly break up the mechanism of human operation for prosecuting a generous design, throwing it directly on Providence and miracle, with a benediction perhaps uttered by this man, (for he will be as liberal of cant, as parsimonious of gold,) on the all-sufficiency of that last resource: Yes, God shall have the glory of the salvation of the heathen, while he is happy to have secured the more important point—the saving of his money.

How much it were to be wished, that the fatuity which this vice inflicts on the faculty which should judge it, (herein bearing one of the most striking characteristics of idolatry,) did not disable the man to take an honest account of the manner in which it has its strong hold on his mind. If when his eyes and thoughts are fixed upon this self, regarded as brought into the question of going to promote the worship of God in Asia, or staying to be itself worshipped, he could clearly feel that he detains it from fervent affection to it as an absolute good, he would be smitten with horror to find his soul making such an object its supreme good, for supreme it plainly is when thus preferred to the cause of God, and therefore to God himself.

But perhaps he thinks his motive regards the prospects of his family. Perhaps he has a favourite or an only son, for whom he destines, with the rest of his treasure, that portion which God is demanding. In due time that son will be put in possession by his father's death, and will be so much the richer for that portion. That this wealth will remain long in his hands, a prosperous and undiminished possession, is not perhaps very probable when we recollect what has been seen of the heirs of misers. But let us suppose, that it will, and suppose too, that this son will be a man of sensibility and deep reflection. Then, his property will often remind him of his departed father. And with what emotions? This, he will say to himself, was my father's god. He did, indeed, think much of me, and of securing for me an advantageous condition in life; and I am not ungrateful for his cares. He professed also not to be unconcerned for the interests of his own soul, and the cause of the Saviour of the world. But alas! it presses on me with irresistible evidence, that the love of money had a power in his heart predominant over all other interests. It cannot be effaced from my memory, that I have often observed the strong marks of repugnance and impatience, an ingenuity of evasion, an acuteness to dis-

cover or invent objections to the matter proposed to him, however high its claims, if those claims sought to touch his money, which he contemplated, and guarded, and augmented, with a devotedness of soul quite religious. But whither can a soul be gone that had such a religion? Would he that acquired, and guarded even against the demands of God, these possessions for me, and who is thinking of them now as certainly as I am thinking of them, oh would he, if he could speak to me while I am pleasing myself that they are mine, tell me that they are the price of my father's soul?

If the rich man in the parable, (that parable being regarded for a moment as literal fact,) *might* have been permitted to send a message to his relatives on earth, what might we imagine as the first thing which the anguish of his spirit would have uttered in such a message? Would it not have been an emphatic expression of the suffering which the wealth he had adored, inflicted on him now, as if it ministered incessant fuel to those fires? Would he not have breathed out an earnest entreaty that it might not remain in that entireness in which it had been his idol; as if an alleviation might in some way arise from its being in any other state and use than that in which he had sacrificed his soul to it? Send away some of that accumulation; give some of it to the cause of God, if he will accept what has been made an abomination, by being put in his stead. Send some of it away, if it be but in pity to him of whom you surely cannot help sometimes thinking while you are enjoying it. Can you, in your pleasures and pride, escape the bitter thought, that for every gratification which that wealth administers to you, it inflicts an unutterable pang on him by whose death it has become yours, and by whose perdition it is so much?

How different the reflections of those inheritors who feel in what they do *not* possess a delightful recognition of the character of their departed relatives; who feel that they possess so much the less than they might have done, because these relatives have alienated to them nothing of what was sacred to God, and to charity; and who can comprehend and approve the principle of that calculation of their pious predecessors, which accounted it even one of the best provisions for their heirs to dedicate a portion of their property to God.—pp. 100—105.

Among the *incitements* to missionary exertions, Mr. F. mentions the language of the text—'to the *help* of the Lord'—as evidencing great *condescension on the part of the Most High*. He expatiates upon the *enno-*

bling nature of the service. He urges upon his countrymen the consideration that it should be every Englishman's highest ambition to make the prevalence of *true religion co-extensive with England's acquisition of territory in Asia*. He insists much upon the *certainty* that contributions will be applied to produce the best possible effects. The *character* of the present missionaries also, should be an inducement to us to lend our aid in augmenting their resources. And we should finally be incited by the well-grounded *confidence* all must possess, of the progress and ultimate triumph of the great and good cause.

While remarking upon the last of these particulars, Mr. F. carries his readers forward to that distant future period, when the system of abominations now existing in Asia shall have given way to the gospel of peace, and asks what will then be the reflections of a devout observer, regarding the scene in reference to the past? We had marked the eloquent and glowing paragraphs that occur in this part of the sermon, but our limits will not allow us to extract them; and we must here close a brief, and at best but imperfect view of this most solemn and interesting discourse.

Now to attempt to develope the author's defects, in the face of the deep condemnation which in the course of his remarks he presses upon our consciences, we feel somewhat as if we were sitting in judgment on one, before whom we stand arraigned. Yet there are certainly several particulars in which censure may be passed with justice. In his manner of thinking there is often to be seen a remoteness of conception, and something, that to the reader *seems* to be, (although it may not in reality be) a painful straining after what is peculiar and original; and hence we not unfrequently find common thoughts presented in the dress of *strangers*. Along with this, there is great carelessness of expression, and an oppressive verbosity,

which involve and clog his sentences, and render the thoughts almost unapproachable under a thick "cloud," or perhaps more properly speaking a "galaxy" of words. Before he is kindled by his subject, his faculties seem to slumber; and we slumber with him, until with an almost electric stroke he convinces us that it was the careless repose of conscious power. The train of his sentiments is often broken by having too much thought presenting itself to his mind. This mental saturity induces an effort to express more than the subject calls for. And under its influence, he will throw out his strong but loosely cohering thoughts, leaving the fascinated but confounded reader to gather up the *membra disjecta* and arrange them, as he can. It is a melancholy fact, that a large proportion of the community of plain readers, is, as we observed on a former occasion, necessarily shut out from the privilege of familiarity with his works, in consequence of the obscurity of his style.—If he lack more than usual, any one trait of greatness, it is *simplicity*. This is a public calamity, for with all his defects, few writers of any age have had so controlling a power over the minds he *does reach*. Uncommon majesty and richness distinguish his productions. There is in them, an amplitude of conception, a depth and compass of thought, a range of bold and striking illustration, and a nobility of spirit, which eminently qualify him for presenting vast and awful subjects to the mind. On that of missions, he swells with easy undulations into high poetic feeling, and thus exposes himself to the charge of enthusiasm and extravagance. But the charge is ill directed, except so far as it is part of the constitution of a great mind to partake of the spirit and power, (not the extravagance) of *the poetic*. And there is, also, something in the relations of the subject of which he treats, so awful and so grand, that its simplest facts, unclothed, are full of high emotion,—a world in ruin—the pow-

ers of darkness transfusing death through the innumerable millions of its immortal minds—but one instrument of their recovery—and that in our hands. In view of such momentous interests, Mr. F. points us to the destiny of these millions, and supplicates our aid.

It is not unworthy of notice that the denunciation which forms the caption of this discourse in the shape of a text, was uttered by a *woman*.—It may be a seasonable admonition against the *spiritual cowardice* of those to whom the energy of christian action more especially belongs, to beware lest the signal services of *christian females* cry out more loudly than ever, “why abide ye in the *sheep folds*, and beyond Jordan, and come not to the help of the Lord” while “Deborah is leading captivity captive” in “his name.”

The remarks in this review, as well as those in the sermon, have been made upon the supposed admission that India and the Heathen world *need* this great salvation. That they do not desire it (as has often been urged in the way of objection to missionary efforts,) is so much the stronger evidence of their need, since they not only “perish,” but are ignorant, alike, of the fact—the reason—and the remedy. As to those who doubt the danger, the necessities, and the claims of the heathen upon us, we must say that such persons of all men seem to stand in most need of this light of truth. But as they arrogate to themselves, in holding this opinion, more than the

ordinary amount of knowledge, and of freedom from dark and narrow views, we would warn them of the solemn denunciation, “Woe unto you! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.” For India is indeed beginning to cry *for help*. The proud and mighty fabric of her “delusions and abominations” has more than once been riven by the bolts of God. Already it smoulders “under the application of heaven’s own fire.” The holy invaders have passed its bloody vestibule, and soon (*God speed the day*) we shall hear the “victors’ shout” from amidst its tumbling ruins, and the flames of its “funeral pile.”

To those who cannot, and who should not go in person to her help, India is brought to their doors. By our prayers, (but these, when unaccompanied by suitable exertions, are hypocrisy,) and our contributions, and our influence upon others, we may pour salvation into her bleeding bosom as she begs from door to door. Still more than this—we are the spiritual almoners of a world. That world now lifts its supplicating hands for the salvation, which we have been commissioned to bestow, and without which it will perish. We must “awake,” we must “arise,” for “the Lord has gone forth out of Seir;” “the stars in their courses fight against” our foes; we *must* “come up to the help of the Lord against the mighty,” unless we choose the curse of Me-roz.

Literary and Philosophical Intelligence.

The “National Calender” for A. D. 1822, gives the place of the *birth* of each of the 189 representatives in the last Congress. Of the whole number, 34 were born in Virginia, 26 in Pennsylvania, 26 in Massachusetts, and 22 in Connecticut. Considerably more than *half* of the representatives, there-

fore, came originally from these four states; and more than a *fourth* of them from the two little states of Massachusetts and Connecticut. From the same statement we learn the curious fact, that of the twenty-two originally from Connecticut, 10, that is, nearly one *eighteenth* of the whole number of

representatives from our twenty-four states and two territories, were born in the single county of New-Haven.

Anthony Finley, Philadelphia, has in press 'A Brief Account of the Rise, Progress, and present state of the Theological Seminary of the Presbyterian Church in the United States, at Princeton, New-Jersey, including the Constitution of the Seminary, &c.

Dr. Hosack of New-York, has presented to Princeton College his private Cabinet of Minerals, consisting of about one thousand specimens, several of which are rare and of course very valuable. Many of them he himself collected while in Europe. These he brought home with him on his return in 1794; and they constituted the first collection of minerals, that ever came to our country.

The Theological Institution at Andover, as appears from the Catalogue for the present year, now contains 127 students. Of this number, 36 are from Massachusetts, and 34 from Connecticut.

Nearly one third of the whole, were graduated at Yale, one fifth at Dartmouth and one tenth at Middlebury.

Three Editions of President Dwight's Theology have already been published in Great-Britain.

Messrs. Davis & Force, Washington City, have issued proposals for publishing immediately, the Report of the Rev. Dr. Morse, on the state of the Indian Tribes, lately made to the President of the United States, and by him laid before Congress, in compliance with a resolution of that body of the 22d January. 'This Report,' says the National Intelligencer, 'with the valuable additions which the author will be enabled to make to it, from information received, during his stay at Washington, from Indian Chiefs, Agents, Traders, Travellers in the Indian Territories, and from recent Missionary Reports which he had received, will, we are informed, make an octavo volume of more than 400 pages.'

List of New Publications.

RELIGIOUS.

A Letter to the members of the Methodist Episcopal Church in the City of New-York. By Caroline M. Thayer. New-York.

The Sabbath at sea, during a voyage to and from the Mediterranean, in the Brig Hope, Capt. Samuel Newman. New-York.

The Mystery of Christ. A Sermon preached at Washington: by Robert Little.

A Discourse delivered at the Dedication of the Seminary Hall, in Sangus Mass. on Female Education. To which is added, the Little Reckoner, consisting principally of Arithmetical Questions for Infant minds. By Joseph Emerson, Principal of the Female Seminary in that place.

The Little Osage Captive. By the Rev. Elias Cornelius.

Memoir of Jonathan Leavitt, a member of the Junior Class in Yale College, who died at New-Haven the 10th May, 1821, aged eighteen years and one month.—By a Sister. New-Haven, S. Converse, 1822.

MISCELLANEOUS.

A Search of Truth in the science of

human mind; part first. By the Rev. Frederick Beasley, D. D. Provost of the University of Pennsylvania.

Address delivered before the Literary and Philosophical Society of South Carolina, on the 19th of November, 1817, on Physical Science, and particularly the Science of Chemistry. By Timothy Ford, Esq. one of the Vice Presidents.

A Compendious Treatise on the use of Globes and Maps. By John Lathrop, Jr. A. M. A new edition.—Boston.

Address delivered at the opening of Columbian College, January, 1822.—By the President, Wm. Staughton, D. D.—Washington.

The System of mutual Instruction, simplified and adapted to the United States: By Wm. A. T. Dale. Boston.

History of Massachusetts: by a citizen of Massachusetts. Boston.

Clio, No. I.: By James G. Percival. Charleston, S. C.

A Pedestrian Tour of two thousand three hundred miles in North America, to the Lakes, the Canadas, and the New-England States, performed in the autumn of 1821: by P. Stansbury.

Religious Intelligence.

From the Boston Recorder.

UNITED FOREIGN MISSIONARY SOCIETY.

Union Station.—The journal of this branch of the Mission for Oct. is contained in the Missionary Register for March. Most of the members of the Mission family were sick; some convalescent, and able to attend to business; others confined and suffering severely.—The family were somewhat alarmed by the reported approach of a body of 400 Cherokee warriors; though charged by Maj. Bradford, the United States' agent, not to injure the establishment, there was yet reason to fear that they might attempt to destroy the three little Osage children that had been received into the family. The brethren and sisters, beside their Saturday-evening prayer-meeting, have established a religious conference among themselves on Sabbath evening, and meet with their hired men one evening in the week for their spiritual benefit.

Harmony Station.—Letters have been received as late as Dec. 6, from Mr. Dodge, the superintendent. Mr. Seely, a valued member of this Mission, was seized with a pleurisy on 11th Nov. and died the 22d of the same month. This is breach upon breach. The past season has been more unhealthy than has been known for many years before. The Indians have been afflicted with uncommon sickness and mortality, as well as the Missionaries. Ten cabins, of sixteen feet square, are completed for the family. A store-house is finished, and a kitchen and dining-hall nearly so.—One of the Missionaries observes, that the country as little deserves the name of a wilderness, as any in the Union. The establishment, though eighteen miles from the Indian Village, is visited almost every day, by larger or smaller parties of Indians. The children appear finely, and it was hoped at the date of the letter, to have the school opened in three or four weeks. Miss Weller writes under date of Dec. 23, that the health of the family was improving; that prospects of usefulness were favorable; one Indian who has a fami-

ly, comes constantly to learn his lesson, and others attend occasionally. They manifest a desire to learn. The Osages, it is ascertained, worship the sun, moon, stars and earth; and it is supposed that they worship certain animals, as tutelary deities, the eagle, the panther, &c.

Seneca Station.—The journal of Mr. Harris, from Jan. 1st to Feb. 8th, would lead us to suppose the prospects of this Mission growing darker instead of brightening, as was stated in the Recorder of the 9th inst. "The greater part of the month past," says Mr. H. "we have had much that is calculated to exercise our faith and patience, and to render us humble in the work to which we trust the Lord hath called us." These trials have arisen from the rather uncivil refusal of the Senecas, to meet for public worship at the Mission house, instead of the Council house, during the winter, though the first is the most central place of meeting, and the most convenient one for the Sabbath School; and a like refusal to move the old school-house to a more convenient spot, to be converted into a spinning and weaving shop for their females. They manifested a covetous and ungrateful disposition; some of the most regular and influential men in the nation, however, were not present at their deliberations, and the next week the Chiefs who had taken the lead in such unchristian conduct, seemed to be sensible of their fault, and desirous to make amends by renewed attentions.

The school at Tonewanta, for the charge of which Mr. Thayer had been appointed by the Board, it seems has gone into other hands; at least, the Chiefs have resolved to assume the direction of it, and appoint their own Teacher. Some mystery hangs over this subject at present, which doubtless will soon be cleared up.

From the London Evangelical Magazine.

THE BEGGAR AND THE TRACT.

About five or six years ago, while passing through a meadow, I observ-

ed before me a beggar ; he appeared to bend with the weight of years, having a bag on his back, containing I suppose, his kettle, &c. on the top of which was a bundle of sticks. After walking a short distance, he frequently paused, as if tired or afflicted. When I overtook him, I mildly accosted him and said, "Well master, where do you think you shall be in twenty years time?" He stopped, immediately fixed his eyes on me, and after a short interval replied, "In heaven, I hope master." "In heaven, (I rejoined) Why do you hope you shall be in heaven?" "Because I hope I shall, master."—"But (said I) you know there are two kinds of hope spoken of in the Scriptures : the hope of the *hypocrite* which perisheth, and the hope of the *righteous* which is an anchor to the soul ; which hope of the two is yours?" "Why faith is a great thing master, is it not?" "Yes, faith is certainly very important." "To be born again is a great thing, is it not, master?" "Yes to be born again is a very great thing : but (I continued) where did you get all this knowledge?" "I will tell you master : About nine or ten years ago I was begging for something at one of the houses of the Royal Crescent at Brighton ; after waiting for some time, as no one gave me any thing, I turned and walked away ; a servant then came after me and said that a lady had sent me a penny and a little tract, which she desired I would read ; it was that little book, master, that taught me to know about faith, and about being born again." "What was the name of the tract?" "*A Dialogue between a traveller and yourself* : and such was the effect master, which this little tract had on me, that I learned every word of it by heart." "Can you repeat it now?" "Yes master." "Let me hear you." After repeating a small portion of it, his shortness of breath prevented his proceeding any further. "Master (said he,) I have got an asthma, and cannot go on." Wishing much to ascertain the truth of his statement, I asked him to call on me another day, and repeat the contents of the tract ; to which he readily consented. Before we parted he said, "Master I wish you would give me some prayers." "Give you some prayers, (I replied ;) you do not find any difficulty in supplicating for a supply of your *temporal* wants at persons'

doors, cannot you ask the Lord to give you spiritual blessings in the same way?" "Yes, master ; but my prayers are so sinful, I am afraid the Lord will not hear me." I endeavoured to explain to him the nature of prayer, and how the Lord would accept the prayers of sinful creatures like ourselves, through the mediation of the Saviour. However I promised to give him some prayers when he called.

In two or three days after he came to my residence, when, having in my possession the tract before specified, my dear consort (now no more) and myself, heard him repeat the whole of it, both questions and answers, without missing, I believe, a single word ; although he was as he informed me, and I have no doubt of the fact, eighty-two years of age.

I now examined him respecting his general view of religion, which I found to be correct, and which he informed me he had gathered entirely from this excellent tract. Indeed, I am well persuaded, though I wish ever to attach a proper suspicion to the deposition of strangers, that the Lord has so blessed the reading of this little production, as to make it instrumental to the salvation of his soul. He informed me that he was a mason by trade, and that the tract was given him not long after he became incapacitated for labour. After providing him with some prayers, and these, Mr. Editor, I believe were from a little book on "Self Examination" written by yourself, he departed, promising to call on me again when he came into these parts. I have not seen him since. It is probable he soon after paid the debt of nature ; and if so, there is no doubt but he is now ascribing salvation to God and the Lamb among the countless number who surround the throne of glory, acknowledging that little messenger of mercy—the tract, as the instrumental cause of his salvation.

For the Christian Spectator.

At a meeting of the church of Christ in the United Society, New-Haven, March 15th 1822 : The brethren having taken into consideration the importance of educating young men for the gospel ministry :

Resolved 1st. That this church do form themselves into an Education Society for the purpose of supporting one

or more beneficiaries at Yale-College—at the rate of one hundred dollars per year for each beneficiary; the funds necessary for this purpose to be raised by subscription among the members of the church; and that the beneficiaries be pious, indigent young men who are pursuing their studies with a view to preparation for the sacred office.

Resolved 2ndly. That a Treasurer, and a Committee of five to solicit and collect subscriptions, be appointed,—to continue in office one year from this date,—and that the Treasurer receive the amount of subscriptions.

Resolved 3dly. That the amount of subscriptions be paid over to the Treasurer of the Connecticut Education Society.

Resolved 4thly. That the Treasurer record and annually report the transactions of this Society.

Timothy Dwight was appointed Treasurer of the Society.

Brethren William Austin, jun. Robert Atwater, Almon Merwin, Marcus Merriman, jun. and Eli Mix, were appointed the Committee to solicit and collect subscriptions for the above purpose.

SAMUEL MERWIN, *Pastor.*

FOREIGN MISSION SCHOOL AT CORNWALL.

This favored institution continues to enjoy, in a remarkable manner, the approving smiles of Heaven. The expectations of the Christian public, in regard to it, are surpassed; and the history of its progress affords abundant encouragement to pursue the system of educating heathen youths, who may be cast upon our shores. It seems probable that the number of suitable candidates for this species of charity will be increasing, as the commercial intercourse, which our countrymen hold with many parts of the heathen world, is frequent, and of such a character as to bring our sea-captains and factors into a personal acquaintance with the chiefs and people of many tribes.

The state of the school has been generally prosperous, during the year past. While the pupils have rewarded the assiduous care of their instructors by their docility and attention, it is peculiarly gratifying to add, that the

greatest of all blessings, those of a spiritual nature, have been continued to the institution.

The whole number of pupils is thirty-four; of whom seven are from the Sandwich islands; one is from Otaheite; one from New Zealand; one is a Malay; eight are Cherokees; two Choctaws; three of the Stockbridge tribe; one of the Oneida tribe; one Tuscarora; one Narragansett; two Coughnewagas; one Indian youth from Pennsylvania; and five youths of our own country. Of these, nineteen are professors of religion, and five others are thought to have become religious in a time of uncommon seriousness among the pupils. Respecting those, who have been admitted to the privileges of the school, within the period embraced by this Report, it is proper to observe, that no youths from our own country are received, without evidence of piety, promising talents, and a desire to be employed hereafter, as missionaries, or assistants, in some parts of the heathen world. Whyhee and Zealand had lived in respectable families, been instructed in the rudiments of the English language, and given proof of an amiable, mild temper, and a disposition to acquire knowledge. Lewis has for some time been an exemplary member of a Baptist church. He holds to open communion.

The health of the present pupils has been good, except that one of the Sandwich islanders has been in danger of the consumption, and one of the Cherokees is suffering under an illness of several years duration. In the first of these cases, at least a temporary relief has been obtained; and it is hoped, that caution may avert unfavourable symptoms till the young man can exchange our climate for the more congenial one of his native country.

Among the pleasing instances of liberality, which the school has experienced the year past, the donation of more than two hundred dollars from the Baron de Campagne, who resides near Zurich, in Switzerland, deserves particular notice. The venerable donor had seen some account of the five Sandwich islanders, who were first taken up, and made the beneficiaries of the Christian public in this country. He was greatly struck with their character and prospects, and was desirous of conferring upon them some proof

of his paternal regard, and of his interest in them, and in the mission to their countrymen. The disposition of the money be submitted to the principal of the school, who thought that the purchase of globes, and the foundation of a small library, containing religious books, for the use of the pupils, would be particularly useful, and would perpetuate the gift of the benevolent stranger. Such a library was commenced, and received the name of the donor.

It is now five years since the Foreign Mission School was established. The public have seen its design, its management, and its happy results. The prayers of thousands ascend for its welfare; and the thanks of other thousands, in remote heathen countries, will be returned for its beneficent influence.—*Miss. Her.*

The number of clergymen of the Protestant Episcopal Church in the United States, is 346, who are distributed as follows: Maine 2, New-Hampshire 4, Massachusetts 16, Vermont 7, Rhode Island 6, Connecticut 45, New-York 85, New-Jersey 14, Pennsylvania 28, Delaware 3, Maryland 55, Virginia 28, North-Carolina 9, South-Carolina 26, Ohio 8, Georgia 3, Kentucky 4, Louisiana 1, Missouri 1, Florida 1. The number of congregations of this denomination of Christians is nearly 600. In some instances, one clergyman has to perform public worship at three or four different places.

The Western Missionary Society, which comprehends within its boundaries the state of Ohio, and we believe parts of the state of Pennsylvania and Indiana, have determined to locate a Mission among the Ottoway Indians, on the Miami of the Lake, Michigan Territory.



REVIVAL OF RELIGION IN PITTSFIELD, (MASS.)

To the Editor of the Christian Spectator.

SIR,

It is now somewhat more than a year, since a brief account appeared in the *Spectator*,* of the out pouring of the Holy Spirit upon the church and

people of this town. Little did I then think that it would so soon be my privilege to record a still more copious refreshing from the presence of the Lord, to the praise of His grace, who "hath mercy on whom he will have mercy." To begin, then, where the former narrative closed;—from the early part of Oct. 1820, till the beginning of winter, the work of conviction and conversion gradually declined, and before the coming in of the new year, had apparently ceased. But just at the critical moment, when the last pulse of life was trembling, and the impenitent seemed to be quietly sinking into deeper slumbers than those from which they had been aroused, one of our schools was suddenly visited in mercy, and within a few days, eight or ten of the older scholars began to hope, and to give encouraging evidence, that they had passed from death unto life.

It was an interesting moment. Who could tell what blessings were ready to be poured out upon other schools, or how many of our beloved sons and daughters, God might be pleased to adopt into his family? But the little cloud passed quickly away; and in other quarters of the town, no symptoms of returning life could we discover among the dead in trespasses and sins. Thus, by the close of February, all was again still in the congregation. No anxious sinner asked, "What shall I do to be saved?" When the invitations of the Gospel were urged upon the perishing, "there was neither voice, nor any that answered." In a word, out of the church the revival was to all appearance at an end, and nothing encouraging was to be seen, for two or three months.

But in the church it was otherwise. Some of its members "continued with one accord in prayer and supplication," particularly for the heads of families in the village, very few of whom, had manifested any abiding interest in the work of the preceding year. It is since ascertained, that as the spring opened some male members and "of devout women not a few," were looking out with strong confidence, that the Lord would soon appear in his glory to build up Zion. But though there was much watching and listening, no noise could be perceived among the dry bones of the valley.

Early in the month of May, the Rev. Asahel Nettleton, whose name is

* Vol. ii. p. 660.

so familiar both to the friends and the enemies of revivals, came to this town to "rest a while," and await the future calls of Providence. But he was not to remain long inactive; and the three or four weeks, which he thought of spending in retirement here, were prolonged through as many months of unceasing labour. By the middle of May, there was some excitement; but whether it was the effect of mere curiosity, or of the Spirit beginning to move upon the hearts of the people, it was at first impossible to determine. For a fortnight, or more, nothing very decisive took place. Which way the scale would turn, was to us altogether uncertain. Every thing appeared to be gradually hushed into silent and anxious expectation. It was the stillness that precedes an earthquake—though the subsequent shock was neither sudden, nor violent.

In the latter part of May, we ventured, though with considerable solicitude, to appoint a meeting for the inquiring, if there should be any such in the congregation. Nearly twenty attended, and some of them were found to be under very serious impressions. No professor of religion was invited, or expected to attend. It was a meeting exclusively for those who were beginning to realize their exposure and their guilt. The next meeting was better attended, and it was found that a few were sinking in the deep waters of conviction.

From this time, the work solemnly and steadily advanced, particularly in the heart of the town, where the strong man armed had for a long time kept his palace. He lifted up his voice to summon the mighty to his standard, but it was in vain, for the God of Jacob was with us. So far was the enemy from making any impression upon the camp of the faithful, that his own ranks were thinned and disheartened, by the desertion of many on whom he had placed great reliance, and of whose unshaken allegiance he had confidently boasted.

During the whole month of June, the revival grew more interesting and decisive every day. Many were rejoicing in hope, and more were alarmed at their own stupidity and danger. The voice of prayer was heard for the first time in several of our principal families. Not less than five domestic altars were erected in one day! In this state of things, and when religion

was the principal topic of conversation in all circles, whether large or small, it was natural for those who felt a new and deep interest in the subject, to wish for an appropriate celebration of the approaching fourth of July, and arrangements were accordingly made for a prayer meeting at sunrise, and for a public religious service in the afternoon. The prayer-meeting was well attended. At two o'clock, our large house of worship was filled, and we had the pleasure of meeting there many of our christian friends from different and even remote parts of the county. The audience was solemn, notwithstanding — — — — but here let me draw a veil over the painful interruptions which we experienced. Charity hopeth all things, *endureth* all things; and he is but a poor soldier who can be frightened by mere powder. It is due to justice to state, that all the respectable people in the town, (whatever some of them might think of the expediency of such a celebration,) strongly disapproved of whatever tended to disturb us in our worship.

But God meant it for good. Through the riches of his grace, an impulse was that day given to the revival, which was long and happily felt, and which we shall have reason to remember with no ordinary emotions of wonder and gratitude, for a great while to come. Instances of conviction and conversion became more frequent than they had been; and from this time, the work continued with little abatement, though never so rapid in its progress as some revivals, till the month of October.

The third Sabbath in September, will not be forgotten by the present generation in Pittsfield; "for that Sabbath day was an high day." To see more than *eighty* persons, and one half of them heads of families, rising up to enter into covenant with God and his people—to look round and see who they were, and think where many of them had been, to behold them coming forward, high and low, rich and poor together, and kneeling to receive the baptismal seal—to hear their song—to witness their emotions, and to welcome them for the first time to the table of the Lord—O, it was a scene which I shall not attempt to describe. We had our aged Simeons and Elizabeths there; and we doubt not that there was joy in heaven. A solemn

awe and stillness pervaded the great congregation, and some sinners were that day awakened by what they saw and heard in the sanctuary.

It is somewhat remarkable, that the revival of which I am now speaking, began to decline as it had commenced, about the same time with that of the preceding year. Since the beginning of November, there have been but few new cases of conviction; and at present alas! we have but too many indications of returning stupidity. O, how chilling and dreary is a spiritual winter after such a summer! How distressing to think that the harvest is past—and many are not saved! But we will cherish the hope, that God still has blessings in store for us, and that he will receive us again. He has graciously visited us at the opening of two successive springs, and what should prevent him from mingling his spiritual, with the approaching vernal showers, if we sincerely desire such another ‘refreshing’?

Many of the leading characteristics of this work of grace, correspond so exactly with what is found in other narrations, that I deem it quite unnecessary to be particular. The same truths have been eminently blessed, which have so often proved mighty through God to the pulling down of strong holds. The opposition of the human heart has appeared as usual in many forms. There have been diversities of operation, but the same spirit. Awakening, conviction, conversion; all these have been substantially what they were on the day of Pentecost, and what they have been in a thousand revivals since.

But I have reserved a few remarks for the concluding part of this narrative, which I hope will be acceptable to the friends of true religion. The *first* relates to PRAYER. There is nothing like this to give efficacy to the sword of the Spirit. It is the true key that opens the kingdom of heaven. Hence,

Satan trembles when he sees
The weakest saint upon his knees.

A revival *may* begin where there is very little prayer, as a sinner *may* be awakened who neglects all the means of grace; and it cannot be denied, that God sometimes manifests his power and sovereignty, by departing from the ordinary course of his gracious dispen-

sations. But these instances are mere exceptions to the general and established laws of his kingdom. Till there is a spirit of prayer in the church, no outpouring of the Holy Spirit upon sinners can reasonably be expected. It is the duty of christians “to pray always with all prayer;” and it would be presumption in me perhaps to lay more stress on one kind of prayer than another. The effectual and fervent prayer of a righteous man availeth much, whether offered up in secret, in a small circle, or in a more public assembly. But I was in some way, during the late revival, led to watch the little prayer meetings with peculiar interest, thirty or forty of which, I should think, were attended weekly in different parts of the town: and I do believe, it was pre-eminently in these meetings, that “Israel prevailed.” As long as they were kept up with spirit the work of the Lord went on; and I should consider an animated revival of them, as one of the brightest indications of a new spiritual harvest. Two or three christian friends, met together, with Christ in the midst, are more than a host of his enemies: and when we can see little groups of professors, often on their bended knees in every neighbourhood, there is, I believe, invariably a “sound of abundance of rain.”

The *second* remark which I have now to offer, relates to what are generally called *meetings for enquirers*. These were attended regularly from May to November, and were evidently blessed to many souls. Every Monday evening we held a general meeting of this sort, in the centre of the town, for all who were in the different stages of awakening and conviction, and it was sometimes attended by a hundred and twenty or thirty of all classes, and of all ages, from twelve years to sixty. Some who came to these meetings without any concern, went away, “pricked in the heart,” and we doubt not, the “Lord shall count, when he writeth up the people, that this and that man was born there.” One circumstance which added very much to the solemnity of these meetings, during the latter part of the season, I will here mention. Those who were rejoicing in hope, to the number of thirty or forty, at first met by themselves at the same time and in the same house with the

enquiring. The rooms were opposite with a hall between, and it so happened, (for there was no design in the arrangement,) that as they promiscuously entered the front door, the young converts took the room at the right, and those who were still without hope turned to the left. It was affecting to see husbands and wives, brothers and sisters, friends and neighbours, thus separating as they came in—for who could help looking forward to that great day, when a final separation will be made between the righteous and the wicked. Many an awakened sinner sat down in silence to reflect upon his miserable and perilous situation, and to contrast it with the joy and safety of some dear friend in the opposite room. *Here* we are in spiritual darkness and bondage and voluntary alienation from God; and *there* they are bowing with filial reverence before the throne of grace. "While wretched we" are a prey to the most dreadful forebodings of "wrath to come;" to their eye of faith, heaven is in full view, and all their hopes are big with immortality. If this momentary separation is so trying, O, what will that be, which is expressed by the awful word ETERNITY! Thus it was that many from time to time, communed with their own hearts, and were greatly quickened, we trust, in fleeing to the ark of safety. But nothing, I believe, connected with these meetings, made every fibre of the impenitent thrill, like the singing of the young converts, to which some of them seemed to listen, as if it had been the new song of a brighter world, which they were only to hear from afar, without ever mingling their voices with those of the happy choir.

But I must hasten to a *third* remark connected with the preceding narrative. Never before did I take the full meaning of such passages of scripture as the following. "One of the two which heard John speak and followed him (Christ,) was Andrew, Simon Peter's brother. He first *findeth* his own brother Simon and said unto him, we have found the Messiah, which is being interpreted the Christ. And he brought him to Jesus." "Philip *findeth* Nathaniel and saith unto him, we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph." "The woman then left her water pot, and

went her way into the city and saith to the men: come see a man which told me all thing that ever I did: Is not this the Christ?" Thus it was during the late revival with us, particularly among the male heads of families. No sooner had one found the Saviour, than he must go with the news to his intimate friends, and if possible bring them along with him. In this way, by the blessing of God, many were persuaded to attend the meetings of the anxious, and are now rejoicing with those who brought them to Christ, in hope of a blessed immortality. I do not mention this as a new feature in revivals, but as one of peculiar interest; and I cannot help thinking, that still greater faithfulness on the part of young converts, towards their intimate friends and companions, would be crowned with more general and glorious success.

The *fourth* and last general remark which I propose to make, is intended to obviate a popular objection against revivals. It is often said, that the young and the ignorant are almost exclusively the subject of these religious excitements; and that they are easily accounted for upon natural principles. Ministers it is alleged, have it in their power, at almost any time, by preaching up terror, to agitate weak nerves and frighten women and children. Thus, when the alarm is once raised, sympathy comes in and, with all its power of contagion, spreads from circle to circle, and soon becomes general among the younger and lower classes. This, according to the objectors, is the general character of what are called revivals of religion. Why, they ask, are so few men of talents and education affected? Show us an instance where the thinking and enlightened, where men of clear heads and strong nerves have been generally agitated with these fears and convictions, and we will admit that the Spirit of God was in the work.

Without stopping to give the common answers to this objection, we may say to those who urge it, Out of your own mouths are you condemned, by the late revival in this town. It took the principal heads of families, one after another, especially about the centre of the town; and if we have any men of sound minds and strong nerves, any who are strangers to fear and far from every thing like religious enthu-

siasm, such are those whom we saw trembling in view of their sinfulness, and heard asking 'what shall we do to be saved?' They are the sort of men, who if the objector pleases, were frightened by the preaching of the Word, while the young and the timid for the most part, sat by and heard it all with very little emotion. Frequently in view of the scene, I have felt almost constrained to ask, *Who is frightened now?*

But I must not enlarge. Facts are before the reader, and he will see their full bearing upon the objection at which I have hinted. I shall only add, that *one hundred and twenty-three* members were added to our church the last year. A few were also admitted in January last, and many have expressed hopes, who have not as yet made a public profession. Thus, my dear Sir, you will see that the Lord hath done great things for us, and we would call upon all his people to assist us in blessing his HOLY NAME.

Yours, &c.

H. HUMPHREY.

Pittsfield, March 20, 1822.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of \$802 31, for the month of February.

The Treasurer of the Connecticut Education Society acknowledges the receipt of \$1000 23, from the 12th of January to the first of March, 1822.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of \$1101 00 for the Theological Seminary at Princeton, N. J. during the month of February.

The Treasurer of the United Foreign Missionary Society, acknowledges the receipt of \$988 14, during the month of February.

The receipts of the eight principal Religious Societies in London, for the year ending Lady-day 1821, were as follows :

The British and Foreign Bible Society, - -	\$395,843 76
The society for promoting christian knowledge, -	244,644 00
The Church Missionary Society, - - -	138,528 00
The London Missionary Society, - - -	116,212 56
The Methodist Missionary Society, - - -	99,900 00
The Baptist Missionary Society, - - -	58,608 00
The Society for propagating the Gospel in Foreign Parts, - -	57,720 00
The London Jews' Society, - - -	44,400 00

Amount, \$1,155,856 32

Ordinations and Installations.

Jan. 23.—The Rev. SAMUEL GODDARD was installed pastor over the Church and Society in Norwich, Vermont.—Sermon by Rev. M. Bolles.

Feb. 13.—The Rev. RUFUS WELLS, was ordained pastor over the Church and congregation in Whatley, Mass. Sermon by Rev. Dr. Moore.

Feb. 20.—The Rev. CHARLES FROST was ordained to the pastoral care of the Congregational Church in Bethel, Me.—Sermon by the Rev. Mr. Ellingwood, of Bath.

Feb. 20.—At Charleston, S. C. the Rev. RODOLPHUS DICKINSON, of Greenville District was admitted to the holy order of Priests, by the Rt. Rev. Bishop Bowen.—Sermon by the Rev.

Joseph M. Gilbert, Rector of the Episcopal Church on Edisto Island.

Feb. 27.—The Rev. JOHN FERGUSON was ordained pastor over the second Congregational Church in Attleboro, Mass.—Sermon by Rev. Dr. Park of Providence.

Feb. 27.—The Rev. HORACE SMITH was ordained at Hadley, Mass. to the office of an Evangelist.—Sermon by the Rev. Mr. Perkins of Amherst.

March 6.—The Rev. EPAPHRAS GOODMAN was installed as colleague to the Rev. Samuel J. Mills, over the Church and Congregation in Torrington, Con.—Sermon by Rev. Dr. Perkins of West-Hartford.

View of Public Affairs.

FOREIGN.

Spanish America.—The situation of the Spanish Provinces in America, has for several years past been regarded with intense interest by the people of the United States. Engaged in a contest resembling in so many important respects our own revolutionary struggle—contending for the same object—and probably by reflecting on what we had done, first led to confide in the practicability of attaining this object,—surely it was most natural and reasonable to suppose that our sympathies would have been awakened, and our best wishes have attended them.—But aside from these considerations, it would have argued a criminal want of regard for the well-being of our fellow-men, could we have seen more than sixteen millions of human beings thus oppressed and enslaved, without feeling a strong desire for their deliverance.

For the gratification of our readers we have thrown together the following statement:—

Population.

<i>Buenos Ayres</i> , is supposed to contain, exclusive of the uncivilized natives,	2,000,000
<i>The Republic of Colombia</i> , including Venezuela and New-Grenada, and the adjacent small provinces,	2,528,000
<i>Chili</i> , - - - - -	1,200,000
<i>Peru</i> , - - - - -	1,079,122
<i>The Mexican Empire</i> , including Mexico and Guatimala, - - -	9,800,000
Total,	16,607,122

Dates of their Independence.

<i>Buenos Ayres</i> has enjoyed its independence since A. D. 1810 ; but formally declared it	A. D. 1816
<i>Venezuela</i> , - - - - -	5th July, A. D. 1811
<i>Republic of Columbia</i> , including Venezuela, - - - - -	19th Dec. 1819
<i>Chili</i> , - - - - -	- - - - - 1818
<i>Peru</i> , - - - - -	15th July, 1821
<i>Mexican Empire</i> ,—its independence was acknowledged by Don Juan O'Donaju, the Commander of the Monarchical forces, - - - - -	24th Aug. 1821

Although the liveliest interest in be-

half of the Spanish Provinces has, as we have already stated, been constantly felt by our countrymen ; Government has not as yet formally recognized their independence. The delay has doubtless been owing entirely to considerations of expediency,—to a determination not to become embroiled in the contest, and to a desire to manifest an equally friendly disposition to all the belligerents. The contest is now, however, considered to be so near to a close, that the President of the United States saw fit, in a message to Congress on the 2th of March, to recommend the formal recognition of the existence of the independent governments of Buenos Ayres, Chili and Peru, the Republic of Colombia, and the Mexican Empire. On the 19th of March, the committee to whom the President's message was referred, reported unanimously in favour of the recommendation contained in the message, 'without any reference to the diversity in the forms of their governments.' There can be very little doubt that this report, with the resolutions accompanying it, will pass the House of Representatives.

DOMESTIC.

Treaty with Algiers.—The Treaty between the United States and Algiers, concluded Dec. 23d, 1816, was ratified by the President on the 11th February.—By the 2d article of this Treaty it is stipulated that no tribute or any presents shall be demanded by the Algerine Government.—By the 3d article, the right which the Algerines have heretofore maintained, of holding christian prisoners in slavery, is as far as relates to Americans expressly given up.

The House of Representatives of the United States, when the new ratio of one member to every 40,000 inhabitants takes effect, will contain 213 members, and two delegates.

Statue of Washington.—At a meeting of the citizens of New-York, held on the 6th ult. it was determined to erect 'an Equestrian Statue of bronze, with appropriate ornaments and inscriptions, in some conspicuous part of this city, to the memory of George Washington, the illustrious Father of his country, in

a style commensurate with his fame, and comporting with the dignity and character of the metropolis of this important State.'

Canals.—In addition to the Farmington Canal, which we formerly noticed, it is in contemplation to construct two other canals in this State. The one is to extend from the head of the tide waters of the Housatonic to Massachusetts line. The other is to run from the tide waters of the Thames

to Worcester County in Massachusetts by means of the Quinebaug and Thames rivers.

The House of Representatives of Louisiana have passed a bill for the removal of the seat of Government from New-Orleans to BATON ROUGE.

The seat of Government of Missouri, is to be called JEFFERSON CITY, instead of *Cote-sans-dessein*, its present name.

Obituary.

For the Christian Spectator.

DIED, at Woodbury, Conn. on the 9th of March, the Honorable NATHANIEL SMITH, in the 61st year of his age.

The death of this gentleman, though not unexpected, has brought deep affliction on his family, and excited no ordinary emotion among his numerous friends. A great and good man has died, and those who know his worth, lament his departure.

Judge Smith was born at Woodbury on the 6th of January, 1762. He was destitute of the means of an early education, and while yet a youth was actively and successfully engaged in pursuits, in which he discovered such discretion and strength of intellect as promised future eminence.

An incident unimportant in itself, induced him to form the resolution of pursuing the profession of the law, and having formed it, he adhered to it with characteristic firmness, though difficulties which to inferior minds might have appeared insurmountable, stood in his way. To the end in view, he entered the office of that distinguished Jurist Judge Reeve, about the close of the war of the Revolution, and such was his progress as to afford proof of the soundness of his judgment in the choice of his profession. In 1787, he was admitted to the bar, and his first efforts shewed a mind of a superiour order. Surrounded with gentlemen of high consideration as lawyers, he soon rose to eminence, and was thus early, pronounced by competent judges, an able advocate.

The freemen of his native town, in repeated instances chose him their representative in the Legislature. Here he became extensively known, and as extensively respected.

In 1795, Yale College bestowed on him the honorary degree of Master of Arts, and in the same year he was chosen representative in the Congress of the United

States, where he continued four years. On his declining a third election to Congress, he was chosen a member to the Upper House in the General Assembly of Connecticut, and continued there by several annual elections until May 1804, when he resigned his seat.

While in the stations above mentioned, he was associated with many of the most distinguished men in these respective bodies, and bore an active and influential part in the interesting proceedings of those days. Alike distinguished for his talents, his manly eloquence, his patriotism, and his sound and comprehensive views as a statesman, he was held in high respect.

In October 1806, he was appointed a Judge of the Supreme Court. This place he accepted at a great pecuniary sacrifice, as thereby he relinquished his lucrative and extensive professional employments. He remained in this important office until May 1819, discharging its duties with distinguished honour to himself, and to the satisfaction of the public. This state may have had in her courts of Justice more learned men than he was, but it is much doubted if it ever had, on all accounts, a better Judge.

It has already been remarked that he had not the advantage of an early education. Of course his style and manner as a speaker showed nothing of the polished refinement of the scholar, but it manifested that which is of far greater value, a mind thoroughly disciplined, acquainted with the subjects on which it dwelt, and intensely engaged in convincing the understanding of his hearers. In his arguments at the bar, in his speeches in deliberate assemblies, and in his opinions on the bench, he discussed nothing but the merits of the question, and here he always appeared, as in truth he was, a great man. His language was not classical, but appropriate—his eloquence was not ornamented, but powerful—it fixed attention, and produced conviction. He never sought to

display qualities which he did not possess; while he never failed to exhibit accurate investigation and profound thought on the subject before him. He reasoned according to the strict rules of logic, without ever having studied them—he was eloquent without any knowledge of the rhetorical art. To a mind naturally strong, and thoroughly disciplined, he added so much knowledge of positive and technical rules, as enabled him to discern the nature of every question, and with the aid of his own resources, to decide correctly in every case of doubt and difficulty. He penetrated the motives of men by intuition, and thus saw the spring of human action. His views of natural justice were clear—his perceptions of truth and falsehood were strong, and of course his expositions of the rights of contending parties, were just, and his results satisfactory.—Unshaken in his integrity, enlightened in his understanding, and unbiased by prejudice, his decisions were approved, and even jealousy itself, never ascribed to him unworthy motives. To obstacles which could be overcome he never yielded—the powers of his mind rose with every difficulty he had to encounter, and he seemed most strong, when sustaining the most weight. He was faithful in all the relations which he sustained, and his fame was unsullied.

Judge Smith was never an infidel. On the other hand, he always entertained a high respect for the christian religion.—Yet he had doubts respecting the reality of that important change which is wrought by the Spirit of truth on the hearts of men. For many years he felt a strong anxiety to witness such a change in his own bosom, if indeed such an one ever existed. At length, at the age of forty-six, in the full possession of his understanding and at a time when his imagination had created no illusions, and in the hour of calm and deliberate reflection, such a change it is believed was wrought upon him. Under its continued and prevailing influence he af-

terwards lived. His religious impressions were for a considerable time, kept entirely concealed even from his most intimate friends. This proceeded, it is thought, from an excessive delicacy, as well as a mistaken sense of duty. Placed as he was in a high and responsible office, and fearing that in his situation an avowal of his faith in Christ, might be attributed to improper motives, he retained his feelings within his own breast.

He seems however, not to have been altogether satisfied that the course of conduct which he had adopted was correct; for upon the arrival of a settled state of things in the church and society to which he belonged, and when his situation in relation to the public became such as to forbid any misconstruction of his motives, he hesitated no longer to profess his belief in religious truth, and his high hopes growing out of it. His only and his last regrets seem to have been that he had not earlier disclosed his attachment to his Redeemer, and been more active in his service. Divine grace operating in an uncommon degree, cheered his course for a period of fourteen years. Those who knew him best, have seen and rejoiced in its operation in softening and subduing the asperities of native character. In his most distressing hours, the hopes he formerly indulged, did not forsake him. They greatly alleviated the bitterness of his sufferings; by them, his path through the 'valley of the shadow of death' was illumined; while resting upon them, he was enabled to commit his family which he was leaving behind, as well as his own future being, to their glorious Author.

His death speaks in a language which cannot be misunderstood. It comes home with peculiar force to those who were associated with him in the various stations of life, which he at different periods occupied. *Be ye also ready, for at such an hour as ye think not, the son of man cometh.*

Answers to Correspondents.

The strictures of J. K. on *Dr. Clark's Demonstration of the being and attributes of God*, accord entirely with our own views of it. We have long been of the opinion, that this far-famed *a priori* argument, is in truth nothing more than an *a posteriori* mode of proof. And after all, Dr. Clark really demonstrates much less, than he has been usually supposed to do. The high reputation his work has so long enjoyed, is no doubt to a great extent owing to its *unintelligibility*: many persons are apt to conclude that there must be something vastly profound, in whatever they cannot understand. We should be pleased to insert J. K.'s remarks, were it not that the subject has already occupied a place in this work. (Vol. I. p. 415, &c.) Besides, the discussion is necessarily so abstruse as to render it rather unsuitable for this publication.

We are particularly desirous of a personal interview with *Φ. B.*

E. S. M.; *W. M.*; and *AN ENQUIRER AFTER TRUTH*, are received.

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[VOL. IV.

Religious Communications.

For the Christian Spectator.

*On the danger of overrating our
Spiritual Attainments.*

CHRISTIANS are exhorted in the word of God to beware of forming too high an estimate of their attainments in piety. Experience shows us that there is much danger of their thus doing, and therefore that there is peculiar need of such a caution. It is the object of the following paper to point out some of the *sources* of this danger.

1. Men are in danger of overrating their attainments in piety, from the *incomplete knowledge they have of their real motives.*

With the best feelings and in the most favourable circumstances, it requires more attention to the operations of the mind, and more acuteness in discrimination than most men possess, to determine the real motives of any single action. Much more difficult is it, —amid the bustle of active life where there is little time to investigate, and often still less thought of investigating—to determine by what motive we are influenced in our conduct. If the *object* for which we act is good, we take it for granted that the *motive* is good also. If this is the fact, when the feelings of the heart are *right*—how much more will it be so, when the motives are seen through the transforming medium of self-love?—Even in their *external* actions, men are usually prone to think better of themselves than others think of them; though they both form their opinions on the same ev-

idence. The same principle which leads to an estimate in this case too high, undoubtedly will operate with more force in viewing the *motive*, where it is under far less restraint. Here is no opinion of my neighbour to which I can bring my own, and correct its extravagance; self-love reigns unopposed and uncontrolled in the heart, and paints her own merit in what colours she pleases without fear of ridicule and derision.

2. Men are in danger of overrating their attainments in piety, *by thinking they have overcome an evil habit or passion, when only an occasion is wanting to revive it in all its force.*

By their constitutional temperament, men are exposed to peculiar sins, called in the language of scripture 'the sin that easily besets us.' One naturally glows with a desire for fame—another for wealth—and a third for sensual pleasure—or even for a life of listless inactivity. All these desires bring in their train a distinct class of temptations, which by their frequent inroads upon the mind, become so well known that the watchful christian soon learns to avoid them. And while he is watchful, or his mind is powerfully diverted to other objects, the habit which once was so troublesome, seems to be eradicated. For instance, one whom scarcely the love of God and the glories of heaven could restrain from grasping at the laurels of honour—by sickness, by disappointment, by afflictions, by unexpected acquisition of wealth, or by some power-

ful intervening passion is turned from the race of ambition—he congratulates himself that his love of earthly distinction is ended—that henceforth he shall seek the honour ‘which cometh from God only.’ And perhaps for a long period he believes himself sincerely reformed;—but health returns—and his prospects brighten—and afflictions yield to time—and the temporary passion is satisfied or decayed, when to his astonishment, he finds the same desire of distinction again kindling in his bosom, with a rapidity and vigor which it seems to have gained by the interval of repose. In a word, the passion was never extinguished—but only checked for a period, by the operation of more powerful causes. This man formed too high an estimate of his attainments in piety. I might follow another through his fancied reformation from a love of wealth. He may have been brought to the borders of the grave, and taught the emptiness of that wealth which at last furnishes its possessor only the winding sheet and the coffin—or the son of his hopes may have been torn from his arms by the ruthless destroyer—or the partner of his bosom, for whom alone he sought the comforts which riches bestow, may enliven his exertions no longer—or even the great and awful operations of the Spirit may have vividly impressed ‘vanity’ on the glitter of earth:—and under the influence of these and similar causes, he may find his temptations to avarice easy to overcome—his habits of parsimony vanishing. But a change of circumstances restores the power of his prevailing passion—and his own heart convicts him of having overrated his spiritual attainments. Examples of this description which the observation of every man can easily supply, clearly show that often we are free from the exercise of our besetting sins, rather through the absence of temptation, than through any strength we have gained or any conquests we have made over them. How often does the passionate man

after much effort to restrain his anger, and even after he thinks success has followed his efforts, find all his hopes blasted by the storms of passion which rage in his bosom, at an unexpected hour:—How often, after ‘thinking highly’ of his calmness, that has been attained by long and painful struggles, is he forced to exclaim ‘O wretched man that I am’—can nothing ‘deliver me from the body of this death?’

3. Men are in danger of overrating their attainments in piety, *by mistaking a change in the mode of sinning for reformation itself*:

Circumstances alter the power of temptations, so that what in one case might seem almost irresistible, in another would not affect the mind, even when the same degree of piety existed in both cases. Different periods of life, have different and almost opposite temptations; so that the aged and the young are stimulated to sins directly opposite. The young are prone to extravagance—the old to avarice:—the young are usually thoughtless of making a provision for their future wants—the old provide with distrustful care:—the young with a rash confidence throw open their bosoms to every one who approaches in the garb of friendship—the old watch over friendship long tried, with a suspicious eye. Manhood too has its peculiar temptations and its peculiar sins. If the activity of youth then becomes energy, it borders too often on an independence of spirit, which in the glow of health and the vigor of strength would forget its obligations to heaven:—if manhood has not the thoughtlessness of youth, it is often only because the suggestions of interest overpower those of feeling—if it has not that wild flow of spirits which hurries into excess and licentiousness, it is often only because the mind is employed in the acquisition of honour or wealth. It is not enough, then, in order to ascertain the fact of our own growth in grace, to know that we are not guilty of the same vices we once

were:—for *time* and not *grace* may have wrought the change. It is not enough that in manhood we have no longer the sins of youth, to which we have no temptation—nor that the foot which trembles on the borders of the grave, does not run the race of honor—nor the hand which shakes with years, does not grasp the wreath of fame—nor that the eye which glimmers in its socket, is not lighted by the fires of ambition. There are changes in the soul—changes in the passions—changes in the habits, great as those of the body—I had almost said, great as those made by religion itself, which are no signs of approaching perfection. Another circumstance which may change the mode of sinning and thus lead to deception, is a change of occupation. Every employment and passion, as well as every period of life, has its distinct temptations.—With our old employment, we may have abandoned our former vicious habits; and yet be not a whit better than we were before. We may adopt those of our new occupation, and be really worse, while we flatter our hearts by a seeming reformation. The same remark is applicable to a change in our relations to our fellow men. The new relation may render the indulgence of our old habit inconvenient, and in this way, may remove it, but may introduce others no more closely connected with holiness. If it was necessary to enlarge this head, I would appeal to the effect which change of place and society produces. The bigot becomes more liberal among latitudinarians—and the lax more rigid, among the strict; and both frequently change their feelings without the least radical change of heart. Men may then overrate their attainments in piety, by mistaking a change in the mode of sinning, for a real conquest over vicious propensities.

4. Men are in danger of overrating their attainments in piety, by *substituting eminence in one christian grace for eminence in all others.*

It is not a fact that the christian graces are so separable, that one exists in perfection where all others are absent. But from the nature of our minds, and from our habits previous to regeneration, they may exist in different degrees of vigour and maturity. The man over whom avarice maintained a rigorous sway, before regeneration, will not easily become so liberal as one who from disposition and habit was before generous. The man whose natural disposition is irritable, will not soon become patient under injuries. Grace may check—but will not at once controul the natural bent of the feelings. This diversity of natural disposition is one principal reason why in the best christians we do not often find consistent piety. If I may use the figure, one grace seems scarcely in the bud, while another is in the blossom, and a third is in the blushing, mellow fruit of autumn. If then we judge of our attainments in piety, not from our whole character, but from one eminent quality; (and this we shall naturally do both because it is more agreeable to our own feelings, and because the prominent virtue is oftener pointed out to us by others,) we shall infallibly mistake. Because we are liberal, it by no means follows that we are humble—nor is the giving of alms always to be found in the train of devotion. In judging of our character, we ought not to permit one dazzling virtue to stand a substitute for all others. The different value which is set upon the christian graces, in the successive periods of the world, increases the danger of which I am speaking. There is a fashion in religion as well as in literature and in science. Almost every age has some virtue which it values more than all others. In the time of Paul, it seems to have been spiritual gifts.—In the early history of the Church, we find a passion for martyrdom, the grace which was thought to possess the greatest excellence. One then might, by yielding to the sentiments of that age, have counted

much upon his attainments in piety, merely because he panted for the honour of martyrdom with Ignatius and Polycarp. And yet perhaps the omniscient eye might have seen more real piety in another, who shuddered at the horrors of the stake. One age exalted austerity and puritanic stiffness to a place among the highest virtues;—then the possession of these qualities might have been substituted very easily for charity and meekness.—Another period gives the preeminence to active piety;—and then the passive virtues, and even that secret delightful communion of the heart with God, which will ever be at once the source and soul of piety, is thought of comparatively little value. In a word, if men possess in an eminent degree, the grace that is most in present estimation, they are in danger of overrating their attainments in piety, by making this virtue a substitute for all others.

5. Men are in danger of overrating their attainments in piety, *by mistaking approbation of eminent virtue in others for virtue in themselves.* It is not peculiar to christians, to approve of virtue. In a certain sense, perhaps every moral person in the community, sees and approves of the loveliness of a virtuous character; but it is only the approbation of the conscience. It is not at all connected with the affections of the heart; for what they approve, they neither love nor strive to obtain. Perhaps since the days of inspiration, a finer and more glorious picture of the character of Jesus, has not been drawn, than the world has received from an infidel; from one whose sensibility was touched by excellence, in his own view ideal, and to reach which, he made not a solitary effort. Similar to the feelings of this man may be the ecstasies of one whose soul is lost in admiring the self-denial and courage, and perseverance of the christian hero;—who for a moment, forgets his imbecility, and indecision, and cowardice, and becomes a Luther or a Xavier. What they really did,

he gives himself the credit of doing; and because conscience and imagination, and even piety approves their illustrious deeds, appropriates to himself the virtues they actually possessed. Alas! how deceptive are even the feelings of the pious heart. At one moment, a continent, a world, seems scarcely sufficient to satisfy its desires of benevolence, and the next moment, a sacrifice of a single comfort for the soul of a neighbour or a friend, seems a burden too heavy to be born. It becomes us to inquire, whether, in a day in which there are labours more abundant, and many heroes of the cross to claim our admiration, there is not danger lest we mistake approbation of the eminent piety of others, for piety in ourselves? What though the eye weeps over the miseries of the heathen, if the miseries of those around us are unnoticed, shall we rank ourselves among eminent philanthropists? What though the ear listens with rapture to the enterprising piety of others, if our own feet walk not more swiftly in the ways of well doing, are we the better christians? Let no man deceive himself; ‘he that *doeth* righteousness,’ not he that *admires the doers*, ‘is righteous, even as Christ is righteous.’

6. Another source from which men are in danger of overrating their attainments in piety is, *continuing to perform, merely through habit, duties which originated in religious feeling.*

The inconsistency of man, always a humiliating subject, is seen in a light, peculiarly well fitted to fill us with modest views of our character, in the fact, that institutions whose origin was holy feeling, soon degenerate into the instruments of corruption.—Duties too, which the spirit of God, and of benevolence, brought into existence, and for some time cherished, at length become only acts of habit, and conduce to no end, but to foster pride. In the life of one christian, there was a time, when secret prayer was another name for close

communion with God:—now it is only a habit which conscience will not suffer him to throw off, or at least, is a fellowship interrupted, faint and insipid.—In the life of another christian, family prayer was once a resemblance of the happy intercourse with heaven, that existed when angels were the guests of men, and united in the devotions of their entertainer. Now the celestial visitants have departed, the spirit of devotion is fled, and the heartless ceremony, like the pillow which Jacob erected in Bethel, is only a monument that Jehovah was surely once in that place. Another christian, with a deep sense of his obligation to do something for the conversion of the heathen, contributes to a missionary society: it is an offering acceptable to God, for it is the offering of a cheerful giver. But ere he is aware, the spirit which first excited his liberality is supplanted by ostentation, or the offering is made only in compliance with the prevailing fashion of an age, which expects something from every follower of Jesus. Another, in an hour of awakened sensibility for the souls of his fellow men, commences sincere and resolute exertions to allure their attention to future scenes; but pride, which lurks in every human bosom, transforms his motives, and when he even thinks he is doing God service, his whole energies are bent on the acquisition of human applause.—No wonder the deception is concealed even from his own heart, for there is no diminution of effect, there is no change of plan: to the eye, there is no change of motives, and of the object.

Finally; Men are in danger of overrating their attainments in piety, *by ascribing much of their conduct to religious principle, when it is only the result of natural disposition, or a regard for the opinions of others.*

A great deal is said, and justly, of the danger of mistaking natural feeling, for the operation of the Spirit on the heart; but the exhortation is usu-

ally directed to those who are enquiring whether they have really been renewed by the grace of God. The doubting soul is told that amiableness of temper is not holiness—that generosity is not holiness—that the strictest integrity, and the softest sensibility, are not holiness. Every christian will cordially assent to the truth of this—and probably some of my readers may be fearing for some modest, sober, lovely youth, who is substituting an amiable temper and strict morality for the religion of the gospel.

But when the decision is once made, and the soul dares to hope, it has been purified from its pollution, is there then the same caution used to separate the operations of the mind, which are the effects of religious principle, from those which are the result of the natural disposition and regard for the opinions of mankind?—Are not those feelings often ascribed to religion, which would have been considered as no evidence of the existence of piety in the heart, unless the mind was already convinced of its existence there? Does not many a christian number, among his fruits of holiness, those acts of liberality and justice and self denial which in a neighbour who made no pretensions to religion, would be thought only proof of a generous or an elevated mind?—But the christian does not always act from the influence of religious principle, after regeneration; and why may not the same sympathy which prompts the kind hearted infidel to pity the afflicted; to visit the bed of sickness; to relieve the needy—be also the real motive often, which prompts the follower of Jesus to the same generous deeds?—And why, in such a case, would the action of the one be a clearer proof of piety, than the action of the other? Whoever he be, that administers the cup of consolation, christian or infidel, unless it be done ‘in the name of a disciple, he shall in no wise’ obtain ‘a reward.’ That which springs from natural affection, or sympathy, or regard for

the opinions of others, no more partakes of holiness in one class of men than in another.

I have thus, as I proposed, pointed out a few of the many sources from which such of us as hope we are christians, are in danger of overrating our attainments in piety, for the purpose of directing the attention of my readers to the importance of entertaining modest views of their religious character. May 'the same mind be in' us 'which was also in Christ Jesus,' who among his disciples, was 'as one that serveth;' and who, as if to impress on his followers the truth that humility is the essence of religion, while standing on the verge of eternity, knowing that the Father had given all things into his hand—that he came from God, and was on the point of going to God, even while the shouts of angels were beginning to welcome his return to the skies, and the crown of universal dominion was glittering in his eye, even then performed a menial act for his followers, that henceforth they should do to each other as he had done to them. We know these things; happy are we if we do them.

May the same feeling dwell in us which breathed forth the humble confession; 'less than the least of all saints!' Let not the world see us in the attitude of those who are surveying past attainments with haughty complacency; but may they behold us casting a timid look over the almost immeasurable distance between ourselves and perfection, while in our heaven-directed countenances they can read the humble, yet firm, spirit; 'hitherto hath the Lord helped us, and we will go on in the strength of the Lord God.'

H. H.

A SERMON.

Matthew xv. 21—28.—*And Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan came*

out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord help me. But he answered and said, it is not meet to take the children's bread and cast it to dogs. And she said, truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole, from that very hour.

The interesting narrative presented in the text, is full of instruction. It was recorded for the benefit of those who should read or hear the gospel of Christ, and is fitted to do good to the hearts of all who believe in his name.

Let us first attend to the character of the woman presented to us in this portion of sacred history. She was by birth a heathen. Her place of residence appears to have been among the Gentiles, who neither knew nor worshiped the true God. Jesus was in the coast of Tyre and Sidon, when she came to him, in the day of her calamity. St. Mark tells us that the woman was a Syrophenician by nation, a descendant of a mixed race from Syria and Phenice, who as a people, were not worshippers of the true God. But notwithstanding she was by birth a heathen, and had not enjoyed those peculiar privileges which had been conferred, almost exclusively, on the chosen posterity of Abraham, she was still a worshipper and a child of Abraham's God. By means of the intercourse which was enjoyed between her kindred

and the Jews, she acquired a knowledge of Jehovah, and of his gracious promises, respecting the coming, and character, and kingdom of the Messiah, "the hope of Israel;" she had learned that he should be a descendant from David, the man after God's own heart. When therefore she came to our Lord with her request, she said to him, "O Lord, thou Son of David, have mercy on me." That she was a true worshipper of David's God, appears from her coming to Christ on such an errand, her addressing him in such suppliant language, and her persevering, under the most trying and disheartening circumstances, till her request was granted. She exhibited throughout the whole transaction the most distinguishing marks of an unfeigned suppliant at the throne of grace. And the character of this precious woman is rendered unquestionable, by the answer which she finally received from the Searcher of hearts, to whom all power was committed, in heaven and on earth, to whom therefore it belonged to hear and answer prayer. He has left no room to doubt respecting her piety, or the goodness of her heart in the sight of God. "O woman," said he, "great is thy faith; be it unto thee even as thou wilt."—Some it is true had faith to be healed, who had not faith to be saved. They believed in Christ, not as a divine Messiah, as God manifest in the flesh, but as a prophet, or extraordinary person, who was invested with supernatural power for healing diseases. This seems to have been the fact with nine out of the ten lepers, who were cleansed. As they went, in obedience to Christ's direction, to show themselves to the priests, they were all cleansed, but only one of them returned, to give glory to God. None however, who read the interesting narrative which is the subject of our present meditations, can doubt that this woman was a subject of that living faith which "worketh by love."

I will now consider the conduct

of this woman, together with the treatment which she received, when she came to Christ, in the time of trouble. Her distress was indeed great. Her daughter was "grievously vexed with a devil;" an affliction which in those days was not uncommon. Few calamities, short of death itself, were so distressing.

She came with a deep sense of her dependence, and with all the anxiety which a parent's heart could feel, for a beloved child, under circumstances so afflictive. She came to Christ with the fullest confidence also in his ability, and his readiness to show mercy; she said, therefore, in language which manifested both her anguish of spirit, and her confidence in the Saviour; "Have mercy," "O Lord, thou Son of David." She probably offered this supplicating language, in the humble expectation of being heard immediately. Such however was not the mind of Christ. He saw reasons not only for delay, but for remaining silent; though full of compassion, he "answered her not a word." A sad reverse truly, of her expectations; a most painful disappointment of the hope which cheered her aching heart, while she uttered her prayer to one whose mercy she regarded as her last resort. It would not have been unnatural to expect, that overwhelmed with grief, she would have instantly departed, hopeless and forlorn.

But this was not the severest part of her trial. The disciples of Christ were not yet divested of all illiberal prejudices. They, like the other Jews, still regarded the heathen as accursed, as having no part in the Son of David, and no right to hope for blessings at his hand. They knew that this woman was a gentile, and treated her accordingly. They besought Christ saying, "send her away for she crieth after us;" appearing to think it impertinent that such a woman should come to the Son of David with requests. He seemed at first, about to comply with their wish-

es, for "he answered and said, I am not sent but unto the lost sheep of the house of Israel." Bysaying this, however, he could not mean, that he was sent for the salvation of none but the natural descendants of Israel. Had this been his meaning, the case of the afflicted woman must have been hopeless, and would have proved so in the end. But even at that time, all such of whatever nation, as feared God and wrought righteousness, were accepted of him.

The woman, therefore, notwithstanding the failure of her first petition, resolved on a second. She came to Christ and "worshipped him saying, Lord, help me;" resolved not to fail in her suit, through want of perseverance or importunity. But neither did her second petition prevail, for "he answered and said, it is not meet to take the children's bread and to cast it to dogs."—This could never have been borne, but by one who had already taken the 'lowest room,' and was clothed with humility. The natural pride of man would have revolted at an answer so abasing; it would have departed indignant, if not meditating revenge. But the pride of this afflicted woman was not wounded: indeed, she seems to have had none. The answer of Christ accorded most exactly with the feelings of her own heart; she therefore perceived no impropriety or unkindness in the answer of the Son of David, in which he had denominated her a dog; for it conveyed no idea more humbling to herself, than she already entertained. She made therefore a prompt reply; "Truth Lord, yet the dogs eat of the crumbs which fall from their master's table."—My brethren, we talk of humility, and probably flatter ourselves that we are humble. But before we indulge too much confidence, let us put ourselves in the place of this woman, and see whether our lowliness of mind will bear a comparison with hers. Her reply to our Lord, was as though she had said, 'truth Lord, I am a dog, and as such, am utterly

unworthy of the children's bread. I ask neither for the children's place nor portion. The dogs eat the crumbs; give me but these, and I ask no more.'—To this her last and most humble request, she received for answer, "O woman, great is thy faith; be it unto thee, even as thou wilt. And her daughter was made whole, from that very hour."

The Lord Jesus Christ was perfectly acquainted with this excellent woman, long before she applied to him for help. As the Searcher of hearts, he ever knows what is in them. He anticipated the result of her coming, and probably designed this interesting transaction to be recorded "for a memorial of her," and that her example should be transmitted, for the instruction of mankind in all succeeding ages.

I will now attend to a few such remarks on this narrative, as may aid us in a useful improvement of it.

1. True faith does not yield to discouragements, and trials. Its strength is rather increased under them. This is especially true of those which are suited to destroy the confidence which men naturally have in themselves, and to make them feel their absolute dependence on the power and grace of God. The truth of this is forcibly illustrated in the example before us. The discouragements which the afflicted woman experienced, one after another, while they diminished her self-confidence, and increased her humility, led her to feel still more, that whatever mercies she wanted, must come from the Lord. The trials which are often brought upon christians, are unquestionably sent for the express purpose of making them feel more deeply, that their own strength is weakness, and that without the grace of God, they can do nothing.

To those who know and love the Lord Jesus, the natural consequence of such trials is, that their faith in him is strengthened. "When I am weak then am I strong," says the Apostle of the Gentiles. This seeming

paradox is a sacred and important truth, which enters deeply into the experience of every sincere christian. In proportion as they are weak in themselves, they are "strong in the Lord, and in the power of his might." "They that know thy name," says David, "will put their trust in thee." Those disheartening occurrences that lay low the pride of man, and annihilate the self-confidence which it nourishes, are designed to be as a furnace, for the trial of the faith of the saints. When thus tried, instead of being destroyed, or even weakened, it will come forth as gold which has passed the furnace, and been "seven times purified." Therefore saith the Apostle James, "My brethren, count it all joy when ye fall into divers temptations" or trials,—“knowing this that the trial of your faith worketh patience.” And in reference to the same subject, says the Apostle Peter; "That the trial of your faith being much more precious than of gold that perisheth, may be found unto praise and honour and glory, at the appearing of Jesus Christ."

2. Great and distinguishing favours from God, must not be expected, without much humility. Our Lord doubtless intended, finally to grant the request of this distressed suppliant, who cried to him with so much earnestness. The favour for which she pleaded, was indeed, as she esteemed it, a great one:—the deliverance of a beloved daughter from an affliction which was grievous as death itself; nay, more so than to have seen her even in the arms of death, could she have mourned for her with the consoling hope that she was gone to the world of glory. When in the anguish of her heart, she went to the son of David, confiding in him that he was both mighty and merciful; had it seemed good to him, he would have granted her request in a moment. Yet the benevolence of his heart towards her, dictated a course of proceeding which for the present, was "not joyous but grievous," and which should afterward, yea very

soon, yield to her the "peaceable fruits of righteousness." It was a kindness to her, first to clothe her with humility, and afterwards to put upon her the "garment of praise," and to heal her wounded spirit with the "oil of gladness." Infinite benevolence made her willing to be called a dog, and then granted her all that her soul desired.

The lower men are brought into the dust before God, the better are they fitted in the reception of distinguished mercies, to enjoy them with a deep and lasting sense of their obligations, and to ascribe all the glory of them to the God of their salvation. There would be a manifest impropriety in bestowing distinguishing mercies upon sinful men, so long as they have a "high look and a proud heart," and vainly trust in themselves that they are righteous. None are prepared to say, with the meek and devout spirit of real christians, "Behold what manner of love the Father hath bestowed on us,"—till they have been brought down to the "lowest room," have been stripped of their own righteousness, and made glad to say with the publican, "God be merciful to us sinners." From such a state, and with such debasing views of themselves, they are prepared to look up with the most admiring conceptions of that glory which shines in the face of Jesus Christ, and the riches of that grace, by which sinners are made heirs of eternal life.

3. Christians have no warrant for expecting that their prayers shall receive an immediate answer. The delay of such answer, while it serves to make them more humble, and to increase their sense of dependence, must lead them to set a high value upon the expected mercy, when they receive it. Men may be prepared to ask mercies from God, before they are prepared to receive them with a suitable apprehension of their value, and of the obligations which they bring with them. It was consistent with infinite wisdom, and even with infinite benevolence, for Christ to

seem to deny, at first, the cries of a distressed woman; to seem afterwards as though he would plead against her; and still, in the end to say, 'be it unto thee even as thou wilt.' In view of this example, every child of sorrow, who feels his need of divine help and mercy, may thank God, and take courage. He may keep his people waiting and praying till they are deeply humbled, and their faith and patience tried, as by fire, and at last, overwhelm them with joy by an answer of peace.— They are sometimes ready to say with the afflicted and unfortunate David; "Why standest thou afar off, O Lord; why hidest thou thyself in times of trouble." But if continued, with faith and fervour their requests will in due time be granted. For them it is written, "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." God has not directed his people to seek him in vain. His eyes are ever "upon the righteous, and his ears are open unto their cry." "Call upon me" saith he, "in the day of trouble; I will deliver thee." An unjust judge who neither fears God, nor regards man, will hear the cries of an importunate widow, lest by her continual coming she should weary him. And shall not a merciful God "regard his own elect, who cry day and night unto him?" We are not permitted to doubt this. The desire of the righteous though delayed for a season, will in the end be granted, and to God will be the glory forever.

4. We may come to a conclusion respecting the cause, why real christians are not more prayerful; and why their prayers are not more uniformly heard and answered. The reason is, my brethren, they are not enough like the woman who is the subject of the narrative in the text. They do not feel, as she felt, their need of God's mercies, either for themselves or others. Instead of feeling that they stand in need of the crumbs which fall from their master's table, they are inclined

to indulge that proud and preposterous idea, that they are "rich, and increased with goods, and have need of nothing." Nor, under these circumstances, do they feel the wants or sins of their fellow men; they confide too much in their own strength. With views of their own state so little calculated to bring them low at the feet of Jesus, they know not how to pity fellow sinners, nor how, with becoming fervour and compassion, to implore the mercy of God. Real christians, sensible of their spiritual wants, often have occasion to mourn before God, that they are so much like those among men who are "past feeling," and given over to "a reprobate mind." Their faith, and love, and hope are languid, as if ready to "give up the ghost." The prayers which they offer under such circumstances, are destitute of life and fervour; and they cannot be expected to ascend, with efficacy, to the very heavens, and reach "the ears of the Lord of Sabaoth."

Did christians always go to the throne of grace, with that faith, humility, and lively sensibility of soul which characterized the woman of Canaan, they would be like a besieging army. The throne of heaven would be moved at their approach. The majesty of heaven would bow his gracious ear to hear them; yea he would "leave the heavens and come down" to relieve and console them.

How many miserable sinners are there in every direction, who are led captive by satan, at his pleasure, and who never lift their eye to heaven for relief and salvation. To these, the effectual, fervent prayers of the righteous might be of infinite effect, might be answered with infinite blessings. O you who profess to love the Lord Jesus Christ in sincerity and truth; do you not love the souls for which he agonized and died? Are your hearts never disquieted with anguish and sorrow for those who bear witness of themselves, that they are the very "children of the wicked one;" who are ta-

ken in his snare and made his captives? Will you not bear them on your hearts to the Son of David, and to the mercy seat of the Most High? May you not indulge the humble hope that your prayers shall come up with acceptance before God, and be answered in the salvation of some, who have no compassion on themselves? Many are the children, who are "by nature children of wrath," who are without a pious father or mother to pity them, or to implore the mercy of God for them; shall they receive no pity from you? May not your prayers be answered in the salvation of one, nay of many souls? Then bear it, I pray you, on your hearts, that one soul is of more value than a whole world.

To you who are christian parents, there is afforded from our text, singular encouragement in seeking the blessing of God upon your children. More than once you have perhaps felt your hearts ache within you, while contemplating the gloomy condition and prospects of your beloved offspring. Though not disturbed by the indwelling of some infernal spirit; yet they were born the heirs of sin and death. On such a state as this, they have entered by your means. You are solemnly bound to do all that it is within your power to do, for their deliverance. Can you look upon this child of affliction, pleading so earnestly with the Lord Jesus, in behalf of her daughter, and not think of your own children, and their need of his mercy? She, perhaps, was a widow, or, like many others, she might have had a prayerless husband, and have been under the necessity of going to Jesus alone, or of not going at all. But she went emptied of herself, and returned with a rich blessing, and a heart full of joy. My brethren and sisters, from such an example, you may thank God, and take courage. I pray you, give this subject a large place in your heart. If the grace of God has begun its work in the heart of any of your children, be very humble and thankful to

the Lord, who hath dealt so bountifully with you, and with them. Are not some of your children without Christ, and without the grace of God in their hearts? To their eternal welfare, should not you be tremblingly alive, and awake? Were they sold to be bondmen and bondwomen for their lives, and could your supplications avail for their deliverance, would you not intercede for them daily and unceasingly, till their deliverance was accomplished? They *are* "sold under sin," enslaved under the bondage of corruption, and in danger of being finally led away captive by satan, and of falling a prey to this devourer of souls. Therefore cease not to pray for them, till the Lord shall arise for their deliverance, till he cause his mercy to triumph gloriously in bringing them into the liberty of the sons of God.

For the Christian Spectator.

Is it proper for women to be employed as public teachers of religion?

And in the first place, "What saith the scriptures?" 1. Corinthians, xiv. 34—35. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." The first law of God on this subject, after man's apostacy, was addressed to the woman, in these words, Gen. iii. 16. "Thy desire shall be to thy husband, and *he shall rule over thee.*" This has been in full force down to the present day, in different forms, and is often repeated in the scriptures. It is particularly enforced, and the reason of it given, 1. Timothy, ii. 8—14. "I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel—which becometh women professing godliness with good works. Let the women learn in silence, with all subjection. But I suffer not a

woman to teach, nor to usurp authority over the man, but to be *in silence*." And the reason is given; "For Adam was first formed; then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression." On this account, she is every where in scripture exhorted to be in subjection, and commanded not to teach, or to usurp authority. It is even said to be "*a shame* for a women to speak in the church."

Again; If we attend to the commission and authority which men have had in every age of the world to be public teachers of religion, we shall find that women are excluded.

During the existence of the church before the flood, we have an account of eight persons who were successively 'preachers of righteousness,' not one of whom was a female.

After the flood succeeded the patriarchal age, in which the eldest son in the family or tribe, inherited the priesthood, as well as the civil government; and to him it belonged to teach, and offer sacrifices to the Lord, according to the divine institutions. Abraham, and Isaac, and Jacob were specimens of patriarchal teaching. But we no where find that even a single female was ever commissioned of God to serve as a public teacher of religion, under the Abrahamic, or patriarchal dispensation, which extended down to the calling of Israel out of Egypt. At this time, the Levitical priesthood, and all the rites and ceremonies of the Mosaic dispensation, were established; and they were perpetuated to the death of Christ, who was the great sacrifice for sin. During all this long period, we do not read that a female ever served at the altar, or was publicly employed as a teacher of religion.

In the ministry of John the Baptist, and of Jesus Christ, a great number of teachers were employed and commissioned to go into all the cities and villages of Judea, and preach, saying, "Repent, for the kingdom of heaven is at hand." But not one of

this multitude of teachers was a female.

After the resurrection of Christ, when the new and more glorious dispensation of the gospel was ushered in, Christ called together his disciples and gave them his final commission; "Go ye into all the world, and preach the gospel to every creature." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." This commission was given to Christ's disciples to be communicated by them to their successors, down to the end of the world, and clearly does not extend to females. A. B. C.

For the Christian Spectator.

Mr. Editor,

The following remarks, on 1. Thess. v. 23, are suggested by way of inquiry. Should you think them worthy of notice, you are at liberty to publish them.

AN ENQUIRER AFTER TRUTH.

"*And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless.*"

Did the apostle, by a pleonasm, intend to express more forcibly, a complete sanctification? or did he, by using πνευμα, ψυχη and σωμα, spirit, soul, and body, mean to be understood as believing in a threefold distinction in the nature of men?

It seems that *vous* is the word properly used to denote *the mind* with *all its affections and faculties*. It is so used abundantly in the classics, and sometimes in the scriptures. But instead of *vous*,—πνευμα and ψυχη, are frequently adopted. When thus used, it is evident that πνευμα and ψυχη are *synonymous*, and yet, there is great latitude given to each, so that, at the maximum of their divergency, their

meanings are opposite to each other.

Let us attend to their difference, by adverting to different passages. *πνευμα* is used to denote *a pure spirit*; as distinguished from *animal affections*, whether in the body, or disembodied. "Into thine hands I commend (*πνευμα μου*) my *spirit*." "they thought they saw (*πνευμα*) a *spirit*." "A (*πνευμα*) *spirit* hath not flesh and bones as ye see me have." "(*τα πνευμαλα*) The *spirits* of the just made perfect," or "the *spirits* in prison."

But *ψυχη* never denotes a *disembodied spirit*, or a *spirit without animal affections*; so far from it, that it sometimes denotes a *dead body*. There are four instances in the Septuagint directly in point. See Numb. v. 2. "Whosoever is defiled (*επι ψυχη*) by a dead body," Also Numb. vi. 6; and ix. 9; and Levit. xxii. 4. There is one passage in the Psalms, (xvi. 10) which must be construed in the same manner. The parallelism justifies this construction; "Thou wilt not leave (*την ψυχην μου*) my dead body in the grave; thou wilt not suffer thine holy one to see corruption." And if this construction is legitimate, then we have two passages in the New Testament where *ψυχη* expresses a dead body. Vid. Acts, ii. 27, and 31. Here we see *πνευμα* and *ψυχη* in their greatest divergency.

Again, *πνευμα* is never used to denote *animal life*; but *ψυχη* denotes the life, and animal nature, of both brutes and men. Matthew, vi. 25. "Take no thought (*τη ψυχη υμων*) for your life, what ye shall eat. Is not (*η ψυχη*) the life more than meat?" Mat. xvi. 25. "He that loseth (*την ψυχην αυτου*) his life for my sake, shall find it." Rev. viii. 9. "And the third part of creatures in the sea (*τα εχοντα ψυχας*) that had

life died. Vid. also Acts, xx. 10, and xv. 26; Mark, iii. 4. Rev. xvi. 3, and the classics, *passim*.

Again, *πνευμα* is not used to express the *complex creature man*, or a *person*. But *ψυχη* is thus used. Vid. Acts, ii. 41, 43; xxvii. 37. 1. Pet. iii. 20; and also the Greek poets.

Thus we perceive, that *πνευμα* and *ψυχη* are used very differently; and that, though the latter sometimes denotes the *mind*, it distinguishes one as *under the influence of sensual propensities*; and also that it is put for a body, from which *animal life has escaped*.

Does not Paul give us reason to conclude, that he makes a distinction between the *πνευμα* and *ψυχη*? Does he not use *ψυχικος* and *πνευμαλικος*, the adjectives derived from them, as denoting distinct qualities? "*εστι σωμα ψυχικον, και εστι σωμα πνευμαλικον*, there is an animal body, and there is a spiritual." 1. Cor. xv. 44. Besides, if he was the author of the epistle to the Hebrews, he made a distinction; chap. iv. 12. "*μεγισμος ψυχης τε και πνευμαλος*"; the dividing asunder of the soul and spirit," and he believed in a threefold distinction; and is it, then, unreasonable to suppose, that he used *πνευμα* in the passage under consideration, for the *immortal mind*; *ψυχη*, for the *constitutional and animal propensities*; and *σωμα*, for the *material part*? These are intimately connected, and have an important influence upon each other. Hence, may we not say, that he prayed for the Thessalonians, "that their *minds* might become *holy*; that their *constitutional habits* might be *rectified*; and that their *bodies* might be *purified*; so that they might be preserved blameless, unto the coming of our Lord Jesus Christ?

Miscellaneous.

For the Christian Spectator.

Mr. Editor,

WHEN I wrote my last communication,—*A Rhetorical Praxis on the first Eclogue of Virgil*—I had a special Psalm in view, as the best parallel specimen, for the illustration of similar principles to those, exhibited by the pagan bard. It seems I have been anticipated in my choice. That Psalm has already been considered (*Christian Spectator*, vol. ii. 66—71.) by one whose critical decisions it would be superfluous to confirm, and presumptuous to think of confuting; and from whom the age is looking for still more important favours. I wish him all the success, which talents deserve, when they are employed in holding the torch of learning to the pages of revelation.

ORBILIUS.

A Rhetorical Praxis on the cxxxvii. Psalm.

Poetry may be considered, in a stricter or laxer sense, as the representation of human manners. The manners of men are susceptible of, and have received two important modifications; the one from time, and the other from individuals who have attempted, or have been the subjects of the art. The first of these modifications is seen in the successive specimens of different ages, which have been preserved by chance or by merit. Of the second modification, it is unnecessary to speak. Every one knows that the poetry of Homer differs from that of Theocritus. It may be observed, however, that the more poetry represents the manners of antiquity, the less it can have of that *diversity*, which is derived from individuals. Men in the early stages of society, are under the influence of strong passions; and strong passions, like high wines, are characterised, from whatever substance extracted, by similar qualities.

Poetry, extorted by the most vio-

lent emotions, must almost necessarily be of the lyric kind. Not indeed that there is any connection between the literal lyre and powerful passions; but the oldest poems have always painted the glowing thought, the rapid transitions; and the bold metaphors, to which excited passion prompts the author. All poetry of this kind has sufficient resemblance to form a class, and to deserve a generic name. The name, which has been given it, is lyric poetry.

Of this kind, (at least resembling this,) is all the poetry of the sacred scriptures. Lowth, and other critics, have indeed been anxious to find, in the sacred writings, specimens of the elegy, the pastoral, the dramatic, and the didactic muse; nor would I deny but that some very imperfect and incipient germs of each of these species may be found in the Bible. But such divisions discover more pedantry than true criticism. We hesitate not to call Horace a lyrical writer, though some of his odes are interlutory; nor would any man have discovered the pastoral in the Grecian sense of these words, by consulting his Bible alone.

The poetry of the Bible then is the representation of those parts of human manners, which are modified by strong emotions. It is a picture of life in its infancy; a developement of those trains of thought and affection, which move in minds, not disciplined by modern erudition, nor elevated by later refinement; but of minds which display the virtues and imperfections of the nascent state. Man was then the child of nature. Man too, is always the pattern of the picture in poetic representation. The excellency of any author, is to be estimated by the skill with which he has copied his pattern.

It will readily be seen that this kind of poetry has beauties and felicities of its own. Dr. Johnson has remarked, quoting a criticism of Den-

nis on the Windsor Forest of Pope, that the poem is defective from the want of plan. He observes that this is a necessary defect in all descriptive poems; and perhaps he would extend the same observations to the odes of primitive times. But this want of plan gives occasion to one of their most delightful beauties. By being unconstrained, they can imitate that train of thought and those remote but not less certain connections, which are found in minds excited by the more powerful emotions. What is it that constitutes the principal charm of Cowper's *Task*? It has no plan; nor does it aim at making an impression on the reader. It is a mixture of satire and pathos, description and sentiment, the grave and the gay, all thrown together, in splendid confusion. The truth is, by wanting a plan, it possesses the highest beauty. It shows us more accurately, how reflections move, and ideas are associated in a virtuous and meditative mind. The same is the peculiar felicity of the odes of earlier times;—only with this difference, that they imitate feelings of the more powerful, not of the calmer kind.

The cxxxvii. Psalm, was written either during, or after, the Babylonish captivity. It represents manners as they are modified by a special event. The sentiments which it expresses, are such as could be suggested only by real sufferings. There is no need of confining the sentiments to the musicians of the temple; it expresses what had been felt, and what might well be sung by all the sons and daughters of Jerusalem.

Verses 1, and 2.—“By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof.”

I have already remarked that poetry is the language of emotion; and the emotions here described are faithful images of the heart. They savour of the time, situation, and country, of the people who are supposed to utter them. It is the fault of most

modern poets, that they borrow their sentiments and characters, not from life but from remote times; often from the stale and chilly mythology of Greece and Rome. The poet who touches his readers most, will be he, whose lines, are like the unruffled river, that reflects not only the distant mountains and the sky; but the meadows or precipices, which diversify the country through which it actually flows. How different are these streams of Babylon, these willows, these suspended harps, and these tears falling at the remembrance of Zion, from the transmitted imagery, and the feeble sentiments of the whole tribe of imitators!

The language is as simple too, as it is affecting. Here is no attempt at ornament or amplification. It is exiled grief uttering her own sentiments in her own language. A single incident is chosen to represent the sorrows of exile, or the plaintive remembrance with which a tender mind looks back to the privileges, from which, it is perhaps forever separated.

Verses 3, and 4.—“For there they that carried us away captive, required of us a song; and they that wasted us, *required of us mirth, saying, sing us one of the songs of Zion.* How shall we sing the LORD's song in a strange land?”

A new circumstance is here introduced, which has ever been esteemed the bitterest ingredient in captivity. A similar aggression is related in prose. Dan. v. 2, 3; 4. What must a pious Jew have felt when his dearest and most sacred objects were thus derided and profaned!

Verses 5, and 6.—“If I forget thee, O Jerusalem, let my right hand forget *her cunning.* If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”

The reader should observe that these verses are closely connected with the foregoing. It is probable that our translator understood this connection, though the English word

cunning, in the 5th verse, has lost its primitive meaning. Their conquerors had asked the captives to sing one of their songs. This brings to mind Jerusalem and all its holy rites. A resolution is then suggested, never to forget that sacred spot. The thought pertaining to the songs of their country, is likewise kept up. *If I forget thee, O Jerusalem, let my right hand forget its skill in striking the lyre;** *if I do not remember thee, and prefer thee to every other object, let me not only be unable to sing but unable to speak.* From this passage, Thompson has borrowed his scarcely less beautiful lines.

For me, when I forget the darling theme,
Whether the blossom blows, the summer
ray
Besets the plain, inspiring Autumn
gleams,
Or Winter rises in the blackening east;
Be my tongue mute, my fancy paint no
more,
And, dead to joy, forget my heart to beat.

Verse 7.—“Remember, O LORD, the children of Edom in the day of Jerusalem; who said, raze it, raze it, even to the foundation thereof.”

In this verse, we have a perfect example of that kind of association of ideas which lyric poetry commonly portrays. How remote at first sight, seems this indignation against Edom, from the plaintive strains in the former part of the Psalm; yet the connection of thought here suggested is faithfully taken from nature. Sufferings caused by man, can seldom be inflicted without intentional injury. Hence lamentation, may naturally be connected with resentment. We think of our afflictions; we naturally pass to the cause of them. If they are caused by injustice, and especially if a neighbour, in an hour of need, has been converted into an enemy, grief rises to indignation, and complaint may be followed by reproaches. Thus there is an association among the passions, as well as the ideas of

the mind. The two trains mutually modify each other.

There has been much misapprehension on this subject. Some critics, who have drawn their decision from narrow principles, have censured poets for remote and unnatural transitions, when in fact, these transitions have been beautiful exemplifications of nature. Lord Kaims declares, that there is no connection in some of the odes of Horace; yet, as no author, whether dull or skilful, ever writes without some natural train of thought, the remark cannot be true. In the odes which Lord Kaims specifies, the abruptness of the connection seems to be the very genius of the lyre.

But it is on the two latter verses which I wish especially to dwell, as they will afford me an opportunity of making a few remarks upon what has been esteemed the most serious difficulty in interpreting the Psalms.

Verses 8, and 9.—“O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us. Happy *shall he be*, that taketh and dasheth thy little ones against the stones.”

Here is one of the strongest examples perhaps of those imprecations repeatedly found in the Psalms, which seem at first view so foreign to the temper of piety, and so contrary to the character of writers, who profess to be inspired by the Being who is love. To retaliate on an enemy, may be consistent enough with human pride, and to wish evil on those who have brought evil on us, may be the language of worldly resentment. But to dash children in pieces, and to murder a harmless mother's heart in murdering them, seems hardly consistent with even pagan humanity. What then shall be said? How are these passages to be reconciled with the purity of revelation? The question certainly deserves a careful answer.

By those who make a merit of surrendering their natural sentiments to their acquired speculations, this diffi-

* Stuart in his grammar, gives a different meaning.

culty is solved at once. They boldly own, that the Scriptures teach us to exult in the destruction of those, who are sacrificed to the glory of God. A certain divine in our country, if I mistake not, has logically derived a proof from these passages, that saints may sometimes pray for the destruction of sinners. On such an opinion however, it is needless at the present day, to remark. It has already taken its place in Ariosto's *Limbo behind the moon*.

Others have endeavoured to explain these passages on philosophical principles. They propose to substitute the future for the imperative or *precativè* tense; and then to turn the passages into a prediction. But philology surely will not admit of this. Most of the passages are correctly given in our version. Besides, what would be gained by such an expedient in the passage before us? 'O daughter of Babylon,' &c.

There is still another expedient, bold as the first but advanced by men of quite an opposite character. It is frankly to confess that the Bible savours of human imperfection; that it rises no higher than a human origin; and that it is to be expected that men in those rude ages should give a rude utterance to the sentiments of their hearts. But surely it is not necessary to confute this dogma. It cannot be supported until the Bible ceases to be the word of God.

The question need not however be resigned to obscurity and despair. In order to settle it, let us appeal to the common principles of language; and since the Psalms are poetry, let us explain it by the established laws of the poetic dialect.

We may find in Horace, a passage of nearly a parallel kind. As he was walking in his field, he became almost crushed by the sudden falling of a tree; and as poets improve every incident to display their art, he writes an effusion on that occasion. He wishes, in the strongest language possible, to express his detestation of the person, who had planted the tree

by which his life had nearly been lost. "*I could believe,*" says he, "*that the wretch that planted this tree, broke his own parent's neck; that he sprinkled his threshold with the blood of his guests at midnight. Whatever wickedness was ever conceived of by man, was done by him.*" Now did Horace believe that the planter of the tree had committed these several deeds, or are they only the poetic vehicles for conveying his detestation? So in this Psalm, is it the author's wish, literally, that the infants of Babylon should be thus destroyed, or are they the mere instruments of expressing his abhorrence of oppression? Consider these expressions only as imagery, and no colouring can be stronger. There is a remarkable example (though not poetry, yet in an age when the rudeness of the mind forced writers on similar expedients) in the excommunications of the middle ages, by which deep detestation is expressed in a parallel manner. In order to suppress robberies which had become intolerable, the crime was thus denounced.—*Obtenebescant oculi vestis qui concupiverunt; arescant manus, quae rapuerunt, debilitentur omnia membra, quae adjuverunt, &c.* See Robertson's Charles V. 1. vol. notes. In this example, it cannot be doubted, but that we are to turn away from particulars to the general purpose. In earlier ages, this is the sanctioned imagery by which, in the strongest manner, one general truth is expressed. It is probable that the sentiment in the two last verses of this Psalm, stripped of its clothing, is simply this: *The Babylonians, in destroying our holy city, have committed the most dreadful of all crimes, and have reason to apprehend the most dreadful of all punishments.*

For the Christian Spectator.

Was the Sabbath instituted before the time of Moses?

THE following arguments may be advanced in favour of the opinion that the Sabbath was not instituted, till the time of the Israelites' jour-

neying through the wilderness under the command of Moses.

1. The important passage, Gen. ii. 3. which has been so often employed to support the contrary opinion, implies perhaps, when strictly understood, no more than this, that God blessed and sanctified the *seventh day from the creation*, as a day of rest *for himself*. Or, if we suppose that *every* seventh day so often as it occurs, is intended, and that God blessed and sanctified this day by commanding *mankind* to observe it as a day of rest, then it does not appear from the passage itself, whether this was done immediately after the creation, or at some subsequent period. In other words, the circumstance here related, may have been introduced by way of anticipation.

2. In the history of the patriarchs, both antediluvian and postdiluvian, till the time of Moses, there is no mention whatever of a Sabbath. If any of them had observed this sacred day, a circumstance so honourable to their character, could hardly have been omitted.

3. The first account of the observance of the Sabbath, which is found, Exod. xvi. favours the idea, that before that time, it was unknown to the Israelites. According to the 5th verse, the children of Israel were directed to gather a double portion of manna on the sixth day. It appears from the 22d verse, that they obeyed this command, but *all the rulers of the congregation came and told Moses*. The conduct of these rulers can hardly be accounted for, except by supposing that no reason had been assigned for gathering a double portion on the sixth day; or that if a reason were given, it had been misunderstood by the rulers. But if the Sabbath had been an old institution, the reason would have been too obvious to need an explanation. The words which follow in the 23d verse, are somewhat ambiguous: "And Moses said unto the rulers, This is that which the Lord hath said, to-morrow is the rest of the holy Sabbath

unto the Lord: bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over, lay up for you to be kept until the morning." But whether the direction given in this verse was already implied in that given in verse 5th, or was an entirely new command, will not materially affect the present argument.

4. One of the reasons assigned for observing the Sabbath, was merely national. Deut. v. 15. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by an outstretched arm: *therefore* the Lord commanded thee to keep the Sabbath day."

5. The Sabbath is repeatedly spoken of as a sign or covenant between God and the Israelites, as if it distinguished them from all other nations. Thus Exod. xxxi. 13. "It is a sign between me and you, throughout your generations;" and in verses 16, 17. "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." See also Ezek. xx. 11, 20.

6. The language of the prayer recorded, Neh. ix. 13, 14. is very explicit: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and *madest known unto them thy holy Sabbath*, and commandedst them precepts, statutes and laws by the hand of Moses thy servant." Compare with this, Exod. xvi. 29. "See, for that the Lord hath *given you* the Sabbath," etc.

There may be arguments for a conclusion different from that to which these arguments tend. If so, it is hoped, that some one will give the subject a full discussion.

H. J.

A reply to H. J. will appear in our next.

Review of New Publications.

Remarks on the Internal Evidence for the truth of Revealed Religion, by T. ERSKINE, of Edinburgh—Philadelphia, 1821.

Thoughts on true and false Religion. First published in the *Christian Disciple*, by ANDREWS NORTON, Dexter Professor of Sac. Lit. in the University of Cambridge,—Boston, 1820.

[Concluded from Page 264.]

THE same method of reasoning which Mr. Erskine, as we have seen, has so successfully applied to the support of "Revealed Religion" generally, Mr. Norton, in the second of the publications noticed at the head of this article has attempted to use in *ascertaining the truths which are actually revealed in the Bible*, and in detecting the falsehood of other doctrines, which are professedly derived from the same source. In other words, he would help us to distinguish "True and False Religion" by the effects of each on the moral character of those who embrace their doctrines. The attempt is specious;—but a moment's reflection is sufficient to lead any one to doubt its propriety. When the inquiry is, *Whether the Bible is indeed the word of God*, we may properly reason from the coincidence of its doctrines with what we know of the character of God, and from their tendency to promote virtue and happiness; and may derive from these facts a presumption of their truth, and of the inspiration of the volume which contains them. But when it is admitted that the Bible contains a revelation from God, it seems hardly reasonable that we should reject its doctrines, or even hold them in doubt, until we are satisfied of the effect which each will produce upon the heart and character of the believer. The evidence which accompanies the direct, plain and often repeated declarations of the word of God, is

of such a nature that it can hardly receive any sensible augmentation from the real or supposed influence of those declarations on the character of him who receives them; and it can be little less than an impeachment of the veracity of him who made them, to doubt their truth, until we have ascertained their tendency. If indeed the declarations themselves were of doubtful import,—if the language in which they are made, were obscure or of difficult interpretation, the reasonableness, and the tendency of that which it was supposed to teach, might, perhaps, in some cases, be adduced as evidence of its meaning. Mr. Norton, however, does not propose to consider the tendency of doctrines, as a means of ascertaining the true interpretation of doubtful passages, but proceeds boldly to determine, from their supposed influence, what doctrines are true, or rather, what doctrines are not true, and cannot be true, without the slightest reference, in a single instance, to the clearness with which they are revealed in the word of God. Such a course we consider as highly improper and irreverent, and as inconsistent with a professed belief in the inspiration of the sacred volume.

To trace the beneficent influence of the real doctrines of the gospel, is, indeed, a delightful exercise of the understanding and the heart. It gives us deeper impressions of the importance and excellence of revealed truth, and it also strengthens, or at least renders more cordial, if we may so express it, our belief of it. But our inability to discover, in every instance, this happy tendency, or even the belief that we have discovered an opposite tendency in some particular doctrines, ought not to be admitted for a moment as an objection to the truth of declarations clearly made in the Bible. It is a thousand times more likely, that we should

err in our opinion of the tendency of a particular doctrine, than it is that God should declare a falsehood, or that men under the inspiration of God, should give erroneous exhibitions of the divine character, or lastly that men of good understandings should mistake the meaning of the plainest possible declarations. To determine with certainty, the precise influence, on minds in general, of a particular doctrine, considered separate from the whole system of doctrines of which it is a part, is, in no case, an easy task. Even the general influence of a particular *system* of doctrines cannot be ascertained with an evidence which should, for a moment, be put in competition with the peculiar evidence arising from plain and repeated declarations. We do not deny that the influence of particular views on religious subjects, may be *felt* in a person's own mind, and may sometimes be discovered in the minds of others;—neither have we a doubt, whether the general influence of these doctrines which we receive as the truth of God, is holy and happy; or whether the effect of each particular truth, on the heart and life of the believer, could it be distinctly exhibited, would be seen to be salutary. We have as little doubt that the influence of the opposite errors is pernicious. So fully indeed are we persuaded of it, that we could not wish a more complete triumph for what are called the doctrines of grace, than would be gained by a full exhibition of their genuine tendency, and the effects which they have actually been instrumental in producing.

Although, therefore, we consider it as in the spirit of impiety and infidelity, to decide on the truth or falsehood of any doctrine of revelation, by our opinion of its effects and tendency,—and regard it as presumptuous to decide even on the comparative *excellence* and *importance* of a doctrine, from its apparent effects;—yet as there is both pleasure and profit in tracing the influence of truth, and as we are confident that the ob-

vious tendency of revealed truth is to promote the virtue and happiness of believers, we most cheerfully meet Mr. N. and propose to accompany him, in the investigation of the effects of different religious opinions on the heart and conduct of those that adopt them. But how is the genuine tendency of any particular opinion, or system of opinions to be ascertained?—The safest and most obvious method is, to examine its known effects. Facts are the surest data for correct reasoning on such a subject. We must appeal to experience;—and surely the experience of near two thousand years, during which every form of doctrine has been received and has operated on the heart, is abundantly sufficient to evince the tendency of each. We might begin with the apostles themselves, and having examined their opinions, as they have expressed them in their writings, we might compare them with the affections and conduct to which they gave rise; we might examine, in the same way, the sentiments and conduct of all who, since the time of the apostles, have been distinguished, either by walking in their footsteps, or by departing from their example, and we should not want evidence of the salutary influence of evangelical truth, nor of the pernicious tendency of the opposite errors. The same opinions, it would be seen, have had substantially the same influence,—similar principles have led to similar results. No doctrinal sentiments, except those which animated the conduct of the apostles, have ever been found, sufficient to support the human mind in a course of such *self-denial*, *devotedness* and *disinterestedness*, as they exhibited, or have produced such meekness and humility, such freedom from pride, vanity and ambition—from the love of pleasure and the love of the world, as characterized the immediate followers of Jesus. Mr. Norton however, does not choose to follow this plain and obvious course, and by neglecting it, indicates, we think, a suspicion that

a candid appeal to facts would not be particularly favourable to those doctrines, whose exclusive claim to a beneficial influence, he wishes to establish. If even those conclusions, in Natural Philosophy, which are mathematically deduced from acknowledged truths, are recommended, by the greatest reasoners, to be frequently tested and verified by an appeal to experiment and observation—surely our conclusions from *a priori* reasonings on such a subject as the influence of particular truths on the conduct, should be compared, at every step, with the results of experience. When these conclusions, especially, are to be made the ground of such heavy charges and such high pretensions, as are contained in this tract, they ought at least to be supported by some definite appeal to facts. If the author were merely meditating on the superior excellence of his own system of faith, we would not disturb his pleasing reverie; but when he proceeds to condemn in sweeping sentences, all that has been held most sacred and salutary in revealed truth, and that too on the ground of its pernicious tendency, we really feel justified in requiring something more than his naked assertion, however confidently made, before we submit to his decision. But though we thus *complain* of his method of determining the influence of religious opinions, we are not *surprised* at it. Any person, who is acquainted with the result of an examination of this very question, by one of the ablest—certainly one of the most candid controversialists of the last age, will not wonder, perhaps, that Mr. N. has chosen to retreat from the region of acknowledged facts, to that of general and abstract speculations;—where it is easy to enlarge on fancied tendencies and supposed effects, where there is abundant room for appeals to the passions and prejudices of his readers, and where, while morality is not brought to the test of God's commands, it cannot be difficult to persuade almost

any man to view with complacency the actual effects which his own opinions have produced on his own character.

If we have reason to complain of the course of argumentation proposed by Mr. N. we have much more reason to disapprove of the *manner* and the *spirit* in which he has pursued it. But here it is proper that we should let our readers judge for themselves.

“True religion is an inestimable blessing, because it teaches that God is the everlasting friend and Father of his creatures; a God of infinite goodness. But what shall we say of a religion, which teaches that he has formed men, so that they are by nature wholly inclined to all moral evil; that he has determined in consequence to inflict upon the greater part of our race the most terrible punishments; and that unless he has seen fit to place us among the small number of those whom he has chosen out of the common ruin, he will be our eternal enemy and infinite tormentor; that having hated us from our birth, he will continue to exercise upon us forever his unrelenting and omnipotent hatred. Whatever may be the worth of true religion, it surely does not follow, that this system of blasphemy must be also of great value, and very beneficial in its effects. Yet he must be a very ignorant, or a very bold man, who will affirm, that the doctrines last stated, have not been taught, and very extensively too, as fundamental doctrines of Christianity.”—p. 7.

That no one of his readers may be in doubt for whom this distorted caricature was intended, the author has been careful to place the name of the object at the bottom of the picture. On the next page he writes:—

“When you are satisfied in regard to its faith, you may then examine the scheme of doctrines developed in the Institutes of Calvin, or rather the same scheme as it appears perfected in the works of the Westminster Assembly. If any one wholly unacquainted with our religion were told that this was Christianity; and that the system taught in these books, was to be found in another collection of books, called the New Testament, I believe his surprise would be uncontrollable and unimaginable, when he came to read in the New Testament itself, and to understand what is taught there.”—p. 8.

Our readers, we are sensible, must be shocked at the spirit which is manifested in these extracts;—espe-

cially as it is so diverse from the calm, holy, heavenly spirit which breathes in the passages before quoted from the 'Remarks on the Internal Evidence for the Truth of Revealed Religion.' The author of that treatise, seems to have imbibed the spirit of his Divine Master. His soul is purified and elevated by his views of revealed truth, and he gives his readers a sympathetic and delightful sense of the same serenity and elevation of soul. We seem to ascend to an elevated region, where we enjoy delightful and glorious prospects, and breathe a pure and refreshing air,—far removed from the earth-born feelings and party spirit of angry controversy. From this elevation, it is painful to descend to the level of an author, who can give such a representation as we have just quoted of the sentiments of those whom he opposes, and then brand what he declares to be their opinions, as a "system of blasphemy." Even common candour and civility should have restrained him, from first distorting, and then stigmatizing as *blasphemy*,—doctrines which have been received by a very large proportion of those, who, in every age, have been considered the most intelligent and devout christians, and by not a few who are acknowledged to have been at once the ornaments, and the benefactors of their species, and which were prized by our own learned and pious ancestors, as an inestimable treasure, for which—that they might enjoy it in peace, and deliver it to their posterity—they cheerfully sacrificed all earthly comforts in the settlement of this country,—doctrines which were not lightly adopted, nor received on the strength of abstract reasonings, but as the result of patient, anxious, and prayerful examination of God's word,—doctrines finally, whose benign and holy influence has been evinced, not merely in a few individuals of distinguished intelligence and piety, but in whole communities, who have received them as the truth of God. So harsh an attack on such a system of

doctrines, must have been the result of violent hostility. If any Calvinist,—if even an anonymous pamphleteer, in defending Calvinism, should thus violently attack Unitarianism, as "a system of blasphemy," would not the mouths of the whole party be opened with accusations of 'bigotry,' 'intolerance,' want of 'candour,' of 'liberality,' of 'charity?' And is such conduct, we ask, less reprehensible, because it is one of themselves who is guilty of it? Surely, the severity of reproof, which would be deserved by any religious controversialist, who should attempt in this manner to excite a prejudice against the doctrines which he attacks, might be expected to fall with double weight upon one, the inconsistency of whose conduct with his boasted professions, doubly provokes rebuke.

But the spirit of the preceding extracts, and of other passages in this pamphlet, is less painful than the representation contained in them, of doctrines, which the author says, have been "very extensively taught—as fundamental doctrines of Christianity." Did not the author know, when he penned this passage, that "this system of blasphemy" never was taught, or professed 'extensively, as fundamental doctrines of Christianity?'—that there never was a sect, or body of men, denominated Christian, who would not reject it as false and injurious, if presented to them as their creed?—that there never was an individual author, of any celebrity or influence, who ever taught, or undertook to defend such doctrines? This, at least, he must have known, that neither 'the Institutes of Calvin,' nor 'the works of the Westminster Assembly,' nor any of the protestant Confessions of Faith, and, least of all, the confessions of those to whom he intended it should be applied, contain doctrines which are fairly represented by any clause of the foregoing extract. How are we then astonished, when to this injurious representation, the author has the effrontery to add—'he must be a very

ignorant, or a very bold man, who will affirm that the doctrines last stated, have not been taught, and very extensively too, as fundamental doctrines of Christianity.' The *boldness*, or the *ignorance* plainly belongs to the man, who could bring such a charge against an extensive class of the Christian community—a charge which cannot be substantiated by fair quotations from any standard author, or any public confession of faith. Even Toplady, who cannot be considered as the organ or representative of any body of Christians, and whose work seems recently to have disturbed the mind of Mr. Norton,—though he expresses himself, often with carelessness and inaccuracy, and almost always with too much warmth,—would still have rejected such a representation of his sentiments, with an indignation, similar to that with which he repelled a like representation of his antagonist Wesley. We are often compelled to complain, that the opponents of Calvinism, never fairly attack its doctrines, as they are stated by Calvin himself, or exhibited in the creeds of the churches, or the writings of the authors which bear his name. We are sometimes disposed to wonder,—if this system of doctrines be really so absurd, and dangerous, and 'blasphemous' too, as is represented,—why it cannot be shown to be so, without resorting to misrepresentation,—and why those who undertake to expose its enormities, are not content sometimes to hold it up, just as it is actually professed and believed. But in the present instance, there is no room for such wonder. The representation is but too evidently made with deliberation and care, and is skilfully adapted to produce the effect intended. It is in no degree the result of mistake. The spirit which dictated the passage, we are pained to say, is the obvious and sufficient cause of the representation it contains.

What would Mr. Norton say, if an opponent of his religious system

should thus express his "thoughts on true and false religion?"—"True religion is an inestimable blessing, because it teaches that '*God may be just and the justifier of every sinner that believeth in Jesus*'—that in *Jesus Christ and him crucified*, the justice and grace of God are both exhibited and glorified, so that the believer in him is freely pardoned, enjoys peace of conscience, hope of eternal blessedness, and joy unspeakable and full of glory, in perfect consistency with the deepest humility, the greatest tenderness of conscience, and the effectual operation of the highest, holiest motives to obedience. If then true religion is of inestimable value, because it thus secures the glory of God, the stability of his moral government, and obedience to his law, at the same time that it pardons those who have transgressed the law,—what shall we say of a religion which teaches that no atonement has been made for sin,—that the death of Christ was not a propitiation,—that the representations of this kind in the gospel, are oriental figures, or mistakes of the sacred writers, or deliberate impositions on their readers;—a religion which teaches that God will never be strict to mark iniquity—that if he should mark and punish every instance of it, he would be a merciless tyrant; who encourages men in sin, by lessening its enormity and holding out the hope that we may transgress with impunity;—a religion which denies that the gospel is *given by inspiration of God*,—which charges the apostle Paul with reasoning inconclusively and erroneously,—which declares that the Lord Jesus Christ was a man, a mere man—'fallible and peccable,' and thus destroys the foundation of that constraining love of Christ, which was the principal motive to the peculiar devotedness of the apostles' lives? Whatever may be the worth of true religion, does it follow that this system of blasphemy and infidelity must be also of great value, and very beneficial in its effects?" Now, although

the doctrines last mentioned in this supposed contrast, have been advanced in substance, and often in the very words, by authors who have attempted to defend those views of religion adopted by Mr. N——, authors too who have had the greatest celebrity with their party, and the greatest influence in spreading its opinions, and have been read and admired, and praised and followed as the leaders of the sect*—yet we believe that Mr. N. and his associates would make loud complaints of the injustice of this method of attacking their religious opinions, by publishing ‘thoughts on true and false religion.’ If then it would be improper, as we acknowledge it would, and might also be unjust, thus to charge the sentiments of distinguished authors on the whole sect whose doctrines they were endeavouring to defend, what shall we say of the quotations upon which we are now commenting, which give a representation of certain doctrines, that cannot be justified by the declarations of any one author of respectability, nor even by those of one individual of influence in the denominations intended to be designated?

We had marked several other passages, of the same character, and written in the same spirit with those already quoted—but we will not subject our readers to the pain of perusing them. We do not deem it necessary to correct every erroneous sentiment, or notice every effusion of improper feeling contained in these pages. An enlightened and pious person, who shall unwarily take up the pamphlet, will need no other antidote, we presume, than what he will find in the spirit and manner of the publication itself.

After giving a statement of the doctrines which he opposes, exactly similar to that which has been the subject of remark, in characterising which, the epithet *blasphemous*, is exchanged for *horrible*, the author adds: “The creeds of every estab-

lished church in christendom, teach such doctrines.” But here an objection arises.—If these doctrines are so horrible and blasphemous as is represented, if they are so obviously inconsistent with the word of God, as to excite surprise ‘uncontrollable and inconceivable’ that they should ever have been supposed to be taught in it, how are we to account for the fact that ‘every established church in christendom’ have received them as the truth of God? What are we to think of the *clergy* (of all these churches) who have taught these doctrines? Are they all knaves or fools? Some one, and some the other, is the charitable conclusion of the author. “The smaller number, I suspect, by far,” he says, “heartily believe the doctrines of their creed”—“a very considerable number indeed, give their solemn assent to the truth of doctrines, which they do not believe.” Here we entreat our readers to pause and ask themselves, what motive could induce the author to make these assertions? and what connection they have with his general argument? Do they go to show the purifying, sanctifying influence of those sentiments which the great body of the clergy are supposed secretly to entertain? If indeed the assertion were exactly reversed,—and if it could be proved that many who are at heart orthodox christians, do give their solemn assent to doctrines which they do not believe, for filthy lucre’s sake, it would certainly prove that the influence of these opinions either cannot be very salutary, or cannot be very powerful. This is a charge, however, which we believe, was never brought against orthodox christians. But even if it were true, that many who secretly agree with Mr. N. in opinion, do yet give their solemn assent to doctrines which they do not believe, that they may live on salaries, and be supported by funds, consecrated by piety to the support of teachers of a very different character, we really cannot see what evidence this fact would afford of the ho-

* Priestly, Belsham, Lindsay, &c.

ly influence of *their* opinions. Mr. Norton, therefore, must not be surprised, if his readers consider these injurious assertions as designed to bring odium on the profession of orthodox christianity, by a charge of insincerity, which may help indeed, to remove a troublesome objection to the truth of the author's sentiments, by a vague insinuation, not indeed, very favourable to their moral tendency, that they are far more extensively believed than professed.

Having given a sufficient exhibition, and we fear more than sufficient, of the spirit in which this pamphlet is written, we shall carefully avoid, in our further extracts, such passages as cannot but wound the feelings of every pious reader, while we proceed with all possible candour and impartiality, to consider the evidence which may be adduced, in support of the charges brought against orthodox christianity in general, and against calvinism, in particular,—that its doctrines are not only blasphemous and horrible, but ‘mischievous,’ ‘pernicious,’ and of ‘disastrous consequences.’ If they are indeed false and blasphemous, they are certainly pernicious, whether Mr. N. has shown them to be so or not. On the other hand, if their actual influence is not mischievous, but salutary, it is no slight evidence that the charges brought against them are false and injurious. We fully assent to the opinions expressed in the first paragraph of Mr. Norton's book, which he would doubtless have us consider the ground on which the argument is to rest.

Considered merely in relation to this world, there is no subject, on which it is more important for us to hold correct opinions, than the subject of religion. There are no questions of such interest to us, as those which it proposes to answer. There is no department of knowledge, in which ignorance and error so essentially affect the character and condition of individuals and of society. Determine the relative degrees of virtue and happiness, in different communities; and you will have determined the relative degrees, in which the influence of correct religious principle is felt; and on the other hand,

false notions of religion, ignorance and superstition, will be found in nearly the same proportions as vice and misery.—p. 3.

We admit then, with him, that the truths of revealed religion, *must* have a salutary influence on the character, wherever they are cordially received, and that the errors directly opposed to them must be pernicious. “We must not expect,” says the author, “a beneficial influence from every thing which is called religion. We must attend to something more than the name; for food and poison have both been called by this name.” If the creeds of every established church in Christendom have taught such doctrines the poison has been extensively spread, and has had sufficient time to operate. We may expect, therefore to see its painful and deadly effects clearly pointed out. Accordingly Mr. N. assures us that these effects have been produced, by the errors embraced for religion throughout Christendom. “We may see enough” says he, “of the disastrous consequences of error in Protestant countries, in our own neighbourhood, among those whom we meet in the common intercourse of life.”

Amid the triumph of these different errors, true moral excellence, the one, and the only thing needful, has been regarded with about as much favor, as a deposed monarch might expect from usurpers, who had seized upon, and divided his kingdom. Make yourself acquainted with the true characters of many of those, with whom one or another system of false religion has peopled heaven, and consider whether it be desirable that the number of such men should be multiplied upon earth?—p. 38.

By this time our readers are probably inquiring with themselves, what are the ‘disastrous consequences’ flowing from the errors which have been taught in every part of Christendom? What are the direct effects resulting from ‘the indissoluble union between the religious opinions of men, and their moral characters?’ And they will be surprised to learn, that the *only facts* adduced to prove that the *direct effects* of religious er-

ror on those who embrace it, are of an unhappy, mischievous character, are those referred to in the following sentence. "To false religion we are indebted for persecutors, zealots, and bigots." *Persecution* however is to be excluded from the *present* effects of false religion. "I will say nothing of persecution;" the author adds, "it has passed away, I trust forever."

* *Zeal* and *bigotry* therefore are the only *direct* effects of orthodoxy which its bitterest enemies now lay to its charge. We candidly acknowledge our fears that Calvinism,—for that is the modification of orthodoxy which provokes Mr. Norton's greatest hostility,—cannot be defended against the charge of having occasionally given rise both to zeal and bigotry—if by bigotry we understand what we presume the author intended,—an inflexible adherence to that which is believed to be revealed truth, from a sense of its infinite importance. We at least, do not feel disposed to deny the fact,—but we confess we are greatly surprised, that on this ground merely, (for no other evils whatever are even hinted at in the whole book, as being *directly* produced by the belief of these doctrines)—such a severe sentence of condemnation should be passed against orthodoxy, and such harsh epithets should be applied as descriptive of her character. Mr. N. must have formed a terrible idea of 'zeal' and 'bigotry' to justify himself in bringing forward, for their sakes, such tremendous charges against the faith of the whole christian church.

We should not do justice to Mr. Norton, however, to leave the statement of the subject here. It is the *indirect effects* of orthodoxy, in other words, *its effects on those who do not believe its doctrines*, that is principally insisted on by the author. "It is indeed questionable," says he,

"There is probably more *policy* in this seemingly candid admission than would appear. The author was not ignorant that the *persecutions* by Socinians have been as cruel as any that have been ascribed to Calvinists.

"whether the direct influence of the errors which have been connected with Christianity, upon those by whom they are held, is equally mischievous with their indirect consequences." We have already objected to this method of argumentation, as being equally opposed to reason and to the scriptures. The Apostle Paul did not consider it an evidence of the mischievous nature of the Gospel, that it was "a savour of death unto death unto them that perish," nor did our Saviour himself mean to proclaim his own mischievous character, when he said "I am come to set a man at variance with his father." It seems to be taken for granted, throughout the Gospel, that its declarations will have an unhappy effect upon those who disregard or oppose them. No man can suppose that the essential character of a doctrine can be inferred from the consequences it occasions in those who reject it. We are willing however to accompany Mr. N. in an examination of the "indirect consequences," which are ascribed to the orthodox faith, and see if they can fairly be made the means of determining its character.

"Let us suppose an acute and intelligent man, occupied either in the affairs of the world, in professional studies, or literary pursuits; and whose habits of life have in consequence, been such as to leave him little leisure to make himself acquainted with the science of theology.—If he should happen to take up some one of those books, which contain an exposition and defence of any of the principal forms of error which our religion has been made to assume, it is easy to imagine with what contempt and weariness, with what wonder and disgust he would turn over the pages. It is not difficult to conceive how surprisingly trifling and inane, many of those statements, which we theologians are accustomed by courtesy to call arguments, would appear to one familiar with common modes of discussion, and with what may be called the practical reasoning of men."—pp. 14, 15.

At this point, in the supposition we are prepared to inquire, what is the *moral* character, of this acute, intelligent worldling, who is supposed to be so ignorant of all that is called re-

ligion, and in whom the pages of Calvin and Owen, of Edwards and Dwight, and a multitude of other defenders of orthodoxy, would excite only "contempt and disgust," and to whom the statements of these authors, "called by courtesy arguments," would appear so 'surprisingly trifling and inane?' Is he a man sincerely inquiring into the truth of religion? Does he believe that there is a God, to whom he must give an account? and that the scriptures are indeed the word of God? Does he wish to know what is his own moral character in the sight of God?—what, his eternal destiny? what the way in which he may attain eternal life? If so,—however occupied he may have been 'in worldly affairs, professional studies, or literary pursuits,' he will feel anything rather than contempt and disgust, while reading the pages of such authors as those to whom we have referred. If he is not, in every instance, convinced by these arguments, he will be the last to regard them as 'surprisingly trifling and inane.' Mr. Norton, however does not hold us in suspense, in respect to the character of the supposed person.

"You may have a distinct conception of the state of mind to which I allude, if you will imagine one of the more acute writers in the Edinburgh Review, sitting down to the perusal of Jones' Catholic Doctrine of the Trinity, or Magee's book on the Atonement, or any other of a thousand works, of a similar character."—p. 15.

What the character of these Reviewers is, he tells us on the next page.

"Turn over the pages of the most popular and able literary journal of our times, which exercise so much influence upon the minds of thousands of readers, and than which few other publications will tend more to mark and distinguish the present age;—you cannot but be struck, I do not say with the infidelity which has occasionally appeared in a few articles, but with a characteristic far more deserving of notice, and suggesting thoughts more serious—it is the general exclusion of every religious topic; and of nearly all direct reference to Christianity."—p. 16.

So then, because infidels and men who are indifferent to all religion, may be supposed to turn over the pages of orthodoxy with disgust and weariness, we are to consider *their* contempt of all religion as one of the 'indirect consequences' of that system of doctrines, and as affording evidence of its mischievous character. Just so might the disgust of "the wise and prudent"—from whom were hidden "those things which were revealed to babes," and the contempt of the learned Greeks, who regarded the gospel as *foolishness*, be reckoned among the indirect consequences of the doctrines preached by our Saviour and his distinguished Apostle. And just so may all the guilt of all those, who in every age, have rejected revealed truth, be charged upon the gospel itself, as evidence of its pernicious influence. This is truly an admirable method of reasoning—which places the disbelief of a doctrine among its indirect consequences, and regards the fruits of that disbelief as evidence of the moral tendency of the doctrine rejected. How greatly have good men erred, who heretofore have regarded the opposition of wicked men to the doctrine of their creed, as the result of the opposition between their characters and these holy doctrines, and therefore, as an evidence of the truth rather than the falsehood of those doctrines.

But to return to the question of fact: How does it appear that the indifference to religion, manifested by the Edinburgh Reviewers, is truly the consequence of the orthodoxy of Scotland?

"Religion is not respected, because it is not understood; because a low, earth-born rival has assumed the name and place of that principle whose origin is from heaven. Can we think it wonderful, that there should be hundreds and thousands in every christian country, who come to feel little respect for a subject, which has never been fairly presented to their minds, which has always been connected with associations that are offensive or degrading, and about which those have often written and talked the most, who have said nothing but what tended to mis-

represent it and expose it to contempt?"
—pp. 15, 16.

The Edinburgh Reviewers are really under great obligation to Mr. N. for so handsomely excusing their infidelity and contempt of all religion. We fear, however, that they will be slow to thank him for an apology which is grounded on their own supposed ignorance. But we do seriously believe that they have heard of the pretensions of Unitarianism, and have sometimes looked into their authors, and have perhaps, found them quite as wearisome, and their arguments quite as 'trifling and insane' as those of their own orthodox divines—of Chalmers, for instance, or Erskine. We remember indeed to have read, in that work, an able Review of the life of Horsely, in which they speak of that powerful antagonist of Socinianism, in terms very different from those in which Mr. N. somewhere mentions him, and also notice his controversy with Priestly, greatly to the disadvantage of the latter. Mr. N. however insists on his argument :—

"From the causes which have been mentioned, we may account in a great measure for the melancholy phenomenon, that of the most eminent literary men of Scotland for the last sixty or seventy years, so many have been open enemies or very doubtful friends of Christianity."
—p. 16.

As this method of accounting for this truly melancholy phenomenon, is to us novel, and is brought forward with an imposing air, we beg our readers to give it a moment's attention. Let us see how this method will account for other phenomena of a similar character,—and how this phenomenon accords with other 'indirect consequences' of Calvinism. By this mode of reasoning, it might be shewn that the Socinianism which now so lamentably prevails in Geneva—once the residence of Calvin himself, and the seat of Calvinism,—is an 'indirect consequence' of the former attachment of its inhabitants

to the doctrines of that distinguished reformer. This application of the argument tends to assimilate, too nearly perhaps, Socinianism and infidelity, or indifference to all religion. It is to be remembered however, that Voltaire and D'Alembert say, in reference to the theology then prevalent at Geneva, that "respect for Jesus Christ, and the Bible, is perhaps the only thing which distinguishes the Christianity of the Bible, from pure Deism." "The Unitarians," say they, "ought to have been looked upon as a sect of Philosophers, who were continually doing, with respect to the Old and New Testament, what Epicurus did to the gods, admitting them verbally, but destroying them really." If this account given by those acute infidels, of their acquaintance in Geneva, is correct, it might afford an argument from analogy in favour of Mr. N's position, but then it shews, at the same time, how ineffectual is Unitarianism to prevent or cure infidelity, and how nearly they are related. Voltaire probably had facts in his eye, when he said, "from Socinianism to Deism, there is a very slight shade, and a single step to take, and he takes it." If Mr. N. himself should undertake to convert the literati of Scotland to Unitarianism, they would probably treat him, as the Philosophers of France did the Socinians of Geneva. They would consider him as having come,—within "a single step" at most,—over to them, while they would make no movement to meet him, but would triumph over his inconsistency.

We were about to pursue the subject farther, and ask—where is the infidelity—produced by the long continued orthodoxy of New-England? but we shall be anticipated by the reflections of our readers. It must be acknowledged strange, indeed, if things so different as infidelity and 'true religion' should be the results, in different places, of the operation of the same cause. It would shew at least, that but little reliance could be

placed on an argument derived from the 'indirect consequences' of a doctrine. We are satisfied that Mr. Norton would shrink from the close application of his own argument, and would see, that whatever it might prove, it cannot prove the truth or excellence of *his* religion.

The character of the literary men of Scotland, has in fact, no immediate connection with the established religion of that country. It is probably owing, more than to all other causes, to the character of their distinguished countryman, David Hume;—whose infidelity was purely the result of his own sceptical and paradoxical mind; and whose celebrity as a historian; at a time when men of literary genius had hardly begun to be distinguished in that part of the island, gave his writings an unbounded influence over his own countrymen, who were proud of his reputation, and were also puzzled and confounded by his ingenious subtleties. In a similar manner the great deterioration in the religious character and sentiments of the divines of Geneva, has been ascribed to the vicinity of France, and to the influence of those infidel philosophers, who during the last century, made that city and its beautiful environs, the place of their occasional residence.

"But the subject presents itself," says the author, "under a still more gloomy aspect." He refers to the indirect effect of urging "those systems of faith which have assumed the name of orthodoxy, upon the young," upon "a mind of warm affections, of unperverted and undisciplined feelings, of quick sensibility, and impatient, hasty and petulant in its judgments."

"Take such a young man, and persuade him, if you can, to read through the standards of doctrine which your church has sanctioned; no matter whether that church be episcopal or presbyterian, and no matter whether your standard be the Westminster Catechisms and Confession, or the Thirty-nine Articles. Tell him that this is your religion, and must be his. Lay before him your aggregate of unin-

telligible doctrines concerning God, and of doctrines which are but too intelligible concerning the condition and prospects of man; and tell him that the creed which you put into his hands, contains a full exposition of all that is consolatory and delightful and lovely and glorious in religion. If you can bring him to contemplate and understand what you have laid before him, have you any doubt with what loathing and horror he will regard your religion?"—p. 17.

If a young man, such as Mr. Norton here describes, were to choose his religion from mere feeling, we do not suppose he would choose true religion, for we are aware of the opposition, there must be between qualities such as are here ascribed to him, and the holy doctrines and pure precepts of the gospel; neither can we conceive how such opposition affords evidence, that those doctrines are not true, or that their tendency is not holy. Such a person might perhaps regard the systems of orthodoxy with "loathing and horror;"—but what, we ask Mr. N. would be the consequence of presenting to him the barren speculations and cold disbelief of Unitarianism? Would they harmonize with 'his undisciplined feelings'—his 'hasty, petulant judgments?'—and if they should,—would this afford evidence of the truth and excellence of the system? or give promise of a happy effect upon a character to which it would be so congenial? Whatever might be the effect of Socinianism on such a mind, we know the effects which the doctrine of 'Christ crucified' might be expected to produce, if faithfully and affectionately presented. Those effects are well known, and may be attested by every faithful minister of Jesus, in this state:—They are seen in every parish—we had almost said, in every family. Within two years past, the doctrines of grace,—presented to youthful minds, 'of warm affections and undisciplined feelings,' by whom, at first, perhaps, they were regarded with dislike, or even with violent opposition, have yet,—as the result of anxious, earnest inquiry—of reading the Bible and com-

paring with its declarations, their own affections and actions,—been received as the truth of God, and as the only hope of a sinful soul. Their truth and power have been *felt*, and their holy influence—their transforming efficacy has been seen in the change effected in the hearts and lives of those who have cordially received them. These youthful minds, of warm affections, and of feelings hitherto undisciplined, but now sanctified, have found in the doctrine of Christ crucified, the most constraining motives to a life of humility meekness and self-denial,—of devotedness to God, and benevolence to men, and they will ever hold fast to this doctrine and others connected with it, as a treasure of heavenly wisdom,—as incentives to every virtue,—as the ground of hope in death, and as a preparative to unite in that song of heaven—*Worthy is the Lamb, that was slain—for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation, and hast made us kings and priests unto God.*

And here we ask, why these effects of evangelical truth—effects, not ‘superficial and exterior,’ as Mr. N. would make us believe, but seated deep in the heart—the views, affections and desires,—and manifested in a course of humble, habitual piety and benevolence,—and often in lives of such singular devotion, self-denial and laborious duty as have called forth the admiration even of their enemies—why are not these effects to be viewed as decisive evidence of the holy tendency of the doctrines of grace?—And why are they never seen among the consequences of Unitarian preaching—if that be indeed the true ‘religion?’ Does Professor Norton see, in the youth of ‘undisciplined feelings, of quick sensibility, and impatient, hasty and petulant judgment,’—by whom he is surrounded, effects of what he calls “true religion, more to be desired than those well known and frequent effects of orthodoxy? And

shall we not on this subject listen to the testimony of Doctor Chalmers, who declares that in an actual, though undesigned experiment, which he prosecuted for upwards of twelve years, he ‘never once heard of any such reformatations, among his hearers, as he was desiring to effect, and as were actually effected in many instances, so soon as he changed his mode of preaching, and ‘the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit, given through the channel of Christ’s mediatorship to all who ask him, was set before them as the unceasing object of their dependance and their prayers.’”*

We shall trespass on the patience of our readers, while we present to them one other class of effects—direct or indirect—of orthodoxy;—we mean its effects upon the *clergy* who teach it, and indirectly upon their hearers.

“It is a particular misfortune, that where gross errors in religion prevail, the vices of which I speak, have shewn themselves especially in the clergy; and that we find them ignorant, narrow-minded, presumptuous, and, as far as they have it in their power, oppressive and injurious.”—p. 11.

Mr. Norton has certainly treated the clergy in this passage with great tenderness, and, we think, with not a little partiality. He has given a very limited and partial catalogue of their ‘vices.’ He could not be ignorant, that ‘where gross errors in religion prevail,’ the clergy are also vain, ambitious, and conceited, are conformed too much to this world in its fashions and amusements, its maxims and principles of conduct, and that ‘the disgust which this character produces,’ causes a general indifference to religion among their parishoners, and an almost entire neglect, by the mass of the people, of the public worship of God. It is evident, however, that this is a subject on which the author speaks with great pain and reluctance:—

* Address to the inhabitants of Kilmany.

"In some parts of our own country, it is a truth not to be concealed, that the clergy have lost a portion of that estimation in which they have been, and in which it is most desirable that they should be held. Where this has taken place, the fact is to be ascribed, I believe, partly to the nature of the doctrines which they have maintained, so abhorrent, in many cases, to the reason and common feelings of men, and so discordant with the present state of knowledge and intellectual improvement; and partly, though I say it with extreme reluctance, to the traits of character, which a belief of these doctrines is adapted to produce. The fact itself, has been strikingly exemplified in a neighbouring state; and it is, I think, very apparent, that some of the principal, if not the sole causes of it were those which have been stated."—pp. 21, 22.

The clergy of that 'neighbouring state'—will doubtless appreciate the kindness and sympathy of the author, and will repay it with the gratitude it deserves. This they will be the more ready to do, as they are all unconscious that they 'have lost any portion of that estimation in which they have been held;'—or that the doctrines which they preach are so 'abhorrent' to the feelings of their hearers, as is here supposed; or that the traits of their own characters have been so distorted by the belief of them.

The benevolence of the author, being touched, for once, by this view of his subject, further manifests itself in the following 'melancholy anticipations':—

"If one were disposed to melancholy anticipations, respecting our country, I do not know where he might look for a more alarming prognostic of evil, than to the disinclination which has been manifested to make suitable provision for the constant religious instruction of the people."—p. 22.

If this 'disinclination' is to be ascribed to the causes which Mr. N. supposes, it would be most apparent in those parts of our country where the puritanical doctrines of our forefathers have been most universally and plainly preached. If this is indeed the fact,—so far from melancholy anticipations, it should fill us with

joy and hope. We congratulate our country, if there is, no where in it, a greater disinclination to support religious teachers, than in that part of it, where orthodoxy has prevailed for two hundred years. The benevolence of Mr. Norton himself will doubtless be gratified to learn, from those who have better means of information on this point, than he can have, that his whole argument, as exhibited in the last series of extracts, is founded in an entire misapprehension of facts,—resulting no doubt from his unfounded assumption concerning what *must* be the indirect effects of preaching a particular system of doctrines. If his *reasoning*, is correct, the falsehood and absurdity of his conclusion is evidence that his premises are also false and absurd. In other words, *facts*, contradict his conclusions, and therefore contradict the assumption on which his argument rests.

Such are the indirect consequences ascribed, by Mr. Norton to the preaching of those systems of faith, which have assumed the name of orthodoxy. Even if such *were* the indirect consequences of these doctrines, they would afford no kind of evidence, of their real tendency and influence on those who receive them, since it is absurd to infer the nature and tendency of a doctrine, from its effects on those who disbelieve it. But we ask Mr. N. are these the *only* effects, direct and indirect, of those systems of faith? Mr. N. has certainly given a very partial view of the subject. All the distinguishing doctrines of the reformation, it is to be remembered, are alike condemned by him. *The creeds of every established church in Christendom, teach such horrible doctrines.* And yet it must be confessed, these doctrines have produced a wonderful and most desirable effect on Christendom. Their beneficial influence, not only on individuals, but on the general character of society in Europe, has been too remarkable to be passed unnoticed, even by philosophers and historians who were at best but doubtful friends of revealed religion. The

tone and standard of morals, the love of liberty, the intellectual energy, and the civilization, which are the glory of modern Europe, may be traced, almost wholly to the influence of the Reformation and its doctrines on the minds of men; and the two former, at least, have been remarkably connected with that stricter system of doctrines, denominated Calvinism. Not to advert particularly to Scotland, the reformed part of Switzerland, Holland, and Germany, it is sufficient to refer to the intellectual and moral character of New-England, from its settlement to the present time. "When truth shall have liberty to speak," says Cotton Mather, "it will be known, that christianity never was more expressed to the life, than in the lives of the persons that have been thus reproached." And as he supposes his readers may desire to have the character of the 'religion of the planters', more particularly described, he informs them that 'many hundred souls, who are now at rest with the blessed Jesus,' *"have left an example of wonderful prayerfulness, watchfulness, thankfulness, usefulness, exact conscientiousness, piety, charity, weanedness from the things of this world, and affection to the things that are above."* When we reflect how much of this character has been retained among their descendants, especially by those who have cordially adopted the sentiments of their fathers, and how lamentably a departure from those 'primitive principles' has been accompanied by a similar departure from the 'primitive practices' of the pilgrims, what New-Englander, who loves his country, will not unite in the pathetic, and almost prophetic expressions, with which the same author closes the introduction to the first part of his 'Magnalia.' "Mankind will pardon me, a native of that country, if smitten with a just fear of encroaching and ill-bodied degeneracies, I shall use my modest endeavours to prevent the loss of a country, so signalized for the profession of the purest reli-

gion, and for the protection of God upon it, in that holy profession. I shall count my country *lost* in the loss of the primitive principles and primitive practices upon which it was at first established." How would the benevolent heart of this good man have been wounded, could he have foreseen that one of the descendants of the pilgrims, educated amidst the peculiar blessings and privileges which they purchased, as an inheritance for their posterity, by the sacrifice of almost every earthly comfort—that such an one should join in 'the reproaches' which were heaped upon them by their enemies and persecutors, and should stigmatize those doctrines by which his forefathers were animated and supported in their labours and sufferings, for him, as 'horrible blasphemy,' 'mischievous' and 'disastrous' in their consequences.

That the actual effects of orthodoxy in those who have professed its doctrines, have not been uniformly as great and good as could be desired, does not help the argument of Mr. N. unless he can shew that the actual fruits of Unitarianism have been more abundant and desirable. Has the profession of it been accompanied by virtues more resembling those which marked the lives of the Apostles of Jesus? Has it induced its professors to labour and suffer more in the cause of Christ, that they might make known the riches of his grace, to those who were ignorant of the Gospel? Does it animate and support them in wearing out a laborious life, in obscure corners of the world, in the midst of ignorance and poverty, and far from fame, that they may save the souls of their fellow creatures, and promote their temporal and eternal welfare? Does the reception of its dogmas, lead men to walk in the steps of the Apostles, so far as they followed Christ—'living above the world while they live in it,' having their conversation in heaven, fervent in devotion, and ardent and active in their benevolence? Has Unitarianism also its Elliots,

and Brainerds, its Leighton's and Baxters, its Howards and Wilberforces? If it has, it will not indeed prove the truth of its doctrines, unless they are taught in the word of God; but it will afford a kind of internal evidence, from their holy tendency, which may raise a presumption, or at least create a prejudice in their favour. Mr. N. however, strange as it may seem, hardly intimates that any very desirable effects have yet been produced by 'true religion.' The experiment is yet to be made,' he says, 'which shall determine, what these effects may be.'

"Are we to expect any thing very much resembling the influence of true religion, from systems, which hold up so false a standard of moral excellence? If we are not, the experiment is yet to be made, which shall determine what that influence may be."—p. 38.

We cannot but regard this as a very extraordinary declaration. At a period, nearly two thousand years from the time when the Gospel was preached to the poor, by its divine author, and his Apostles, and its truths were committed to writing by the pen of inspiration, in language of such simplicity that he who runs may read, and its triumphs recorded in the lives and deaths of the Apostles, saints and martyrs, we are gravely told, that *the experiment is yet to be made, which shall determine, what the influence of true religion may be.*

We say nothing of the bearing of such a declaration, on the character and opinions of the wise and the good, who have adorned the christian church, and on the character of the author of the Gospel, who is represented as having made so poor a provision for its being understood by those to whom it is addressed—we merely express our astonishment at the position which the author assumes. Unitarianism itself, has existed under various modifications, for at least fifteen centuries, since it was first taught by Arius. Socinus revi-

ved its doctrines at the time of the reformation, and the new and improved edition of it, has prevailed sufficiently in Europe to acquire a distinct character, and yet we are told by one of its advocates that the world is still ignorant of the influence of true religion, and the experiment is yet to be made which shall determine what that influence may be. If, however, 'Christianity in the frigid zone'—as it has been aptly termed by one who was far from an enemy to its doctrines, has not yet been distinguished by the abundance or excellence of its fruits, much is to be hoped from future cultivation. "There is much," says the author, "which, through the blessing of God, may be hoped from its future extension. We seem indeed to be gathering but the first unripe fruits, and enjoying but a little foretaste of the real abundance which is promised." Although the *unripe* fruits of true religion, are now both austere and scarce, yet both their abundance and their flavour, when brought forth in full and ripe perfection, may be conjectured from the following forcible, we had almost said pathetic, exhortations.

Is it impossible to render the practical operation of these truths, more general and effective? Is it impossible, when religion joins her voice, to that which experience has been so long uttering, to make men believe and feel, at last, that their duty and their interest are the same; that the laws of God are but directions which he has given us in his infinite wisdom and mercy, for attaining our highest happiness; that it is better to be just and benevolent, honored and beloved, than to be selfish, unjust, and cruel, despised, distrusted, and hated; that it is unwise to sacrifice a great future good to a present indulgence, which leaves behind it dissatisfaction and repentance; and that he who submits the moral part of his nature to the animal, is degrading himself, and destroying his best capacities for enjoyment? Is it impossible that the generality of men in a Christian land should be brought to act, as if they really believed these truths, and truths such as these? Whether it be so or not, yet remains to be determined. The experiment has never been made.—p. 36.

" Ah tinkling cymbal, and high sounding
brass
Smitten in vain."

It is impossible ever to present 'these truths' to the human mind, in such a manner as to produce the effect desired. There is nothing in them which takes a hold on the conscience or the heart sufficiently powerful to oppose the torrent of corruption which in all ages has deluged the face of society. 'These truths' have been admitted by 'philosophers' as the author himself acknowledges, both ancient and modern,—heathen and christian,—and at this time they are understood and believed by almost every individual in the community, and yet their 'practical operation' is far from being so 'general and effective,' as Mr. N. seems to anticipate that it will be, at some future day. That day, however will never come. The considerations brought forward in the preceding extract, are too few, and too simple, and we may add too easily understood to give much additional force, from any novel method of exhibiting them. They now have, and they will always have a considerable influence, with prudent, calculating men, in producing an external decency of character, but such mere *selfishness* never can produce real virtue,—never can correct the radical depravity of the heart,—never can be made so to operate as to correct and purify the general habits of society. It is notorious that the ancient philosophers, with all their harangues on the beauty and utility of virtue, never effected any general reformation in the manners of society,—nay, 'these truths' never *operate practically*, to produce any great reformation in the character of their disciples, or even in their own characters. The same has been the fact, with those who, bearing the name of christians, have followed the heathen philosophers of antiquity, much more nearly than they have Christ and his apostles, in their endeavors to reform the charac-

ters of men. "I certainly did," says one,* "press the reformatons of honour, and truth, and integrity among my people, but I never once heard of any such reformatons having been effected among them."

'Tis when the cross is preached, and only then,
That from the pulpit a mysterious power,
Goes forth to renovate the moral man.
————— Men there are,
Men of illustrious name, that have employed
Years in portraying to admiring crowds,
In vivid colours, with the magic hand,
Of genius guided by refining taste,
The loveliness of virtue, and of vice
The hideous features, and in urging all
With eloquent tongue, to make the happy choice,
And, at the end, with grief and self-reproach,
Have looked around in vain for the reformed.†

Mr. N. himself, in the preceding extract, seems to admit that this has been the result of preceding efforts, but strongly intimates that some way may be devised of rendering the "practical operation of these truths, more general and effective." The vanity and folly of such an expectation, is evident, not merely from the results of past experience, but from the very nature—the inefficient and inferior character of those motives on which he relies for the reformation of the world. We certainly think it indicates a lamentable ignorance of the human heart, and its active principles, to suppose that men can be restrained from the vicious indulgence of their appetites and passions, can be turned from the grossness of sensuality, and from a persevering course of injustice and cruelty, by telling them that 'religion joins her voice, to that which experience has been so long uttering, to make men believe and feel, at last, that their duty and their interest are the same.' No—it requires some principle of

* Dr. Chalmers.

† Age of Benevolence, by C. Wilcox.

more powerful operation than this, to arrest the sensual, the unjust, the proud, and the selfish, in their career of wickedness. It requires, that truths should be presented which shall reach and overawe, and subdue the most powerful principles of action within us—truths, which shall touch the conscience in its highest sense of obligation, and affect every feeling of the human heart, which was designed by its maker to be an auxiliary to virtue,—truths, in a word, which are stamped with infinity—which declare the character of the infinite God, and our eternal destination. Such truths, especially as they are united and exhibited in ‘Jesus Christ and him crucified,’ have been the only means, which have hitherto been effectual, in awaking the stupid, in reforming the profligate, and actually turning sinners of every description to God and to virtue. They are, at the same time, the truths which have most effectually operated in the breasts of real christians, to purify their hearts, and animate and support them in every duty. ‘The love of Christ constraineth us.’—Unitarianism hardly pretends to any signal reformation;—at the same time, it admits that very high degrees, both of piety and virtue, have been found in the orthodox. “We believe” says Mr. N. “and we rejoice to believe, that there have been men of excellent virtue in every faith.” “True there have been excellent men, whose belief on the most important subjects has been very erroneous.” In another part of his book, he thus speaks of Howard and Wilberforce—though without naming the latter.

“You admire the intense energy of moral feeling which carried a Howard, as a minister of good, wherever human wretchedness was to be found; you know how to estimate the patient, untried, unyielding efforts of those who have almost succeeded in relieving the civilized world from the curse and the infamy of the slave trade.”—p. 40.

And yet he denies that in any case, the exalted virtue of such men is owing, in the least degree, to their pecu-

liar views of religious truth. “How,” he asks, “have the characters of such men been formed? How is it that those whom we can most trust, esteem and love, have become what they are? The general answer is, that their characters have been formed under the influence of religious principle, by the continual action of these great practical truths which religion enforces.” “There is but one kind of practical religion in the world. It consists of those great, all-important truths, which wise and good men hold in common.” In other words, it consists in voluntary conformity to the truths, that our *duty and interest are the same, that he who submits the moral part of his nature to the animal, is degrading himself and destroying his best capacities for enjoyment.* These and such as these are, the *great all-important truths*, which constitute true ‘practical religion,’ for to them the writer evidently refers, and does not even hint at any other practical truths, which wise and good men hold in common—It is by the action of these, therefore, that such characters as Howard, and Wilberforce, and Martyn, and Brainerd, have been formed. At least, the real excellence of their characters was in no degree owing to their orthodox faith. So far from it, those doctrines, as he repeatedly asserts, have operated to *counteract and destroy* the influence of those ‘great truths’ which constitute true religion.

“Can you believe that the doctrines of Calvin, have had much tendency to develop the higher powers and the better affections of man? Do you believe that they have flourished under such culture; and that those doctrines have really operated very efficaciously in producing reverence, love, and gratitude toward Him—and active and warm-hearted benevolence toward—our fellow men?”—p. 37.

* We have omitted in the above sentence, according to the purpose we previously intimated; the illiberal and scurrilous epithets and misrepresentations which the author uniformly attaches to Calvinism whenever he has occasion to mention its doctrines.

We answer, fearlessly, we do believe—we do *know* it. It is evidence sufficient of the fact, that the very men whose excellence he admits and celebrates, have uniformly testified that their own characters were formed, under the operation of these doctrines;—that it was these doctrines which first effectually turned them to God and to virtue, and that in these truths, and in them alone, they found the motives which could sustain them in a cause of disinterested efforts, self-denials and sufferings. Their conversation, their letters, their diaries, and their publications have testified to this fact. Mr. N. is not ignorant that the illustrious Howard, was noted for his orthodoxy, and even for his Calvinism, no less than for the unparalleled exertions of his benevolence,—nay, that the very spring of his benevolence was found in his religious belief, and that he testified unequivocally to the importance which he attached to these doctrines, by declaring in his last will and testament, “my immortal spirit I cast on the sovereign mercy of God, through Jesus Christ, who is THE LORD OF MY STRENGTH, and I trust is become my salvation”—and by requesting, as it is said, that these words should form the inscription on the plain marble slab, which was to mark his grave, *Spes meor Christus*—CHRIST IS MY HOPE. Neither does Mr. N. need be told, that Wilberforce is as well known, and we hesitate not to say, as advantageously known, by his eloquent defence of the doctrines of Grace, and his exhibition of their excellence and practical tendency,—those doctrines, the operation of which evidently formed his own character,—as he is by his untired, unyielding efforts in the British Parliament, to abolish the slave trade. Such conduct, in such men, beautifully illustrates the practical tendency of their religious principles, and affords evidence of that tendency which cannot be successfully resisted.

But there is another view of this

subject. If the faith of those good men, had no operation whatever in forming their characters, if the doctrines which they considered as peculiarly religious, and the distinguishing doctrines of revelation operate wholly to ‘counteract’ and ‘diminish’ and ‘destroy’ true religion; then, where there is no such counteracting force—when the simple truths which all good men hold in common, are unalloyed by any mixture of error, their purifying, exalting influence, must be vastly more manifest and more remarkable. That the counteracting influence of ‘horrible blasphemy,’ should be slight, would contradict all Mr. N’s positions. Simple Unitarianism, therefore, which embraces all the truths which we believe, with no portion of counteracting error, must form characters, as much exceeding in excellence those of Howard and Wilberforce, as these are more excellent than those of the Heathen Philosophers.—This necessary consequence of Mr. N’s position, is not however asserted, as a fact. It is merely *anticipated* by this author, while Doct. Priestly,—after ‘allowing that there is in them a greater apparent conformity to the world, than is observable in others,’ which he thinks is more than counterbalanced by ‘the spiritual pride and bigotry’ of some Trinitarians,—very modestly declares, “upon the whole I think the moral character of the Unitarians in general, approaches more nearly to the proper temper of the Gospel.” But as others might not perhaps agree with him in this opinion, he adds, very charitably as became his profession, “the former have probably less, and the latter, I hope, somewhat more of a real principle of religion, than they seem to have.”

If any thing more were necessary to convince a candid person, that the virtue of orthodox christians, is to be ascribed, in part at least, to their religious belief, it would be found in the treatise of Mr. Erskine; where that author so beautifully illustrates the in-

fluence of revealed religion, by shewing its adaptation to the *moral* nature of man, to his *physical* nature, and to the *circumstances* in which he is placed, so that there is an intelligible connection between the belief of its doctrines and the moral perfection of the believer.

The radical defect in Mr. N.'s system, as exhibited in this publication is found in his defective and erroneous views of *moral excellence*. A useful, honourable life, flowing principally from a wise regard to our own real interests, in this world, seems, in his view, to constitute moral goodness; and the degree in which it is actually found, as the result of the active principles of our nature, is to be regarded as *the standard* of morality, according to which our censures or commendations are to be bestowed on those who exceed or fall short of it. If such be the *nature* and the *standard* of moral excellence, it is not difficult to prove that men are not totally depraved, nor even "far gone from original righteousness,"—and all the declarations of the Gospel concerning the lost and ruined condition of fallen-man, are plainly contradictory to these first principles of moral Philosophy. It follows also, from these principles, that there is no need of an atonement for sin, nor for the sanctifying influences of the Holy Spirit, nor for a revelation from God, to make us acquainted with important truths of which we were before ignorant; and with such views of the entire uselessness of the atoning sacrifice of Christ, of the influences of his spirit, or rather of their inconsistency with the first principles of Moral Philosophy, the mind is prepared to deny the character and offices of the Saviour, the personality and agency of the Holy Spirit, while the Scriptures are regarded as 'confirming by the highest possible authority,' to use Mr. N.'s own language, 'the uncertain deductions of reason.' But the consequence of these views of moral excellence which bears most directly on the subject under discussion, is

their effect on the moral character of the person who entertains them. The standard of morality with which he is to compare his own actions, is too low; and the principles themselves of his conduct, cannot in their very nature produce any exalted virtue—any thing which deserves the name of christian holiness. The goodness which flows from such principles, cannot rise higher than its source. As it begins in self, so it necessarily terminates in self. It never has exhibited, and never can, any real devotedness of heart, any disinterested labours or self-denials—any thing which bears the least resemblance to that Divine goodness which the Saviour of the world manifested when *he loved us, and gave himself for us*. Neither do these views suggest any means of greatly improving the moral character of our race. All that can be done, even if there were the disinterested benevolence which would attempt it, would be to shew more clearly, that *duty and interest are the same, and if it were possible*, to persuade men to act in accordance with this belief; at the same time these views discountenance, and so far as they have power, discourage real disinterested virtue, by representing it as mere hypocrisy or enthusiasm. That such views of moral excellence and all the consequences deduced from them are wholly unscriptural, we shall not attempt in this place to show, if indeed it be not absurd to suppose that it needs to *be shown*. But that they should be presented as an essential part of 'true religion,' and their claims to be received as such, should be made to depend on their obvious and unrivalled tendency to produce 'moral perfectness' must be regarded as wonderful. If 'moral perfectness' be that which is presented to our imitation in the character of Jesus,—which was pursued and in a good measure attained by his Apostles, and which was enforced by both, as that, 'image of God,' in which man was at first created, and in which he is renewed in

Christ Jesus—then we may confidently declare, that what Mr. N. has set before us as 'true religion' has no tendency whatever to produce moral perfectness, but rather to counteract and destroy it.

The space which we have given to this pamphlet, is disproportioned, it may be thought, to its magnitude and importance. The *subject* of it, however, it will be admitted, is of great importance: And we would remind our readers that though the *book* is small, the *Author* is 'Dexter Professor of Sacred Literature, in the University in Cambridge,'—that he has come forth with a boldness and violence of attack upon the religious opinions of New-England, that is novel in this country—that he calls loudly upon all who think with him, to come out with a full avowal and open defence of their peculiar sentiments, as the only method of causing them to prevail and to be respected, ascribing most charitably, the peculiar gentleness of spirit and meekness manifested in some recent publications in defence of orthodoxy, to the increasing boldness of its adversaries, and finally that he is well qualified, as he seems fully determined to lead the van in a continued warfare. He is qualified for such a station, not only by natural boldness and confidence of character, and by inveterate hostility to orthodox sentiments, but more especially by an acquired manner of writing, admirably fitted for the part he takes in such a controversy. His style possesses the qualities we have heard commended as the highest excellence in diplomatic communications—a degree of abstractness in what he *asserts*, that is almost incapable of specific application, and gives unlimited space for selecting points of defence, while his language of attack is sufficiently plain and forcible. Our meaning will be illustrated by a reference to the fact that in all his 'rant and rhapsody,' concerning 'true religion,' he has never once told his readers what he means by true religion, nor given them the pow-

er—so carefully are his sentences constructed, of inferring it. That 'true religion teaches that God is the everlasting Friend and Father of his creatures; a God of infinite goodness,' that 'duty and interest are the same,' that 'good and evil are before us, and that it is for us to choose and attain which we will,' are all or nearly all the truths—'the great, all-important truths' which constitute true religion, and to which such a wonderful efficacy, is attributed—if they could be brought to operate, unmingled with the counteracting errors of orthodoxy. At least, these are all the truths, which he lets his readers know that he believes, and consequently all that he is under obligation to defend. His method of attacking the doctrines which he does not believe, has been considered. It is no secret, that such a method of writing gives great advantages to a controversialist who aims only at victory. It places his antagonist in the condition in which our fathers were placed, when they found themselves surrounded by an enemy whose darts they felt, while they were unable to discover and attack the foe,—an enemy too, who well knew, that if he were discovered he had nothing save his person that he cared to defend. The man who undertakes to defend a precious treasure, which he has taken no pains to conceal, wages unequal warfare with one who is unembarrassed and has nothing to defend, and nothing to lose. But we trust that impartial readers will not mistake the stratagems of the assailant, for the strength of his positions or the goodness of his cause; nor look with complacency upon one who hopes for victory, by refusing fairly to meet his opponent on the open ground of truth and manly discussion. From a full and thorough examination, the doctrines of true religion have nothing to fear. It will only evince more clearly their truth, their excellence, and their unrivalled tendency to promote the holiness and happiness of men.

Literary and Philosophical Intelligence.

Anniversary of the School at Cornwall.—On Wednesday, the 15th ult. the annual exhibition of the school at Cornwall took place, under circumstances peculiarly favourable. The day was fine; and a large concourse of strangers, clergymen and others, from the surrounding towns, testified by their presence, the deep interest taken by the Christian public in this benevolent institution. A sermon was preached by the Rev. Mr. Burt of New-Marlborough, Mass. from 1 Cor. xiii. 1, 2, 3, illustrating the position that the greatest attainments without piety, are destitute of personal advantage. After the sermon, the youth of the school spoke a variety of single pieces of their own composition, both in their native tongues and in the English language. The assembly were gratified in hearing youth from seven different heathen nations, exhibit specimens of their various languages and modes of oratory, Cherokee, Choctaw, Tuscarora, Owhyhean, Tahitian, New-Zealand, and Chinese. We were much struck with the variety and melody of the inflections of voice that entered into the speech of the New Zealander, which seemed not a peculiarity of the speaker, but a constituent part of the language, and which adapted it, more than we had conceived to be the case with any language of savage nations, to the expression of the more refined and tender emotions and passions of our nature. The English compositions of the more advanced pupils, though, as was to be expected of those who have so recently entered upon habits of composition—destitute in a measure of originality, exhibited the gleanings of much native force of talent, and proofs of good advancement in their studies; and the truths of Christianity, falling from the lips of those who were recently in heathen darkness, and whose kindred we seemed to see still groping in thick darkness, told us of the triumphant power of the Gospel to elevate those nations to true knowledge and holiness, and moved our hearts to deeper desires to rescue them from their moral ruin, and to more fervent prayers, for the pros-

perity of a school, designed to aid in the good work of evangelizing them and other heathen nations.

Proposals have been issued for publishing at Andover, *Bellermann's Biblical Geography*, translated from the German by James Marsh, A. M. and Richard C. Morse, A. M. and accompanied with maps.

A translation of Jahn's *Archæologia Biblica* is also preparing for publication, and is said to be in a state of forwardness.

The Rev. Jeremiah Chaplin is elected President of the Literary and Theological Seminary at Waterville, Me. The second Wednesday of August is the day fixed upon for his induction into office. The Trustees have determined to erect another College edifice 80 feet by 40.

Continent of New South Iceland.—In a late New-London paper, there is the following statement: 'We have been favoured with interesting particulars respecting a *Southern Continent*, by Capt. Nathaniel B. Palmer, of the sloop James Monroe, lately arrived at Stonington, from the South Shetlands.

Capt. Palmer proceeded in the James Monroe, from the Shetland Isles, to the continent, and coasted it, from abreast of the Isles to the Eastward, as far as 44 west longitude, keeping as near to the shore as the edge of the firm ice would admit. At some places, he could coast along shore; at other parts, he could not approach nearer the shore than from one to six leagues, owing to the firm and fast ice; although it was midsummer there, being in November, December and January.

In 61 41 S. lat. 45 27 W. long. from Greenwich, the coast was clear of firm ice, and here they discovered a fine harbor, lying about one mile within the entrance of Washington Strait, which harbor was named Palmer's Harbour, where he came to anchor. He found not the least appearance of vegetation on the land, excepting the winter moss. Neither did he discover there

any animals, only a few Sea Leopards, beautifully spotted. Of birds, there were Penguins, Port Egmont, or Sea Heos, White Pigeons and Gulls.

There is now no doubt, that there exists a *South Continent*, and that capt. Cook's "Southern Thule" belongs to it. Capt. Palmer could discern the mountains covered with snow, in the interior, as he sailed along the coast.

Dr. *Morrison*, the missionary, is publishing, at Macao, a Dictionary of the Chinese language—to consist of three parts; first, Chinese and English arranged according to the Radicals;

next, English and Chinese; and lastly, Chinese and English arranged alphabetically. Dr. M. has been directing his attention to the collection and preparation of the materials, during the last thirteen years. The East India company has undertaken the expense of printing and paper for an edition of 750 copies.

It is proposed to establish a College of a religious as well as literary character, in the western part of North-Carolina. Lincolnton has been determined on as the place, and twenty-five Trustees have been appointed.

List of New Publications.

RELIGIOUS.

Memorial of a Revival; a Sermon, delivered in Farmington, at the anniversary thanksgiving, Dec. 6, 1821; with an Appendix. By Noah Porter.

A plain short Catechism for coloured people; to which are added several hymns on various subjects. Charleston, S. C.

A Discourse, the substance of which was delivered in Woodbridge, N. J. Dec. 13, 1821, the day of public Thanksgiving and Prayer; appointed by the Governor of the state of New-Jersey. By M. Bruen.

A Dissertation on the importance of Biblical Literature. By Charles Hodge, A. M. Teacher of the Original

Languages of Scripture, in the Theological Seminary of the Presbyterian Church at Princeton.

A Sermon, addressed to the Legislature of the state of Connecticut, at the annual Election in New-Haven, May 1, 1822. By Thomas Church Brownell, D. D. LL. D. Bishop of the Protestant Episcopal Church in the Diocese of Connecticut.

MISCELLANEOUS.

Travels in New-England and New-York; by Timothy Dwight, S. T. D.; LL. D. vol IV. New-Haven.

Letters on practical subjects from a Clergyman of New-England to his daughter. Hartford, 1822.

Religious Intelligence.

Efforts for evangelizing the Jews.—It is a matter of equal regret and wonder that the state of the people to whom of old pertained "the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and of whom as concerning the flesh Christ came,"—should for so many ages have awakened no more interest and exertion on the part of Christians. But the period of insensibility and inaction is past. In 1808, a society was formed in London, for "promoting christianity among the Jews." This association, al-

though consisting of highly respectable characters, for several years accomplished but little, except deriving knowledge from experience, and laying the foundation for future operations. From the last report presented at the annual meeting, held May 2d, 1821, it appears that the state of the society is promising, both from the increased countenance and exertions of patrons at home, and the prospect of usefulness abroad. A considerable number of auxiliary associations were formed, in the United kingdom, the last year. The ladies are exerting

their influence and working with their hands, for the support of the cause ; and a large proportion of the Society's annual receipts consists of contributions obtained through their means. Whether British ladies preceded American female christians in systematic exertions for charitable purposes, or not, they are evidently emulating them. The income of the Society the last year was about eleven thousand pounds sterling, and its expenditure over thirteen. The agents sent out to facilitate the accomplishment of its ends, have experienced the kindest reception and the most liberal encouragement. And universally as the objects and principles of the Society have become more extensively known and better understood, it has received a proportional increase of support. This is true of all judicious and well managed charities of the present day. The Society supports "the Jewish Expositor," a periodical publication ; has a chapel established, where christian worship is regularly performed,—other appropriate buildings and schools in which are taught about one hundred children of Jewish parents. A Seminary has lately been established for the instruction of Missionaries to the Jews,—of which the Rev. Edwin Jacob, of Corpus Christi College, Oxford, has been appointed Superintendent,—with four students under his care, and the expectation of two from Berlin, being soon added to the number. The candidates for admission into the Seminary, are required to be young men of competent talents and supposed piety,—and are to be instructed in the Scriptures—with special attention to the points at issue between Jews and Christians,—and in the Hebrew, Greek and Latin languages,—and with such modern languages as may be necessary to qualify them for their respective destinations.

Nearly 250,000 religious tracts and cards have been published and distributed. 7000 copies of the New Testament in German and Biblical Hebrew, have been circulated,—besides 200 copies of the Hebrew prophets, 1000 of the Epistle to the Hebrews, in Biblical Hebrew, and 400 of the Gospels in German Hebrew. These have been transmitted to the various places most frequented by the Jews on the Continent of Europe,—to Madras,

Calcutta, Bencoolen Sidney, New South Wales, Malta, Leghorn, Gibraltar, and Boston in the U. S. A translation of the New Testament into the dialect of the *Polish Jews*, has been completed by the Rev. Mr. Solomon.

The readiness of the Jews to receive christian instruction is continually becoming more and more extensive and apparent. And in many places where the parents themselves do not dare to make a public profession of christianity, they do not object, but rather wish, "that their children should be taught the facts and principles of the christian religion." The teachers of youth especially, it is generally reported, are searching and meditating, and the greater part of them historically convinced that Jesus of Nazareth is the promised Messiah. They are to a great extent desirous after a purer knowledge, and their prejudices on the decrease.

The New Testament is actually read in a large number of Jewish families—many of the heads of which are convinced of the truth, and only kept back by the fear of men from coming openly forward to avow it. Several of these declared, "we really believe, that if our Rabbies were convinced of the truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish families, who live in the town, (where we do) not ten would remain Jews." But this fear, however extensive and powerful, has not prevented all among them from openly espousing the cause of Christ. There are not a few recent instances of their embracing christianity at Hamburgh, Amsterdam, Frankfort, Esslingen, Wurtenburg, Leipsic and Berlin. These consist of women, children, schoolmasters and some men of distinguished talents, learning and opulence. At Breslaw alone, thirty families have received christian baptism,—and many are ready to follow their example. Some of the speculative cast, begin to predict "that the next generation of the Jews will all enter the christian church." An expectation is rising, strengthening and extending among them, that a "general conversion of the Jews is really very near at hand." This opinion is grounded on the fact, "that the Lord has raised a spirit of compassion and love towards this so long time neglected and op-

pressed people;" so that it is not in one city, or one country only, that active care is taken for their temporal and eternal happiness; but in many countries, nay, in different parts of the world.

The Jews are an interesting people; their situation is affecting; they have a claim on christians, enforced by the word and the providence of God. There is peculiar encouragement to labour for their conversion,—because as the event is predicted, the labour will not, cannot be in vain in the Lord.

Christians in our own country, are not altogether inattentive to this subject. Associations and exertions, as well as prayers, are multiplying and extending. Their history has been written by a distinguished female author of our own country. For several years a society for their benefit has existed in the metropolis of New-England,—which has made repeated remittances to that in London. Others have been formed since,—and one has recently been organized in this city, for the purpose. The plan of a special coalition between the active friends of the Jews in America and in Europe, is under particular consideration. The subject is committed to the "American Society for ameliorating the condition of the Jews,"—which owes its existence to the influence and benevolence of the late venerable President Boudinot. Mr. Jadownisky, an interesting christian Jew, arrived in this country some months since, as a special agent from a distinguished nobleman in Germany, Abelherdt, Count von der Recke. The Count sent an address to the Directors of the American Society, announcing the efforts he is now making in behalf of converted Jews, and soliciting the countenance and co-operation of the board. The proposal is to colonize them somewhere in this country,—probably in Pennsylvania, on the lands bequeathed by Dr. Boudinot. Mr. Jadownisky brought over with him, testimonials to the excellence of his character, and has given proof of his talents since he came among us. He is twenty-two years of age, and ardently pursuing studies to qualify him for the ministry of the gospel, as a messenger of mercy to the house of his fathers. The Directors of the American Society "have undertaken, in hopes of aid from the christian public, to provide

for the maintenance and education of this gentleman for the work to which he is devoted." Their address and Mr. Jadownisky's address—with several letters from the German Count, have been printed and are before the public. Christians must view with peculiar interest, every movement and indication relative to this subject. We bid God speed to those who are engaged in the benevolent enterprise,—and ask in their behalf the prayers of all christians, for the effusion of God's holy spirit,—concluding in the language of the Report, alluded to at the beginning of this article. "To *this only* can your Committee look for any adequate success to the endeavours, either of this Society, or of any of the Societies engaged in the glorious work of evangelizing the world. It is their full persuasion, that in proportion as a spirit of prayer for the fulfilment of the divine promises relative to the last and great out-pouring of the spirit, shall prevail in the church,—in that proportion will the day of promised and predicted blessings to Jews and Gentiles, be accelerated in its approach."

Mr. Lewis Way, known for his active and unwearied exertions for the spiritual benefit of this people, in some observations lately published, on "the latter rain," argues that the conversion of the Jews to christianity, will *precede* the fulness of the Gentiles; and that christians therefore ought to pray for the former event as introductory to the latter. To carry this into effect, he thus concludes. "I would suggest the expediency of appropriating the *Jew's Sabbath* to this specific object: it begins on Friday at sunset, and ends at the same time on Saturday. Some portion of this day should be henceforth solemnly set apart and devoted to secret meditation and scriptural exercises, having for their object the history and mystery of the literal Israel of God. Let the subject of evening and morning admonition and intercession be taken from those historical, prophetic and doctrinal parts of the Old and New Testaments, which bring before us the conduct of a people, called of God, chosen of God, beloved of God; a people forsaken of man, rejected of man, and hated of man; a people in every respect, wonderful from their beginning hitherto,—wonderful in their origin, wonderful in their continuance; wonderful in their

destiny: a people, in whom we see, as in a mirror, what nature is; a people, in whom will be exhibited, as in a model, what grace can do. Let these meditations and instructions be accompanied by a morning and evening sacrifice of secret and social prayer. Thus may every Friday be a Good Friday, and every Saturday an Easter Eve."

BOMBAY.

The missionaries at this station in their joint letter, dated July 1, 1821, mention the arrival of Mr. Garrett from Ceylon to take charge of the printing establishment. The following paragraph at the close of this letter, on the "importance of a native mission College," we most cordially recommend, as worthy the particular attention of the friends of missions.

"Within the last half year, our thoughts have been much directed to the above class of children, and we are more and more impressed with the importance of endeavoring to raise from among them some future missionaries for India. When we consider the great expense, at which we have been educated and sent hither; the expense that is absolutely necessary to our support; the difficulties of acquiring accurately a foreign pronunciation; the time that is spent in doing this; the peculiar uncertainty of our lives;—all these, and many other considerations, lead us ardently to wish, that a provision might be made for the instruction of missionaries in this country. There are many boys, who might be obtained and educated. The language of the people is *their* language; the country is *their* country. They are attached to no community; have no high expectations in regard to pecuniary emolument; and have no false systems of faith to shake off. They will not be regarded with that jealousy by government, with which foreigners are; nor will they be liable to be sent away from the country. We do not mention this subject as a new one, either to ourselves, or our patrons; but we cannot forbear repeating its importance. From what Christian country, or countries, we ask, are missionaries to come, who will be adequate to the wants of this people? From what treasury are they to be supported? It must never be forgotten, that a capital object of missionary exertion is, to put

the heathen into a way of teaching themselves."

PALESTINE MISSION.

The intelligence in our last number from this interesting field of operations, was down to Nov. 22d. Messrs. Parsons and Fisk, in a letter dated Smyrna, Dec. 15th, say—"If, however, you ask us, after the events of the past year, what are now our feelings, our resolutions, and our expectations, we are constrained to answer, we never loved our work more sincerely than we do now; we never felt a more consoling conviction, that we are in the field where our Lord and master would have us labour; we never entertained more confident hopes of usefulness and ultimate success. Still we desire to feel, that we are nothing, and that our fondest wishes may be disappointed."

SANDWICH ISLANDS MISSION.

Letters have been received from this mission, dated three months later than the last published. A church had been erected at Woahoo, and was completed in September. The mission continued prosperous.

By the late arrival at Nantucket of the ship *Globe*, Capt. Gardner, we are enabled to add the following important facts and disinterested testimony to the utility of this mission. "The Sandwich Islands are now becoming a place of great commerce, and the Natives making rapid strides towards civilization. From the frequent visits they have had of late years from Americans and English, they are daily assuming their manners and customs, and abolishing their own. No longer is seen the bow or the spear—no more is heard the shrill sound of the War Conch, or the agonizing shrieks of the victim prepared for the sacrifice. Superstition is done away—idolatry has ceased; the 'church going bell' is now heard to break on the stillness of the Sabbath; and the cheering rays of Christianity have already begun to beam on these children of nature.—There are now residing amongst them several of the Missionary Society from the United States, with their wives and families: there is a school kept by them, and a number of the rising generation are taught the arts of reading, writing, drawing, &c. which, together with the exemplary conduct of all the

society, the moral and religious precepts delivered by the Rev. Mr. Bingham, and the Rev. Mr. Thurston in the church, is daily increasing amongst those children of nature a high sense of moral rectitude."

South-Africa.—The labours of the Rev. Dr. Philip, at Cape-Town, have been very much blessed there. Mr. Beck's labours among the Dutch inhabitants of the Town, as well as among the slaves, have been crowned with the blessing of the Almighty.

At the *Paarl*, where are 5,000 heathen inhabitants, the attendance on the means of grace continues to increase.

Russia.—Drs. Patterson and Henderson, write from Siberia, that there are at present as fair prospects of success among the Calmucs as can reasonably be expected, and the circumstance that the Brethren's mission among them has already been blessed for the saving conversion of some of them, is calculated to strengthen these hopes.

CHEROKEES, (TEN.)

Creek Path.

Extract of a letter recently received from Mrs. Potter, at Creek Path.

After some general remarks respecting the rapid progress made by the Cherokees towards civilization, Mrs. P. proceeds:—

"Two years since, Creek Path was a place of the grossest ignorance. The Saviour's name had scarcely been heard among the people. They passed their time in idleness and dissipation; and most of those who were clad at all, were covered with rags. The Sabbath was known but by few, and these had been taught by the whites to consider it a holy-day. But now, how changed the scene! many of them have become sober and industrious. They assemble regularly on the Sabbath for the worship of God, and manifest a tender solicitude for the welfare of their immortal souls. Their dress, though coarse, is very neat and becoming. Seldom is a dirty garb seen in our little sanctuary. They frequently speak of their former ways of living, and express much gratitude that missionaries have been sent to teach them better things. Much good was effected here, by the disinterested exertions of Mr. Butrick. God was pleased to

bless his labors, and to give him, as we trust, 'some souls as seals of his ministry.'" These are our consolations and joys. With them we sit down to commemorate the Saviour's dying love, and find the seasons precious; with them we bow before the throne of God, and supplicate his mercies, and with them join in the song of solemn praise."

Brainerd.—It is always interesting, peculiarly so to Americans, in regard to the Aborigines of this country, to observe a nation emerging from a state of barbarism under the united influence of civilization and christianity. The extract which follows illustrates this progress under the combined operation of these causes. It is from the Journal of a person who resided some time at Brainerd, and was written without a view to publication. Such an article ought to be read, particularly by the politicians and statesmen of our country. "Some of the Indians are said to live in very decent style, cultivate their lands, and keep good tables. Two Cherokees, by the name of *Van*, have built good brick houses, and another Cherokee, who would imitate the missionaries in all which they do, has built him a house in exact imitation of theirs. A pious man from Georgia, four years ago, passed through the nation, and again, last year: he says, "their improvement is astonishing." The missionaries are richly compensated for all their trials, in knowing that a nation are reaping, not only temporal, but eternal benefit, through their exertions. Father Hoyt says, nothing of any consequence transpires at the mission, but it is known through the nation in three days. Circumstances, little thought of by ourselves, would excite much interest and observation through the land. The missionary has hardly time to reflect on the eminence on which he stands.

"Civilization, and a knowledge of the Scriptures will, doubtless, dispel the mist which has so long hung over these nations, and show them to be not inferior to any other people. Their lands are now divided into counties; judges are appointed, and courts held. Judge Brown was once at Brainerd, while I was there. He possessed no small degree of unaffected dignity. I saw his niece, Delilah Fields, a girl not

twelve years old, make coffee, and prepare him a breakfast in good style, and then wait on the table.

"I saw but one intoxicated person, and did not hear an oath from a Cherokee during the term of three months."

CHEROKEES OF THE ARKANSAW.

Dwight.—It appears that Mr. Washburn, one of the missionaries at this station, has had an interview with John Jolly, and two other chiefs. "They were very urgent for the commencement of our school, and very particular in their inquiries relative to the progress of the establishment, and all the concerns of the mission. They expressed the fullest confidence in us and in our patrons at the north;—renewed the assurances of their protection of the mission, and their friendly co-operation in all our benevolent designs. Jolly expressed a strong desire that our mission might be a means of great good to his people, whom he wished to see 'walking in the best way.' He hoped that this part of the tribe would shortly be as far advanced in civilization and its attendant blessings, as their brethren in the old nation. They are about sending a delegation to Washington, and they promised us a visit before that time, that they might be able to tell their great father, the President, "good words of us."

Chickasaws.—The Synod of S. Carolina and Georgia have established a mission at Monroe, Alabama, among this tribe of Indians, of which the Rev. Mr. Stuart is superintendant. The population of the Chickasaws is about 7000. Their country is included within the chartered limits of the states of Kentucky, Tennessee, Mississippi and Alabama. This is a promising field for benevolent exertions—but the mission is at present greatly embarrassed for the want of funds.

Union Mission.—A letter from the superintendant to the Domestic Secretary, consists chiefly of an account of the war between the Cherokees and Osages, and the defeat of the latter by the former. The Osages are dissatisfied with Major Bradford, the American commander at Fort Smith, because he let the Cherokees pass to attack them, when he had previously promised to do all he could to keep them back. It does not appear, that

Major B., however disposed he may have been to do it, had any authority to prevent the Indians from going to war. The writer observes in conclusion, "our hearts were never more closely bound to the missionary work, than they are at the present moment. The Family are united and happy."

Another letter from the same to the same, dated Dec. 26, we give entire, as published.

"DEAR SIR—The health of the Family is almost entirely confirmed. The war is still going on. We cannot predict the consequences of this bloody contest. We are daily talking among ourselves about the way to obtain more of the Osage children. We can say to them in the words of the Gospel—*Come for all things are now ready.* Brother Woodruff made them a visit last week. He was much affected with a sight of their poverty. He rode over in company with the father of the children who are with us. On their arrival, the father told the Osages how well his children were fed and clothed, and how fast they learned to speak the American language. Clamore, the principal chief, was exceedingly pleased with the account, and said—"I wish that the war was over, that I might send my children there also."

Great Osage Mission.—It appears by a letter from Dr. Belcher to the Domestic Secretary, that almost all of the Missionary family had been ill with the intermittent fever. "Seldom, during a period of three months, were there at any one time, more than three or four adults able to attend to business." But the whole, at that time, (Dec. 21) were rapidly regaining their health. Several of the tribe had called and offered their children, expressing a wish that they might be taught to read and to live like white people.

Messrs. Chapman, Pixley and Requa, the elder, were studying the Osage language; had finished a dictionary, and the most important parts of a grammar, and were beginning to attend to the construction of sentences.

Tuscarora Mission.—At the communion, the first Sabbath in February, four young men were added to the church, and three of them baptized. An offending sister, after a suspension of two years, had been restored to the Church, with marks of true penitence.

In addition to those who have united with the church, there are several who manifest more or less anxiety about their salvation. Some of them appear to be determined to seek the Lord. I think, on the whole, that there is reason to believe that the Spirit of God is still working among this people.

The school is in a more promising state than it has been for some time past.

Bible Societies.—Virginia Bible Society, held its 9th Anniversary, May 2. 1106 Bibles and Testaments have been distributed the last year;—and 11,133 since the formation of the Society. Every member is pledged on the principle of consistency, to be himself an attentive reader of the Scriptures, and to persuade others to do the same by all the influence of his example and exhortations.

At the annual meeting of the American Bible Society, which was held in New-York the 9th inst. the venerable John Jay was elected President. By the annual report it appeared, that during the last year, there were printed by the labors of the Society, 15,625 English Bibles, 17,500 Testaments, 3,250 Spanish Testaments, and 250 German Bibles—total 33,625, which added to the numbers before reported, make a total of 263,177 Bibles and Testaments printed, or obtained for circulation during the first six years of the Institution. The whole number of Auxiliary Societies is 300—60 of which were added the last year.

New-York Marine Bible Society, on the evening of April 10th. held its 6th Anniversary. The annual report was read by the Rev. Samuel Nott, Jun. and several appropriate addresses delivered. The Society has distributed 3769 bibles and 209 testaments. The following facts, taken from the report, deserve to be extensively known and long remembered, to encourage increased exertions of the kind. "As the Agent of the Board was, not long since, passing by a ship lately returned from the Baltic sea, he was accosted by the Captain, who was desirous of communicating to him the history of the Bibles furnished to his ship at the commencement of her voyage. All on board but the second mate were then exceedingly profane. Soon after

leaving the Hook he distributed the Bibles. Before he arrived at Petersburg, he did not hear a profane word uttered on board. A visible reformation continued during their stay in port, and on the passage home. When he was entering the port of New-York, his crew all came aft and begged earnestly to be shipped for another voyage. When they were paid off, they took all the Bibles on board, and paid for them, which money the captain handed to your agent."

"During the past year, one Captain has called twice to pay for Bibles formerly received, and to obtain more. The last time he stated, that one crew had then sailed with him four voyages in succession, when formerly he had never been able to retain a crew for more than one voyage. This change for the better, he attributed altogether to reading the Bible."

Missionary Societies.—"The annual meeting of the *Richmond African Baptist Missionary Society*—was held on Monday the 8th inst. at 11 o'clock, in the First Baptist meeting-house in this city. A large number of coloured people were present, probably two thousand; and the heart of the philanthropist and Christian must have been gratified to witness the orderly deportment and christian zeal evinced on this occasion.

Rev. Colston M. Waring, a pious, warm-hearted coloured man, from Petersburg, preached from Isaiah lxii. 10. After which a collection was taken on behalf of the Society. The amount of money subscribed during the day was \$81.63.

"This Society was formed in the spring of 1815, with the sole object, of sending persons of colour as missionaries to Africa, since which time they have collected nearly \$1000. About two thirds of this sum has been expended in the outfit of Messrs. Lott Cary, and Colin Teage, of this city, who are now on the coast of Africa. Whether the hopes of the friends of these persons, in regard to their success in Africa, are to be realized or not, remains for time and the purposes of Infinite wisdom to unfold. But the promises, that in the Redeemer, 'all the families of the earth shall be blessed,' 'That Ethiopia shall soon stretch out her hands unto God,' remain unalterably the same. And the period

must at no distant date arrive, when neither the sultry heat of the climate, nor the barbarous manners of the people, will prevent the Word of life from spreading throughout the numerous tribes of the interior of Africa. O! for fervent prayer and united exertions for the accomplishment of such desirable objects."

A Female Benevolent Society has been formed at Creek path, a missionary station among the Cherokees. It consists of fourteen members, who pay annually half a dollar a piece,—which is devoted to educating young men for ministers and missionaries. Thus the once barren waste is beginning to bear fruit and cast its offerings into the treasury of the Lord. The bread cast upon the waters returns after not many days.

A Palestine Masonic Missionary Society has been formed at Louisville, (Ken.) "the object of which is to assist in spreading the holy scriptures in those countries whence they were received, and particularly in the holy city Jerusalem."

'A Domestic Missionary Society, has lately been incorporated by the Legislature of New-York, for the religious improvement of those among its citizens who are unable to provide spiritual instruction for themselves. The object contemplated, is to concentrate the funds of the different societies which are scattered over the State, and to place the general management of Domestic Missionary operations under the direction of a single Board of Trustees.'

Sabbath Schools.—The Sabbath School Society for Ireland, has 1091 schools, and 113,525 scholars. The good effects of these schools are extensive and apparent. Habits of order, cleanliness and industry have been formed. "The children who, at their first admission into the school, returned the kind questions of their teacher with a vacant stare, or a sullen scowl, soon learn to consider their superior as their friend—to know that his approbation is to be sought, and his reproof avoided. The sense of decency and propriety which the children thus acquire is spread through the little circle at home—it influences their parents—it is communicated to their weekly associates,—it regulates their conduct on the Sabbath. The spirit

of improvement which has been excited in the Sabbath school, has frequently been felt through all the relations of life. Parents have borne witness to the increased attention and obedience of their now dutiful children; masters have stated the improvement of their servants, and parochial ministers have borne their important testimony to the increased attention with which their instruction has been received, and the addition which has been made to their congregations, by the attendance of the children and their families.'

These are the never-failing effects of Sabbath Schools—when judiciously conducted for any considerable length of time. Such facts, derived from experience, are worthy the particular attention not only of christians and parents,—but of all rulers, magistrates and patriots. An important service is in this way rendered to the community and country at large.

The following extract of a letter from Rev. W. Goodell, missionary, dated Louisville, (Ken.) Feb. 22, 1822, shows what a blessing Sabbath schools have already proved to the world.—

"How flourish your Sabbath Schools? For your encouragement, I state the following facts; in the account of a revival in the state of New-York, it is stated, that of thirty-five, who were hopeful sharers in the work, twenty-seven belonged to the Sabbath School in that place. Of one hundred persons, who united with a church in the course of a single year, ninety-eight had enjoyed the blessings of Sabbath School instruction. It is said, that of all the Missionaries who have gone from Great Britain to the heathen lands, nineteen twentieths of them became pious at Sabbath Schools; and that of orthodox ministers there, who are under 40 years of age, more than two thirds of them became pious at Sabbath Schools. Henderson and Patterson, who have done wonders on the continent in regard to the Bible cause, both received their first religious impressions at Sabbath Schools. The celebrated Dr. Morrisson, Missionary in China, who has recently translated the whole Bible into Chinese, a language spoken by near 300,000,000 of people, became pious at a Sabbath School. O who can tell how many Brainerds, and Buchanans, and Morris-

ons, and Harriet Newels, God is training in these schools to become the blessed instruments of renovating the world, in which we dwell!"

"It is stated by one of the Trustees of the free school in New-York, that there had not been an instance of any boy or girl, who had been taught in their school for mutual instruction, having been arraigned before any court, charged with any criminal offence. This is a fact worth all the speculation in the world. It is a great and decided argument in favour of these schools, which are moral nurseries, and are, as is fully believed, doing more to ameliorate the condition of persons in humble life, and instilling habits of industry, obedience to the laws, and reverence of God, than all other means whatever."

LONDON TRACT SOCIETY.

Extract of a letter to the Secretary, from a Minister on the sea coast. Jan. 22, 1822.

DEAR SIR—It will give you sensible pleasure in hearing as it does us in reporting, that our Tract Society continues to prosper, and is accompanied with the blessing of God. Several pleasing instances of its utility have been detailed at our monthly meetings, and convince us that our labour is not in vain in the Lord. Swearers have learnt to fear oaths—Sabbath-breakers to keep holy-days—the careless appear thoughtful—and the prayerless, now call on the name of our Lord Jesus. And not a few of those who spent their Sabbaths in dirty and idle habits, have become stated and regular in their attendance on the house of God. We have witnessed a large increase of attentive hearers, and a marked concern for the salvation of their souls. *We attribute this visible improvement principally, under God, to the distribution of your excellent Tracts.* I have before intimated, we lend them for a week to the inhabitants of this town and neighbourhood, and at the expiration of this period replace each with a fresh one. We already lend them to seven neighbouring villages.

WANT OF MINISTERS.

Indiana, with a population of 147,000, according to the last census, has but seven Presbyterian preachers—two of whom have pastoral charges. Not

half the people are supplied with preaching of any description. Christian missionaries, qualified for their work, are received with great joy, and treated with much attention.

Missouri, with 66,000 inhabitants, has but six Presbyterian ministers, only one of whom has a pastoral charge. It is distinguished by a very enlightened population, for a new state. Many churches are regularly organized, and very liberal offers are made to induce settlements.

Mississippi, which contains 75,000 people, has nine Presbyterian ministers.

Louisiana, with 153,000 inhabitants, has only three. The Domestic Missionary Society of Mississippi Presbytery, the Louisiana Missionary Society, at New-Orleans, and Domestic Missionary Societies in several of the Southern Atlantic States—as in Virginia and N. and S. Carolina, have funds on hand, but cannot obtain suitable men to employ.

Beneficiaries.—Ninety-five beneficiaries of the A. E. S. obtained by their own exertions during the last quarter, \$2,195 26 cents. The whole expense of the same number, for the same time, exceeded their earnings, only \$8 21 cents for each student.

New Heathen School.—A heathen school has lately been instituted in Nantucket, into which 15 natives of Owhyhee and other Islands of the Pacific have been received. Most of them are between 14 and 17 years of age, and generally remarkable for mildness of disposition, cleanliness of person, and symmetry, and activity of body.

AMERICAN BIBLE SOCIETY.

The sixth anniversary of this institution was held at New-York, May 9th.

The President being unable to attend, sent an address which was read by Peter A. Jay, Esq. The annual reports of the Treasurer and Secretary were then read, after which, several speeches were delivered, from which we give the following extracts.

Rev. Dr. Bates, President of Middlebury College.—"Sir, the influence of Bible Societies cannot be estimated, till examined in the light of eternity. Some of the direct effects are indeed obvious; such as supplying the destitute in christian lands, and diffusing

this light through the region of pagan darkness; such as uniting the hearts of christians of different denominations and bringing all who have received "the truth in the love of it," to stand on common ground, and act together. But there are incidental effects of these institutions, beginning to show themselves of immense importance to the world; I mean the union, which they are producing among christians of different nations. We have heard of a Republic of Letters, which, disregarding the barriers of civil institutions, extends its dominions with the progress of science and literature. But, Sir, the Empire of the Bible is more extensive, and infinitely more salutary. The united exertions of these national institutions, are evidently uniting the christians of different nations; restraining the spirit of ambition; subduing that narrow, selfish, misnamed patriotism, which has hitherto counteracted the spirit of the Gospel, and thus promoting that peace and good will, which the Bible itself inculcates. Bible Societies, to use a borrowed figure, are like majestic rivers, uniting the waters of a thousand streams, imparting comfort to every cottage by which they pass and ultimately enriching kingdoms, and spreading through the world the expansive tide of their beneficence!"

Rev. F. C. Schaeffer, Pastor of the Evangelical Lutheran church in N. Y.

"He adverted to the pleasure which the contemplation of the march of true religion furnishes, as exhibited in the effects of well regulated Bible Societies. It is encouraging, said Mr. S. to behold the evidences of individual zeal, which the organization of these societies has elicited. He observed, that though merit is not to be measured according to pecuniary means, still, every one would agree with him, that the two distinguished benefactors whose names had been celebrated in the report, were actuated by the purest motives, when they added thousands, and tens of thousands to the funds of the National Institution. Such legacies are intended to profit the human family, as well as to benefit destitute individuals. In such instances as those to which he alluded in respectful terms, the scriptural saying was applicable: "*The memory of the just is blessed.*"—But he went on to show, that by the christian all should be gratefully regar-

ded who had given according to their means, though these were not more in nominal amount than the widow's mite. He rejoiced in the evangelical labours and gifts, and prayers of all, whether a Boudnot or a Withington, whether the indefatigable manager of a Parent Society, or the humblest contributor to the gatherings of the obscurest Bible Association. For every pleasing fact stated in the report he gave thanks unto Him, to whom belonged the glory.

Mr. S. said that when he listened to the annals of Bible Societies, and heard the glad tidings of those excellent institutions, whose object is, by the aid of the Omnipotent Arm, to dispel gloom, and to send an exhilarating ray into the darkest abodes, he was forcibly reminded of a man whose name he was justly taught from his early youth to pronounce with veneration. He stated that Carl Hildebrand, Baron Von Canstein was the founder of the celebrated Bible Institution (*Cansteinische Bibel Anstalt*) at Halle, in Germany, whence *more than three millions* of Bibles and Testaments have been issued!

Mr. S. then proceeded to give some interesting particulars concerning the history of this Institution, which commenced its operation in the year 1710, and has ever since been faithful to the grand object: to supply every class of persons with the Bible, at the lowest rate. Every bible, whether large or small, had the same number of chapters and verses on the same page. The different forms of the types were kept standing, so as to be used as stereotype plates. 'In a land,' continued Mr. S. 'where the Bible was brought into general notice by the man of God, Luther, and by the results of the blessed reformation, this Institution met with a congenial spirit, and as the supply was facilitated, so the demand for the word of God increased at an astonishing rate, &c. The greatest number of the German Bibles which are distributed by Societies of the present day, (who, in fact, may be considered as branches and fruits of the Canstein Institution) have been issued by this venerable establishment at Halle. Mention was also made of the superiour style in which these books appeared. Many copies of the earliest editions are still extant in Europe and America. They have been handed down as the richest legacy, from father to son: and our

first religious impressions have an inseparable connection with the ancient family volume. We feel, as if it reads better—and all your modern German editions printed in Germany, or stereotyped and published in London city, have a strangeness about them, and there is a kind of sweet relief in turning from them to a good *Canstein edition*. Mr. S. further remarked, that the emigration from Germany, the cradle of the reformation, the land of religion and biblical literature, was considerable for many years. Germans and their descendants in this country have all, more or less, experienced the blessings of the Canstein Institution, and whatever religious benefit our own happy country has derived from Germans and Lutherans, must, in some degree, be ascribed, under God, to the meritorious German, on whose name I delight to dwell. So long as the glorious cause of Bible Societies shall be respected and supported, the name of Canstein shall be celebrated—and his memory shall ever be revered by the friends of the sacred volume which teaches the penitent sinner that his Redeemer liveth.

The Rev. Robert B. E. M'Leod of New-York, commenced with some observations respecting the importance of the Bible; and in the course of his introductory remarks, animadverted upon the opposition of infidels to the Bible, and ascribed the source of this opposition "to pride of intellect."

He then proceeded to state some facts in connection with the Bible, and from these he inferred, that patriotism with piety were solemnly called upon to aid in promoting the interests of Bible Associations. The facts adverted to were the following:—First. That the study of the Bible had a most powerful tendency to promote the intellectual powers of man. This he undertook to prove from the fact, that men the most celebrated for genius in modern days, were the most strenuous and studious adherents of the Bible. He likewise stated that christianity was ever productive of civilization and science in those countries in which it was divulged, while on the contrary, the doctrines of "Brahma, Confucius, and Mahomet, were invariably attended with slavery and intellectual debility. The reason of this difference he ascribed to the different genius of these respective religions; that the one enlightened and encouraged the efforts of

mind, and consequently liberty; the others ignorance, and consequently slavery. From this view of the tendency of the Bible to promote the intellectual power, and consequently the natural rights of man, he inferred the importance of a general diffusion of the scriptures.

Rev. Mr. Howe, of Trenton.—"I cannot," said Mr. H. "but regard the establishment of the American Bible Society, as one of the most interesting events in the history of our country, and the institution itself, as one of its greatest ornaments and blessings: assembled together, not on the narrow principles of a selfish and worldly policy, but to aid in evangelizing the world, and on the principles of that christian charity, which originates from God, and embraces in its affections the whole human family, surely we may indulge in congratulations on the past success which has attended the operations of this society, and in pleasing anticipations of the future. That great and blessed God who rules among the nations, and whose eyes run to and fro upon the earth, we question not, beholds the society with special approbation."

"The Bible is a gift to man; and how precious is the gift. It is a token of his mercy and his love to our apostate race. It has guided through life, and lighted up to the third heaven myriads of holy men of God, who are now walking in the light of the heavenly city. We too rejoice in it as a lamp to our feet—as affording us our sweetest consolations in adversity, our firmest supports against the fears of death, and all our hopes of a glorious immortality."

"Great as are the blessings which the world has received from the sacred word, we look for still greater.—Prophecy assures us, that the knowledge of the Lord shall fill the whole earth. And what is to produce this glorious event? Faithful missionaries will be raised up, and they shall take the written word and give it to the nations, and the work will be done."

"The movements of the providence of God, which have taken place in our own days, announce that this time is near at hand. Desolating judgments have been inflicted on the anti-christian world, and amidst these distractions and tumults of the nations, christians have been filled with an unusual zeal to spread the gospel. These ex-

ertions we confidently believe are closely connected with the bringing in of the millenium."

"We have our part to bear in this most important work. The frontiers of our own country, and the rising empires of Mexico and South America, have demands upon us peculiarly strong. Our country too, is probably destined to take the lead in evangelizing the world."

Rev. Mr. Waterman of Bridgeport.—

"It is the command of Jesus, 'go,' and the promise, 'I am with you always, even unto the end of the world.' Is it not, then, to his devoted people, that the King of Zion looks for the consummation of his victory over the Prince of Darkness. The warfare is for immortal souls; and shall the partakers of the glory of the grace of Christ, sleep at their posts, and suffer the destroyer to hold his usurped dominion, when by united efforts under the captain of salvation, their victory will be complete, and their triumph eternal? These were deep and awful questions of theology, into which he would not obtrude; but in all our research into the scriptures, we no where find an intimation that any man can be saved, unless the holy bread, the medicine of life, is communicated to him, and the Bible presses upon us the necessity of spreading and preaching the Gospel to all nations, not even excepting the Jews, who hold the scriptures in their hands. It is the command of Jesus, 'Go'—and the promise 'I am with you,' is the certainty of success, and the grandeur and glory of the issue.—Do we ask for motives to animate us in the cause. On the banks of what river does not the herald of the cross tread? Through what vallies does he not traverse? Over what mountains does he not make his way? What isle does he not visit? What language does he not speak? And to whom does he not carry the bread of life? The way is even now clear to open to every nation and tribe the Bible—a sovereign balm for the wounds of sin, in disclosing to them that kingdom which consists in righteousness, peace, and joy in the Holy Ghost. Shall we then faint or slumber while the world is awaking from the thralldom of Satan, and bursting the chains of darkness—while new and powerful allies are marching in the very van of our armies, and the inhabitants of the islands are burning the strong holds of

the enemy—and all difficulties, like the waters of the Red Sea, are retiring to make way for the messengers of the Gospel.

"Haste then, ye heralds, and with rapid wing,
Wide o'er the world the beams of glory fling;
Descend, O Prince of Peace, thy word bestow,
Cleanse heathen's souls from guilt and endless woe;
With all earth's myriads Israel's tribes unite,
And bid thy kingdom's glory spring to light,
The Gentile world no more in death shall mourn,
Nor female victims the infernal's burn.
But waked, revived, by thy Almighty power,
All realms shall serve thee, and all hearts adore!"

H. Ketchum, Esq. of New-York.—

"The wants and sufferings of our fellow creatures very properly excite in us feelings of pity, although it is inconceivable whence our most refined happiness would be derived, if there were no wants to relieve, no suffering to abate. The happiness of man springs out of his social relations, and is all in some way or other connected with benefits conferred or received. The feelings of gratitude which arise in the heart of a good man upon the reception of a benefit, warm and exhilarate him, but the most felicitous sensations are reserved for him who awards the benefit; "it is more blessed to give than to receive." We are apt to censure that economy which renders it necessary for the rich man to part with his substance for the relief of the destitute; but if any one will be at the trouble of analyzing his sensations of happiness and tracing them to their source, he will find that they are dependant upon this very economy. Let none therefore complain that he is called upon to give; his only concern should be to ascertain in what way his gifts will be productive of most service to mankind. But the motives which sometimes induce us to give are not commendable; the very fact of a man's ability to confer a favor, implies a superiority on his part, over the objects of his beneficence, the consciousness of which is flattering to the pride of human nature; the applause which they excite is also frequently the motive to actions apparently benevolent. If, sir, the individual governed by motives of this description, would contribute to the support of commendable objects only, it would be of little consequence to mankind to investigate the character of his motives. But the misfortune is, that such a man as frequently contributes to support the wrong as the right, and when you receive his donation in aid of the most righteous cause, you have no security that he

will not the very next day, or the very next hour, yield his substance in support of some plan which will utterly defeat your purpose. The man who in the bestowment of his alms, is governed by any other motive than the moral improvement of the recipient of those alms, ought not to be commended; and although all possible charity should be extended to such a man, though every one ought reluctantly to yield to the belief that his motives were less pure than his actions were apparently benevolent, yet were it ascertained that he gave merely to gratify his pride, or to awaken the applause of mankind, the tongue should be palsied ere it moved in his praise.

In applying these remarks to those to whom this institution looks for support, I would not be understood to mean that a desire for the salvation of the human soul, is the only laudable motive to the dissemination of the bible. No, sir, putting, for an instant out of view, the happiness or misery of a future state, there are benefits of a temporal and civil nature derivable from an acquaintance with the precepts of the bible, which render its dissemination of vast importance; to secure these benefits is an object worthy of any man's ambition.

Were we unacquainted with the actual effects which have been produced in society through the medium of the bible, and from a knowledge of its contents, should we suffer ourselves to speculate upon the probable consequences which would flow from this source, the conjecture would be an obvious one, that a book laying claim to such high authority, and making a declaration of facts and doctrines which, if true, so intimately concern the happiness of mankind, would, more than any thing else, awaken an interest in the human heart, and command the attention of the human mind; that it would excite the mental powers into action; that it would lead them to the investigation of moral truth, and if it did so, the result could not fail to be beneficial; for whatever prompts the mind of man to diligent investigation, whatever overcomes his natural aversion to mental exercise, and makes him a thinking being, will promote his improvement, will advance his happiness. But, sir, it is unnecessary to prove by a course of abstract reasoning, what results would flow from the dissemination of the bible; the world

is not destitute of experience on this subject. Since the appearance of our Saviour upon earth, it has seen the scriptures of truth locked up from the vulgar gaze, and it has witnessed the night of mental darkness which then covered the earth; it has also seen the dawn of that reformation which has already furnished a few of the nations with these scriptures, in language intelligible to their inhabitants, and is now sending them to every quarter of the globe.

To dwell upon the effects that have already been produced by this reformation is unnecessary; we are all acquainted with them; our babes can recite them;—knowledge has unfolded her ample stores;—science has advanced—liberty has been promoted.—Christendom is wont to admire and eulogize the proud column of British liberty. I would ask, sir, when the principles of that liberty, which had been before partially asserted, began to be practically sustained? Not 'till the translated bible was disseminated among the people. It is the testimony of the elegant historian of England, though not a believer in our faith, that the precious spark of liberty was kindled and preserved in that country, by these early readers of the bible, and that to them alone the English owe the freedom of their constitution. Yes, for all that is useful in her scientific attainments, for all that is valuable in her political institutions, England is indebted to the influence of the Bible, and she is manifesting her sense of obligation by her stupendous efforts to send this invaluable book to the destitute inhabitants of the earth."

REVIVALS OF RELIGION.

Rev. A. D. Campbell, Nashville, (Ten.) has received about forty into his church, within the last eighteen months, many of them persons of weight in society. The several prayer meetings in the congregation are well attended, and many who but a short time since were strangers to the throne of grace, are bending the knee before God in supplication. Societies for prayer are increasing in all the churches, and "a spirit of christian liberality prevails among the different congregations that argues well for the future prosperity of Nashville."

A pleasant work of grace is silently progressing in Litchfield, in this state. The third week in April there were reckoned thirteen hopeful conversions.

A letter from Putnam, Ohio, dated

March 26th states, "the Lord seems to be reviving his work once more in this place."

In Newcastle (Del.) fifty have been added to the church; in Wilmington, seventy-three, as the fruits of the late revival; and in both places there are many more hoping in the divine mercy, or anxiously enquiring what they must do to be saved.

At Benson, in Vermont, 200 have within a few months made a profession of religion. About thirty more entertain a hope and give evidence of a change of heart.

The Presbytery of New-York, in the narrative of the progress of religion within their bounds, the last year, state that there is more to call forth their gratitude and praise than in any preceding period since their formation. Five new congregations have been formed, under circumstances which cherish the hope not merely of ephemeral growth, but of final establishment, so as permanently to aid in the great cause of promoting the Redeemer's kingdom." Four of these are in the city, and one is exclusively for coloured people. A concert of prayer has been formed, which includes all the officers of the churches (in the city) with not one exception. "In these meetings, as the object is one, so there is but one heart, enlisted and excited under the unity of the spirit." "The congregations which have been chiefly blessed with the outpouring of the spirit, are, the Brick church, the Orange-street church, the Spring-street church, and the church at Corlear's-Hook." "In the former church not far from one hundred instances of conversion have occurred during the past winter. In the second, since last Dec. 21. In the third, 50 were added during the year, and 50 are now under conviction. "Personal holiness, manifested in the various relations of life, the Presbytery deem indispensable for the establishment of christian character, and the enjoyment of christian privileges." The Presbytery, in addition to the prevailing spirit of prayer, mention that Bible classes have been multiplied in all their congregations, and attended with more than usual success,—that the children have been instructed in the principles of religion, and the baptised ones collected together by the pastors and sessions, for admonition and prayer in their behalf, and that a spirit of exertion has been excited during the last year,—"an exertion including in it not merely the bounds of a particular congregation, but extending to other congregations, so far as was proper and consistent with ecclesiastical order."

Oakham (Mass.)—The revival in this place commenced in the Sabbath school. Four teachers who were not previously professors of religion, and eighteen scholars, give evidence of a well-grounded hope in Christ. The work is progressing among

the inhabitants of the town at large. Among the converts are not only the sprightly youth and the middle aged,—but fathers and mothers to the age of fourscore and four years

By the latest intelligence from Ceylon, it appears, that Mrs. Poor's happy and triumphant death, at Tilly-pally, has been sanctified to a number of heathen. Eleven have been added to the church in that place,—making fifteen natives who give hopeful evidence of piety. Many others were under conviction. This is a very interesting event.

The last fall and winter have proved a very interesting season in a number of towns in Vermont, extending from White River to Well River, on the west side of the Connecticut. Lyme and Lebanon, on the east side, have also been visited.

Rev. James Patterson, pastor of the first Presbyterian congregation in the Northern Liberties, Philadelphia, has published in the Presbyterian Magazine, an account of the late revival among the people of his charge. There was a distinguished work of grace in this congregation in 1816, during the continuance of which, about 200 were hopefully converted. The present work commenced about the 1st of March. Sixty cherish the hope of having passed from death unto life. Mr. P. states the following facts to prove the efficacy of prayer in this case. The church having resolved with one consent that they ought to humble themselves before God, "a day of fasting, humiliation and prayer was appointed; the notice was given from the pulpit, on the succeeding Sabbath, with some remarks calling up the attention of the congregation generally. The day was observed by a large proportion of the congregation; christians were unusually solemn. And here we desire to record the faithfulness of God to his promises; that even while we were yet praying the Spirit was sent down; and on that very evening, some dated their first conviction, which in a few days after issued in hopeful conversion. This encouraged christians to pray; and such was the spirit of prayer, that by some, whole nights were spent in wrestling with God for the conversion of sinners. One case only shall be mentioned here, out of many that might be noticed, for the encouragement of believing parents to pray for their children. By an agreement of husband and wife, a night was set apart to be spent in prayer for a thoughtless child, obstinately living contrary to the parents will, in a wicked place. And on that very night, even while they were praying, that child, though at the distance of some miles, was brought under most pungent conviction; so much so, that to use her own words, "I was obliged to rise up, get out of bed and try to pray; then, after a while, I went to bed again, lay a little while, and my dis-

tress was so great I was obliged to get up again; for I thought I should certainly die before morning and go to hell; and I spent the night till near morning, when I lay down and got into a little doze." She immediately left the place; came home to her father's house in deep distress.—This case has issued in hopeful conversion.

This spirit of prayer seemed to increase for about two weeks; and during that same space of time, some hundreds of souls were brought under conviction: meetings were held every night: and on some evenings after the congregation was dismissed, christians were requested to retire to an upper room, and spend a few minutes in prayer; and all those who were anxious about their souls, were requested to remain behind, and we would converse personally with them; and sometimes more than two hundred remained.

It is here worthy of remark, that convictions appeared to multiply, just in proportion as that *peculiar spirit* of prayer continued to increase.

In some cases convictions issued speedily in hopeful conversion; in others, persons were distressed for many days; but generally, this fact appeared, that they were brought out, sooner or later, just in proportion, as immediate submission to God was pressed.

And as in the days of Christ, when Andrew had found him: he immediately went in search of his "own brother Simon, and said unto him, we have found the Messiah." So it was here; a woman when she had found Christ, went and brought a sister; and as soon as the second sister obtained a hope, she went and brought a third sister to the meetings.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$5,647 64 from March 18 to April 17 inclusive.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of \$264 35 for the Theological Seminary at Princeton, N. J. during the month of April.

The Treasurer of the Connecticut Education Society, acknowledges the receipt of \$92 during the month of April.

During the same month, the Treasurer of the American Education Society, acknowledges the receipt of \$952 85.

From February 1, to May 10, the receipts at the treasury of the Domestic Missionary Society of Massachusetts, were \$112 45.

The donations to the United Foreign Missionary Society, during the month of April, were \$818 93.

The receipts at the Treasury of the American Bible Society, during the last year, amounted to \$38,682 34. The receipts during the month of April were, \$5384 89.

E. Warner, Esq. has given \$2000 to found a scholarship in the Theological Seminary of the Episcopal Church in New-York.

Ordinations.

April 10. The Rev. D. T. CAMPBELL was admitted to the order of Priest, by the Rt. Rev. Dr. Bowen, at Pineville, S. C.

April 24. The Rev. NATHANIEL

COGSWELL, was ordained as colleague of the Rev. Timothy Alden, over the Church and Congregation at Northampton, Mass. Sermon by the Rev. Mr. Fay of Charleston.

View of Public Affairs.

FOREIGN.

Spain.—A Paris paper of the 10th April states upon the authority of a letter from Madrid, that on leaving the

Cortes, Riego and the most distinguished constitutional members were assassinated by the Serviles; that the populace of Madrid instantly rose en

masse; penetrated into the royal palace, and massacred all the royal family. We know not what credit is due to this intelligence, which we have traced to Gen. B—'s, who states he had seen a letter to the above purport. The London Courier placed no confidence in this report.' We have for some time entertained hopes, though not without apprehension of disappointment, that the Spanish nation, freed from the horrible cruelties of the inquisition, and with a government under salutary constitutional limitations, might again attain that moral and intellectual elevation, to which a well organized government is so indispensable. Should the present government be overthrown and civil and religious tyranny be re-established, it will add another proof to those of which history is full, how difficult it is to sustain free institutions of government, in countries where a solid foundation for the superstructure, is not laid in early education, the diffusion of knowledge and science, and in private virtue.

Turkey and Russia.—The ultimatum proposed by the Emperor Alexander to the Ottoman Porte, has been unanimously rejected by the Divan. From the extraordinary nature of the Russian demands, little doubt can be entertained, that the Emperor is determined to sacrifice Turkey to his ambition. The Austrian and British Ambassadors at Constantinople, have exerted all their influence to prevent the war. The Paris *Constitutionnel* of April 10th, says, 'It is now beyond all doubt, that the Turkish and Russian armies will be put in motion the later end of the present month, or beginning of May; that is, as soon as the season will permit. We believe the epoch which is about commencing, will be more memorable and decisive than any that has occurred in our times. 'The Turkish army of about 160,000 strong, was only a few days march from the Danube, which they intended passing on the 1st of March. The Russian army in the vicinity, would be apprized of the movement and it is not improbable, suggests a foreign journal, that an engagement would take place between the Pruth and the Danube. The Grand Vizier was to act as Generalissimo of the Ottoman troops.' The following pertinent re-

masks on the effect of this contest, are copied from the National Advocate.

'*Black Sea.*'—'During the contest between Turkey and Russia, the commerce of the Black Sea must of necessity be suspended. The grain which is exported from Odessa in tranquil times, will be required for the support of those vast armies, which must occupy Bessarabia and Romania, in pushing their hostile operations against the Sublime Porte. While the Russians, Turks, and the Greeks are at war; while the Austrians are raising a corps of observation, and the Poles flocking to the Russian standard, the agriculture of Greece, and the supplies of the Danube, the Dneiper, and Dneister will all be retained in the ports of the Black Sea, and a strong blockading Russian squadron will be stationed at the mouth of the Bosphorus. There are about 1500 sail of vessels, which annually arrive from the Black Sea with grain, for the different ports of Italy, France and Spain.

Those resources being cut off by a war with Turkey, necessarily must give employment to our shipping, and find a market for our flour and bread stuffs; and this war, when once commenced, may continue much longer than we at present imagine. Hence the calculation is a reasonable one, that a war which gives a fatal blow to agriculture in Europe, cannot but be of consequence to our agriculture and commerce, particularly being neutral, and far removed from the scene of action.

The opening of our French trade will also be paving the way for this new market, and give a spur to enterprise, while the West-India markets also afford a golden harvest for our farmers; altogether, our prospects are flattering; and if our specie could be kept in the country, and less goods were imported, all would go well.'

DOMESTIC.

United States.—It is believed that the ports of the British West-Indies will shortly be opened, under certain restrictions to the commerce of the United States. Should this be done, it is doubtless to be ascribed to the American navigation acts, of which Mr. King is the reputed author; by the operation of which, the West-India planters, have been reduced to great distress.

The following statement, showing the classes and professions of the Members of the 17th Congress, from the several states, has been prepared with considerable care, by a member from Ohio, and it is believed to be very nearly if not quite, accurate.---[*American Republican*

STATES	Lawyers	Farmers	Physicians	Merchants	Manufacturers	Printers	Clergy	TOTAL
Maine,	4	1	0	1	0	0	1	7
New Hampshire,	3	1	1	1	0	0	0	6
Massachusetts,	9	1	2	1	9	0	0	13
Rhode-Island,	1	0	0	1	0	0	0	2
Connecticut,	4	0	0	2	0	0	1	7
Vermont,	5	1	0	0	0	0	0	6
New-York,	15	7	0	1	3	0	0	27
New-Jersey,	1	1	4	0	0	0	0	6
Pennsylvania,	9	10	2	1	0	1	0	23
Delaware,	2	0	0	0	0	0	0	2
Maryland,	4	3	1	1	0	0	0	9
Virginia,	10	9	3	1	0	0	0	23
North-Carolina,	4	7	1	0	0	0	1	13
South-Carolina,	3	6	0	0	0	0	0	9
Georgia,	3	2	1	0	0	0	0	6
Kentucky,	8	2	0	0	0	0	0	10
Tennessee,	3	2	0	1	0	0	0	6
Ohio,	2	1	0	2	0	1	0	6
Louisiana,	1	0	0	0	0	0	0	1
Indiana,	1	0	0	0	0	0	0	1
Illinois,	1	0	0	0	0	0	0	1
Mississippi,	1	0	0	0	0	0	0	1
Alabama,	1	0	0	0	0	0	0	1
Missouri,	1	0	0	0	0	0	0	1
	97	54	15	13	3	2	3	187

Territories.

Michigan,	1
Arkansas,	1
	99

The Members were born in the states and countries following:

In Virginia,	37	Brought over,	170
Pennsylvania,	27	In Georgia,	4
Connecticut,	27	Kentucky,	4
Massachusetts,	23	Rhode-Island,	2
North-Carolina,	13	Delaware,	2
New York,	12	Tennessee,	1
Maryland,	10	Maine,	2
New-Jersey,	8	Ireland,	2
South-Carolina,	8	Bermuda,	1
New-Hampshire,	5		
		Total,	159
Carried over,	170		

Connecticut.—The attention of the Legislature of this State has been directed to the injuries which our citizens are supposed to suffer by the laws of New-York, vesting in the late Chancellor Livingston and Robert Fulton, and their Heirs, the exclusive privilege of navigating vessels propelled

ed by fire or steam, in the waters of that State for the period of thirty years, sixteen of which still remain. This exclusive privilege has excited much irritation in some parts of this State; as the establishment of Steam Boats has injured the interests of the Packet owners at New-Haven; and the exclusive privilege granted to Livingston and Fulton, of the waters of New-York, has in reality operated to give them almost the same exclusive privilege in the adjoining States. Early in the session, a Committee was appointed by the Legislature, to take the subject into consideration, and to inquire what measures were necessary to protect our citizens from the effect of this monopoly. This Committee reported a retaliatory act, by which all persons, claiming to navigate the waters of New-York, under the grant made to Livingston and Fulton, are forbidden to enter the waters of Connecticut with Steam Boats, under the penalty of ten thousand dollars. This bill passed the House of Representatives and Senate, by large majorities.

The Governor after bestowing a long and laborious attention on the subject, returned it to the House of Representatives, with the reasons which induced him to withhold his approbation. Notwithstanding the objections of his Excellency the Governor, the bill was passed by both Houses with nearly the same unanimity as before.

The question respecting the constitutionality of the New-York law, is now before the Supreme Court of the United States, and will probably be decided at the next term of that Court. Happy will it be for the future peace and prosperity of the union, should all these laws, be pronounced unconstitutional and void, by that tribunal, in whose wisdom much confidence is reposed, and to which the small States must look for protection, against the encroachments of their powerful neighbours.

Answers to Correspondents.

J. K. and T. H. D. will be inserted.

T. Z. D. and U. C. are under consideration.

J. ; I. T. ; and H. are received.

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[VOL. IV.]

Religious Communications.

For the Christian Spectator.

A General Survey of the Works of God.

MANY of the holy men of old, were ardent admirers of the works of nature. Their study of creation did not, as has been the case with many modern philosophers, lead them into scepticism. But their hearts being right in the sight of God, they were eminently fitted to receive that healthful influence which an enlarged view of God's works is adapted to produce: and from every new field in the universe that opened to their view, they inhaled a holier and more sublime feeling of devotion, and they felt their confidence in God, waxing stronger and stronger, and twining more closely around their hearts. The philosophy of these men, was not of that calculating, freezing kind, which stops at second causes, and keeps God out of sight; but wherever they turned their eyes, every object seemed to breathe with the inspiration of that all prevailing, universal spirit, which

"Warms in the sun, refreshes in the breeze,

"Glow's in the stars, and blossoms in the trees;

"Lives through all life, extends through all extent,

"Spreads undivided, operates unspent."

David looks upwards, and immediately exclaims—*The heavens declare thy glory, and the firmament sheweth thine handy work. Day unto day uttereth speech, and night un-*

to night showeth knowledge. I meditate on all thy works, I muse on the work of thy hands. Job shows how familiar he was with God's works, when he appeals to them in his controversy with his three friends concerning divine Providence. *Ask now the beasts, says he, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this?* And it constituted a part of the unequalled wisdom of Solomon, that *he spake of trees from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.*

After the example of these ancient worthies, to whom may justly be given the title of real philosophers, I propose to take a general survey of the works of God known to us. The limits of a single article will not permit me to trace the connection between the various parts and beings in the universe, nor to describe those nice gradations by which they pass into one another. I would merely remark that such a chain exists; and beginning with that link called man, let us descend along it till we have reached the last limit of inanimate matter—attempting a bare enumeration of species and individuals, as far as they are known. I shall proceed from link to link, in this chain,

in the order marked out by a master spirit* in natural history.

All the individuals of the human race constitute but one species. The varieties† among them, are without much difficulty accounted for from extrinsic causes, without supposing them to constitute distinct species, the descendants of different progenitors. It is impossible to obtain an exact estimate of the number of human beings now alive on the globe: a moderate computation, however, will make them 800 millions. We will suppose that the average population of the globe since the creation, has been only 600 millions, and that a generation is forty years—that is, suppose 600 millions die every forty years. On this supposition, there have lived on the earth previous to this time, 87 thousand millions. We know not how many more will be born before the earth shall be burnt up. But the millenium will last a thousand years, and supposing this to commence in two centuries and that as many will then be on the earth as now are, viz. 800 millions, we have the whole number that exists on the globe, from the beginning to the end of the world—amounting to 110 thousand millions—110 thousand millions of immortal beings! Who can form any adequate conceptions of such a multitude—And yet, you and I reader shall see them all at the judgment of the great day.

In descending from man along the chain of animated being, we come first to the quadrupeds.‡ And the species of these that exist, or have existed, on the globe, amount to about 600.§ Here let it be noted that we do not, as in the case of man, attempt to enumerate how many in-

dividual quadrupeds exist on earth, but only the different species or kinds. Thus, we say, that the lion and the tiger are of different species; though we have no means of knowing how many lions or tigers inhabit the wilderness. The same remark will apply to the attempt which follows to estimate the species of other animals, and of plants. No doubt in many of these species the number of individuals much exceeds the human population of the globe.

We come next to birds. Three thousand* species of these have been discovered and described in all the earth. These extend from the tall ostrich† which the Arabs sometimes employ instead of horses, down to the wren, or humming bird. Nearly 300 species‡ have been described in the United States; and probably as many as 1000 exist in North America.

The number of individuals in some of these species of birds, is almost incredible. We all know in this country in what immense flocks the common pigeon is often seen. A respectable traveller,§ in the South Sea Islands, affirms, that in an hour and an half, a flock of sea birds flew over him, containing not less than one hundred and fifty-one millions!

The third descending link in the chain of being connecting birds and fish, is the amphibia—that is, animals possessing the organs necessary for inhabiting both land and water. The known species amount to about 400.||

* Clinton's Discourse before the New-York Lit. and Phil. Soc. p. 84.

† *Struthio camelus*, Rees' Cyc. The length from the top of the head to the ground, is from 7 to 9 feet, and from the beak to the top of the tail, eight feet. "It is asserted by Adamson, that at the factory of Podore, he had himself two ostriches, that run faster than a race horse, with a negro each on their backs." See also Wood's Dictionary of the Bible.

‡ In Wilson's American Ornithology, 9 vols. 4to.

§ Flinders' Voyage to Terra Australis. Quarterly Review for Oct. 1814.

|| This number we obtained by counting the species given under the four genera of reptiles, and the ten genera of serpents in Rees' Cyclopædia.

* Linnaeus.

† *Homo sapiens*: varieties 1, Caucasian; 2 Mongolian; 3 Ethiopian; 4 American; 5 Malay. Blumenbach.

‡ *Class Mammalia* Lin. A few of this class have but two feet.

§ 562 Rees' Cyclop. Art. Nat. Hist. This article was published in 1813. The recent discoveries of Cuvier and others, have added many to this number, so that probably 600 is below the truth.

Probably not more than 100 of these are found in the United States: yet some of the species are very numerous.

We proceed to the fishes, which, as Moses informs us in the account of their creation, the waters brought forth abundantly after their kind. Of these, nearly 1000 species* have been discovered and described: probably three or four hundred exist in the United States. And of the immense numbers contained in some species, we can form some estimate, or rather, we shall see that we cannot estimate them, when we are informed on good authority, that the shoals of herring which annually migrate from the northern ocean, cover a surface of the sea, of not less than 130 thousand square miles,† and are sometimes so closely crowded together as to obstruct the passage of vessels.‡ It is also stated on equally good authority, that there are between three and four millions of eggs in the milt of an individual of a species of fish called the tench. It is asserted by another writer, that he found in a single cod fish, more than nine millions.§ *O Lord, how manifold are thy works! The earth is full of thy riches. So also, is this great and wide sea.*

Insects are the next animated beings that demand our attention.

These are very numerous; the species, it is estimated, amount to twenty thousand.|| Among these, not less than 550 species of flies have been described; and probably double that number exist. One thousand

species of *butterflies* are known, and 1500 species of *millers*.* And we can most of us testify how numerous particular species are, since we have witnessed at the close of a summer's day, the air filled with them for miles around us. The abundance of locusts in some parts of the world, is almost proverbial; and is the foundation of many forcible figures in scripture. The Assyrians are compared, by Isaiah and Nahum, to locusts, because they were so numerous, and their march so desolating. They also constituted one of the plagues of Egypt. In eastern countries, their moving squadrons indeed often eclipse the sun, and carry desolation in their march.

The last link of animated being, connecting animals and vegetables, is by naturalists, called *vermes*. A part of these, amounting to about 1000† species, are inhabitants of obscure situations, and few of them have names in common language. The various shells found in the ocean, lakes, ponds, and rivers, constitute another portion of this class, and amount at least, to 2500 species. The remaining part‡ containing 700 species, approach still nearer to vegetables; and concerning some of them, it is still controverted whether they are animals or plants. So that the known species of *vermes* are above 4000.§

* See the articles *Musca*, *Papilio*, *Phaenolena*, respectively, in Rees' Cyc. "Many of the viviparous flies, possess a degree of fecundity that must appear altogether incredible to those who have not been conversant in the study of insects. Some of them have been found to contain in their body, no less than twenty thousand living animals at one time."—*Donovan*.

† *Intestina et Mollusca*, Lin.

‡ *Zoophyta et Infusoria*, Lin.

§ 4136 Rees' Cyc. Art. Nat. History. This estimate it doubtless much below the truth. I have no means of ascertaining whether the recent extensive labours of Cuvier in this difficult department of knowledge, are included. Indeed, from the very nature of this class of animals, many of which are microscopic, and many fixed immoveably to the bottom of the ocean, much deficiency and imperfection must be expected in their history.

* Clinton's Discourse, p. 97.

† Rees' Cyc. Art. Fishery, Herring.

‡ Studies of Nature. I have not the work before me, to refer to the vol. and page.

§ Reference is here made to Lewenhoeck. Enfield in his Institutes of Nat. Philosophy says, that this author makes the number greater than the population of the globe. But Rees' Cyc. (Art. Fish, fecundity of) states it as above. It was thought safer to take the less number. Mr. Harmer found only 3,680,000 eggs in the cod fish, and his statement is probably most to be relied on.

|| Clinton's Discourse, p. 31.

The next link in the chain of creation, carries us beyond the animal, and introduces us into the vegetable kingdom. It is a kingdom full of variety and beauty, eminently displaying the wisdom of God. We have yet by no means reached the region of mere dead chaotic matter: but a wonderful organization, and something analogous to animal life and yet very distinct from it, arrest our attention, and interest our curiosity. Indeed, at every step of a survey of creation, we are struck with the infinite superiority of contrivance, disposition, and execution which the works of God possess over the works of man, and if we can admire the latter, it is difficult to imagine how we can feel uninterested by the former. Indeed, we do not fear to hazard the assertion, without intending thereby to depreciate the value of the arts, that the most finished production of the painter, the sculptor, or the architect, will not bear a moment's comparison even with the mushroom we tread under our feet, which *comes up in a night, and perishes in a night*.

But to return: no less than 44,000 different species* of plants had been discovered and described on the globe, previous to 1817. Six thousand of these, are mosses, lichens, and fungi: Of the remainder, 7000 are found in Europe, 6000 in Asia, 3000 in Africa, 5000 in New-Holland, and 17000 in America. Yet an eminent botanist† is of opinion that double this number of species in fact exist on the globe. In the United States, between 4000 and 5000 have been detected already, and in most places in New-England, it is easy to find 1000 species within a circuit of twenty miles.

One tenth part of our vegetables, are grasses. Some of these occupy a considerable part of the surface in a region as large as New-England. Now in order to form some concep-

tion of the countless number of individual plants in many species, suppose a hundred spires of grass to grow on a square yard of surface. This will give 3000 to every square rod, and nearly half a million to every acre. This would give fifty millions to every hundred acres—five hundred millions to every thousand acres, &c.

By descending one link lower, we come to the minerals. In this term is comprehended, not merely the various ores of metals, but every substance which exists naturally in the globe, and is destitute of an animal or vegetable organization. Yet, minerals are by no means without order in their construction. The arrangement of their component parts, and their regularity as a whole, are truly wonderful. Their crystalization opens a most interesting field to the man who delights to trace in every object the marks of Divine Wisdom. And the phosphorescence, magnetism, and electricity of some species, are calculated to give a spur to curiosity. We cannot stop, however, to elucidate these subjects: but whoever will devote a little attention to them will be surprized at the evidences of God's wisdom and handy-work, that will meet him in the most shapeless stone beneath his feet. And the same marks of design will open upon him, if he proceeds to examine those apparently confused and irregular masses of rock that constitute the mountains of our globe. The whole number of the species of minerals, at present known and described, is 230; and the whole number of species and varieties, nearly 600.*

We are led naturally, in the next place, to inquire into the number of the simple original substances or elements in the globe, that make up such an immense variety of animals, plants, and minerals. No more than

* North American Review. Rev. of Bigelow's Med. Botany.

† Decandolle.

* Cleaveland's Mineralogy—First edition.

fifty-three* of these are known to exist. Light and caloric, electricity and magnetism, are included in this number; although by many they are not regarded as material substances. Of the remainder, thirty-eight are metals. The other eleven are either gases or substances intermediate between gases and metals. Modern discoveries render it probable that these elements will ultimately be reduced to two general classes—metals and gases. Indeed, there are, even now, but five or six† exceptions to such an arrangement. How wonderful, that so few elements could be combined in so countless a variety of ways as to present that astonishing diversity which is exhibited on our globe!

I have now examined the last link in the creation. But the view we have attempted to give will be incomplete, unless we consider the earth as a whole, and extend our thoughts to the associate worlds that are scattered through the universe. And here shall we begin to discover, not merely the perfect wisdom of the Creator, but, in a striking manner, his almighty power. And when we learn with certainty that this globe is eight thousand miles in diameter, and twenty-five thousand in circumference, especially, when we are told that it contains two hundred and sixty-six thousand millions of solid cubic miles, we stand in wonder at the energy that could create, and can still uphold, so huge a mass. Yet this idea grows upon us, when we reflect that this immense globe of matter is carried forward in space sixty-five thousand miles every hour, and that it turns on its axis so as to carry forward any point in its equator one thousand miles every hour. That is to say, reader, in one hour we shall

be carried nearly sixty-six thousand miles from the spot we are now in; and in twenty-four hours, we shall be removed one million five hundred eighty-five thousand miles from the place we now occupy.* Nay, during every minute we are carried over a space of one thousand one hundred miles; and during every second, over a space of eighteen miles.

The man who had never considered these remarkable facts would probably be sceptical.—Yet there are some others respecting the air we breathe, that at first sight, appear equally extravagant. This air, during the most violent storms moves not less than one hundred miles per hour.† And as to its weight, it is certain, that every man of an ordinary size, sustains constantly a pressure of not less than thirty thousand pounds; and the weight of the whole atmosphere amounts to five thousand three hundred and fifty-seven trillions one hundred and forty seven thousand millions of tons.

Yet when we look beyond this earth, and contemplate the sun, moon, planets and stars, such facts as these no longer astonish. The magnitude of the earth diminishes to a point and its velocity appears comparatively slow. Does the earth seem large? Herschel is ninety times larger—Saturn one thousand times—Jupiter one thousand five hundred times, and the Sun one million three hundred and eighty thousand times.

Again; compare the magnitude of the earth with the orbits of the moon and planets. The diameter of the earth is eight thousand miles: but that of the circle the moon describes round the earth, is four hundred eighty thousand miles. And how small is this circle, when compared with that the earth describes yearly round the sun, which is more than one hundred and ninety millions of miles in

* Park's Chemical Catechism, 9th Edition, New-York, 1818, page 242, 243.—Also Rees' Cyc. Art. Simple Bodies; and Addenda, Art. Selenium.

† Sulphur, Carbon, Boron, Phosphorus, Fluorine, and perhaps Iodine and Selenium.

* We do not here take into the account the motion of the earth round the centre of gravity of the earth and moon. This would not materially increase the result.

† Ferguson's Lectures, Vol. I, p. 196.

diameter. And how diminutive does even this immense circle appear, when we are told that the orbit of Herschel is three thousand six hundred millions of miles in diameter. Yet the orbit of that planet diminishes to a point, when we learn that the nearest fixed star cannot be less than seventy-six billions of miles distant from us.—So that a ray of light which moves two hundred thousand miles every second, occupies twelve years in passing from that star to the earth; a cannon ball moving at the rate of nineteen miles each minute, would require seven millions six hundred thousand years; and sound, which moves thirteen miles every minute, would require above eleven million years.* An eminent astronomer † regards it as probable, that the nearest fixed star is double the distance stated above from the earth.

If the imagination of the reader is not already stretched to the utmost limit, let him be informed that the most remote fixed star visible in our telescopes, is four hundred ninety-seven times further from us than the nearest. That is, multiply seventy-six billions by four hundred and ninety-seven, and you get the probable distance of the most remote visible star. But it is needless to set down the result; for it far exceeds the grasp of the human faculties.

Does the velocity of the earth appear to any incredibly great? It is, as above stated, only sixty-six thousand miles per hour: yet the planet Mercury moves one hundred and five thousand miles in the same time; and the comet of A. D. 1680, when nearest the sun, moved at the rate of eight hundred and eighty thousand miles every hour. But this motion is slow when compared with the velocity of the particles of light. These

come from the sun to the earth, a distance of ninety-five millions of miles, in eight minutes; that is, at the rate of two hundred thousand miles per second.

It is not so difficult to conceive of the existence of the vast number of species and individuals of plants and animals, because most of them are so small. But we are now speaking of suns and worlds: and although not more than two thousand stars are visible to the naked eye in both hemispheres, yet by the help of glasses it is rendered probable that there are not less than seventy-five millions in the universe—that is, seventy-five millions of suns; for such the fixed stars undoubtedly are: and probably each of these is encircled by several planets and satellites, as is the sun whose light we enjoy. Seventy-five millions do I say? So many are discoverable by our imperfect glasses.—Perhaps ten thousand times that number exist in those regions of space that lie beyond the reach of mortal vision, for “who can say how far the universe extends, or where are the limits thereof! where the Creator stayed his rapid wheels, or where he fixed the golden compasses!”*

The solar system contains twenty-nine primary and secondary planets. Suppose each of the above seventy-five millions of suns in the universe to have the same number revolving about them—this will make the universe to consist of about two thousand two hundred millions of habitable worlds. And whoever is acquainted with the discoveries of modern astronomy, will not, I think, regard this as an extravagant supposition. Now I have already enumerated about thirty thousand different species of animals and forty-four thousand species of planets on our globe and we may safely conclude that twice as many species actually exist on earth. Suppose the same number are to be found on each of these two thousand two hundred

*The data for obtaining these results are chiefly from Enfield's *Philosophy*, Props. A. B. 182, as corrected by Professor Fisher in the *American Journal of Science*, Vol. III, p. 146—147.

†Mr. Pond, the present Astronomer Royal.—See *Amer. Jour. Sci.* Vol. III, p. 147. Note.

*Tucker's *Light of Nature*.

millions of worlds. Take now an individual animal, say man, and examine him anatomically. "In the human frame there are probably more than a million of parts, greater and smaller; all of which we behold united in a perfect and most regular system."* The bones, muscles, sinews, nerves, blood vessels, and many other constituents, of which this system is composed, contain each of them a world of wonders; and their careful adjustment among each other apparently so confused yet really so systematic and convenient, and the delicacy of their texture not preventing strength and energy; these things have long been the admiration and the astonishment of the observer, and they satisfy him at once, that nothing but almighty power, joined with boundless wisdom could have constructed and put in motion so complicated and perfectly adjusted a machine. Yet this same perfect organization is found in all the millions of our race.—And it extends also, with few exceptions, through the whole animated creation. Even many a microscopic insect possesses this countless diversity of parts and systematic exactness in their position and use. Nor are plants, when observed in their germination, florification, and fructification, much less perfect in their structure.—Begin then with the microscopic insect, and dissect in imagination every individual animal and plant of the countless millions on earth, and you will find in each of them, probably not less than a million of parts, all perfectly adapted to their situation and acting most harmoniously to produce a given end. Proceed from this earth to another world, and take an anatomical survey of its animals and plants, which, by the supposition (not an improbable one,) are equally numerous with those on earth. Proceed to a third world, and make a like examination; and so on, until you have viewed the organization of the ani-

mals and plants in two thousand two hundred millions of worlds! And after this is done, (if indeed it can be done,) remember that very probably you have yet only entered the vestibule of the creation! Let a man attempt such a survey as this, and strangely insensible must he be, if his imagination is not overpowered amid the variety and grandeur of the works of the Most High. He cannot but sink under an effort so mighty, and feel an overwhelming sense of his own insufficiency and of the power and the wisdom of the incomprehensible God. And O, with what a delightful mixture of humility, love and adoration, will the christian, who thus explores the works of his Father, join the hosts of heaven in saying, *great and marvellous are thy works, Lord God Almighty!* And with what ardent and elevated anticipations will he look forward to the day when he shall join their happy society, and with a purer spirit and a holier heart, unite with them in studying and admiring the works, and in loving and praising the character of Jehovah forever and ever. E. O.

For the Christian Spectator.

A SERMON.

Hebrews x. 31.—*It is a fearful thing to fall into the hands of the living God.*

If we were left to form our opinion of man, of his character, his prospects, his destination, from what we see passing around us, we could hardly fail to conclude that he was merely the creation of a day, that the grand object of his existence was to gratify the lust of the flesh, the lust of the eye, and the pride of life. Looking at the world on a grand scale, it seems to be filled with trifles. All seem to be travelling onward, they know not and ask not whither; and if our only information concerning the end for which man was created, and the prospects which open be-

* Dwight's Theology, Vol. I. p. 28.

fore him were to be collected from a general view of his conduct, we might ask and ask in vain forever.

But when we open the Bible, all our doubts are instantly resolved. We read in this book an article of intelligence, which convicts man of the most criminal inconsistency, and ought to cover him with eternal confusion. We here find that this being who limits his views, and prospects, and hopes, to the present world, is to exist in another state as long as God himself;—that on this life, transient as it is, hang all the retributions of eternity. We are here taught that man, with all the security and confidence with which he walks abroad, is lying under the wrath of God, and is naturally an heir of everlasting death. The Bible reveals to us a heaven of joy, and a hell of horror. It teaches us that the crowd in which we mingle from day to day, are going down to the chambers of death;—that their giddiness and gaiety, is but the most desperate madness; and that an eternity of woe is the certain inheritance of all, who do not comply with the invitations of the gospel.

The truth contained in the text, seems at first view, to be one of tremendous import. What is it *to fall into the hands of the living God*? Before we stop to analyse the words, they seem to come charged with terror to the mind. They naturally suggest to the imagination a group of the most fearful images. The idea is that God himself, has undertaken to inflict punishment by his own immediate agency;—that it is the naked impressions of his own wrath which are made upon the soul, so that nothing is abated by the agency of instruments. It implies a condition altogether defenceless, in which the sufferer can make no resistance, and his miseries can excite no compassion; in which the vials of God's vengeance are poured out without mixture; and the soul must lie through eternity, and wail and agonize beneath those strokes of divine wrath,

which fill hell with horror, and make even devils tremble.

This impressive truth, we propose briefly to illustrate, by considering several of the natural attributes of God as under the direction of His punitive justice. What we assume at the commencement of this discussion is, that God is an eternal enemy to sin—that He must of course manifest his displeasure against it by punishment, and that the measure of this punishment must be decided by his inflexible justice. It shall never be in the power of any sinner to complain that he is punished beyond his deserts. Not a pang will be suffered in hell that will not be felt to be most richly merited. But the natural attributes of God, furnish a security that not one jot or tittle of all that Jehovah has threatened, shall fail of being accomplished.

Before entering on the direct discussion of this subject, I wish to put you on your guard by one or two remarks against misapprehension. In the first place, I wish you to bear distinctly in mind, that the punitive justice of God, of which we are going to speak, is perfectly consistent with His infinite benevolence; and in fact, may be considered as a branch of that benevolence. We speak of God here in the character of a moral governor; and we assert that that justice which leads him to prevent sin, so far from being a defect, is absolutely essential to the perfection of his character as a benevolent Being. Suppose the governor of a province should undertake to conform his administration to those notions of excessive lenity, which some think so essential to the very existence of infinite goodness: suppose the sanctions of law should be annihilated, and every jail and every gallows should be torn down, and he should issue a proclamation that the distinction between virtue and vice, would hereafter not be regarded; and that the midnight robber, and the vile assassin, would find the same protection

under his administration as the most virtuous inhabitants of the community! Has this man risen in your estimation as a magistrate? Instead of giving you a proof of superiour goodness, has he not proved a traitor to the best interests of the state? Apply this representation to the Divine Being, in his moral administration, and you will see that his justice and goodness, must stand or fall together. You will see that these terrible retributions which are made in the world of despair, instead of marking a vindictive, and cruel, and arbitrary Being, are only the exhibitions of benevolence to that great moral kingdom of which Jehovah is Sovereign.

Another caution which I would suggest, is, that you should bear in mind, that the language employed in representations of future punishment, is necessarily figurative. It is so in the Bible; and it must be so, to a greater or less degree, in our public discourses. As it has pleased God to employ such language in his word, ministers may fairly infer that no reasonable objection lies against the use of it in the pulpit; at least, those who object to the use of it among ministers, must settle the account with infinitely higher authority.

1. With these preliminary observations, we will proceed first, to contemplate the *omniscience* and *omnipresence* of God in reference to the punishment of the sinner. It is by these attributes that he is present every where, and knows every thing. The pious psalmist in the devout contemplation of these perfections, breaks out in such language as this: "Whither shall I go from thy presence, and whither shall I flee from thy spirit. If I ascend up into heaven, behold thou art there, if I make my bed in hell, behold thou art there, if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." With what a fearful character must these attributes invest Jehovah in the view of every impenitent sinner! How ter-

rible the reflection that all the sins of his life are naked and open to the inspection of this tremendous Being! The first sin which He ever committed, God saw, and noticed, and recorded, and each succeeding sin has only contributed to swell and blacken the dreadful catalogue. Wherever the sinner has been, there has been his principal witness, and his tremendous judge. He has been present at the birth of every sinful affection, and every unhallowed purpose; has watched the operation of every malignant passion that has rankled in his bosom; has surveyed all those plans and schemes of iniquity which have perished in embryo, has looked intuitively into his heart, and beheld every stream of corruption which this polluted fountain has sent forth. Solitudes, however deep, however dark, are no solitudes to him. The universe does not afford a hiding place from his all-searching eye. Every sin, whether committed in the silence and gloom of midnight, or in the blaze and bustle of day, whether it be only the workings of internal corruption, or an open act of rebellion against the Almighty, has been charged to his account, and will stand there when the books shall be opened at the day of judgment.

All this tremendous catalogue of sins, and every circumstance attending each of them, he knows, and always will know, with unerring certainty. It is impossible, that for a single moment, during the infinite ages of eternity, one solitary sin should lose a shade of blackness, or that the most insignificant circumstance attending it should be overlooked. With all this knowledge intuitively present to his mind, he will deal out the measures of his vengeance upon his enemies. As he is most perfectly acquainted with all their sins, there is no possibility of his being deceived with regard to the punishment which these sins deserve. Neither can the sinner cherish the most distant hope that he may find some refuge where he will be secure

amidst the storms of his wrath. No such usage is to be found in the universe of God. Go where he will, all is hell to him; for God is every where, and can as easily light up the unquenchable fires in one place, as another. As he knows exactly what degree of punishment the sinner deserves, he knows with equal certainty what kind of punishment is best adapted to his purpose. He is at no loss in regard to the means by which it is to be effected. He knows what amount of agony the sinner can endure; what tortures will be most excruciating, and overwhelming; in what measures to pour out the vials of his indignation. As he made the soul at the beginning, and is thoroughly acquainted with its mysterious and complicated principles, he is perfectly familiar with all the avenues through which the impressions of his wrath, may be conveyed. By a simple touch, he knows how to awaken throes of agony and despair which no mind can adequately conceive. To whatever part of the Universe the sinner may fly, even if we should suppose him dismissed from the society of the damned, and admitted among the great multitude of the redeemed in glory, he would still be seen by the eye of God, to be the same polluted, guilty rebel, which before lay wailing in the world of woe; his sins would appear in the same strong and dismal colours; and the vengeance of his judge would be there to protract his agonies, and keep alive the never-dying flame that had been kindled in his bosom.

2. The *omnipotence* and *independence* of God, are also among the most fearful of his attributes, to the impenitent sinner. The proof that God is a Being of infinite power, meets us in every object which we behold. The smallest atom that floats in the breeze, demonstrates it as truly as the beauty and harmony, and magnificence of the planetary system. It is he that hath stretched out the heavens over our heads as a curtain, who weigheth the mountains

in scales, and the hills in a balance; who taketh up the isles as a very little thing; who spake, and this mighty fabric of nature rose into existence. How terrible must be the exertion of this power in the infliction of punishment upon his enemies! Where will the soul look for help, when it has fallen into the hands of this omnipotent God! Who else can thunder with a voice like him; or who can palsy his mighty arm when it is nerved with vengeance? All the instruments of punishment in the universe, are at his command. In the twinkling of an eye, he can cause the sinner's crimes to pass before him in such dreadful array as to overwhelm him with insupportable anguish: or he can set the never-dying worm at its work, and in an instant, extort the bitterest wailings of despair. By a volition, he can awaken a train of recollections in the soul, which will be like so many vipers preying upon the vitals of his existence. As he is the Father of our spirits, he can enlarge their capacities at pleasure, and make them capable of more intense and excruciating anguish. A thousand hidden sources of suffering, he can open with infinite ease, and can cause fountains of woe to pour their bitter streams into the soul from every direction. Every thought, every pore, he can convert into the channel or seat of inconceivable anguish. He can bring down mountains of vengeance upon the soul, and yet support it in existence under the mighty burden. He can employ devils in this dreadful agency, or leave the damned to torment each other, or stretch out his own almighty arm, and crush the sinner beneath its tremendous weight. He can overwhelm the soul with billows of fire; he can dart into it the lightnings of his vengeance. He can give to remorse a most poisonous and malignant sting. He can chain the sinner down amidst the unquenchable fires, and cause every being in the Universe to minister to his sufferings. Conceive for a moment of that power which laid

the foundations of the earth, and replenished immensity with worlds, exerted in the punishment of a single soul. Think how immeasurable must be the agonies which omnipotence is capable of inflicting! Oh what can the wretched sufferer do, who writhes and sinks, and dies eternally under this everlasting load!

As God is independent of all beings, and controls all by his mighty power, the state of the sinner is literally hopeless. If all those beings who people the immense dominions of Jehovah, should unite their strength to deliver a single soul out of the hands of the living God, it would be like the dust before the whirlwind. He might crush such a rebellion by one annihilating act, which should depopulate the universe, and blot out of existence the whole intelligent creation.

3. The Divine *immutability* is another attribute which must exert a most terrible influence on the future condition of the sinner. Every thing in the universe but God, is subject to change. He is the same yesterday, to-day, and forever. His perfections, his views, his plans, his purposes,—the principles of his government, and the declarations of his word, will all remain eternally unchanged. Heaven and earth shall sooner pass away, than one jot or tittle, of what he has determined or spoken, shall fail. He has declared himself an eternal enemy to sin. He has threatened in the most absolute manner, that he will punish every impenitent sinner. And inasmuch as immutability is an essential attribute of his character, every one of his threatenings shall most certainly be accomplished. There is no room left for the sinner to hope that in some distant period of eternity, he may cease to regard sin with the same abhorrence, and mitigate, in some measure, the intensity of his punishment. His views of sin were always exactly just, and he could not change them in the smallest degree, with reverence be it spoken, without abandoning the throne of the universe. He is sub-

ject to no weakness which would render it possible that he should ever be melted into compassion by the agonies of the damned, or should listen with indulgence to their howlings and lamentations. On the dark door of hell is inscribed in letters of fire, *IMMUTABILITY*. And it is this which opens a perennial fountain of misery upon every inhabitant of the world of woe. The recollection that he who built the prison, and forged the bolts and chains which confine them there, and holds the keys of hell in his own hand, can never change his views of their character, or become more lenient in his administration, awakens a pang of agony which will last through eternity.

Think not that the immutability of God necessarily implies that the punishment of sinners should always remain the same. It is agreeable to the whole analogy of God's providence, and we believe, in coincidence with scripture representations, that the sufferings of the sinner should become more intense and poignant throughout eternity. It is not probable that the soul which has just fallen under the vengeance of God, though its capacity for suffering may be much extended, can conceive of the overwhelming torrents of wrath, which will be directed against it, at some remote period in the progress of its being. Yes, we believe that it is a part of God's eternal plan, that sorrows, and pains, and agonies should thicken upon the wo-worn soul the farther he advances into the vast of eternity; and it is the attribute of immutability, which secures the accomplishment of his purpose.

4. The last attribute which we shall mention in connection with this subject, and one which is closely connected with the preceding, is God's *eternity*. It is this which stamps woe upon the sinner's doom, in broad and indelible characters. It leads the mind to the consummation, the climax of agonies which await the wretch that shall lift up his

eyes in torment. Ah, if there were a gleam of hope that when millions of ages had rolled over the caverns of despair, an end or even a mitigation of these woes might arrive; if it were possible that after the corrosions of conscience had been going on for centuries, and after the breath of God's vengeance had long, long shed its deathlike influence around them, some more auspicious day might dawn upon their prison; it would abate unspeakably the horror that pervades it. But the eternity of God forbids such a hope. God, their almighty enemy, lives forever; and during this whole eternity, his vengeance will never slumber for a moment. No blessed interval of peace or joy will occur through that long tract of ages which constitute eternity. No morning star of hope will ever dawn over these regions of despair and death. No messenger will ever arrive at the gate of this dreary prison, to announce the possibility of a deliverance. The moment the soul enters this dark abode, it beholds with a dying eye, the last glimmerings of hope go out in eternal night. Oh, stretch your imaginations to the utmost, and try to take in the whole compass of eternity. Carry your views forward millions and millions of ages hence, and then repeat, and repeat, and repeat the number, and so over again and again with the process of repetition, and then confess that you have no arithmetic which can reach this amazing calculation. Think of a soul running this everlasting round of ages buried in the fires of hell. Think how much is expressed when it is said that these fires are unquenchable;—that that worm which God has placed in the sinner's bosom gnaws eternally; that the smoke which rises from the abyss of torment ascendeth up forever and ever. Sinners, dwell upon that awful word, *eternity*. Analyze its meaning. Try to ascertain its tremendous import. Recount the multitude of woes which it embraces, and then tell me, if you can, what

must be the height and the length, and the breadth, and the depth of that scene of suffering which shall last through eternity.

A few practical reflections, and we have done.

1. And first, how terrible a Being is Jehovah! In the work of creation, we find traces of an omnipotent hand, as well as marks of infinite skill and unbounded goodness. In the work of redemption we behold all the attributes of his character gloriously harmonise, each reflecting lustre upon every other, and concentrating, as it were in a single point, all the glory and excellency of the Godhead. But it is in that part of the system of providence to which our attention has now been directed, that he appears peculiarly clothed with robes of vengeance. He is known in hell only as a sovereign avenger, and an angry God. What awful reverence becomes every being, and especially every sinner who would approach into the presence of this king of kings! Beware, sinner, O beware, how you trifle with a being of such amazing and fearful attributes, lest he tear you in pieces, when there is none to deliver.

2. The subject which we have been contemplating, awful as it is, opens an everlasting source of consolation to the christian. Every sinner, once reconciled to God by the blood of his Son, has the friendship of this glorious Being secured to him forever: of course, all those attributes which render him an object of so much terror to the sinner, are pledged for his final safety, and will be employed in his eternal happiness. If God be for us, well may the believer say, 'who can be against us.' He has undertaken to guide the christian by his counsel, and has promised afterwards to receive him to glory. And his promises are as firm as his throne. Tempests of trouble may indeed gather, and threaten to spend their fury upon him, but he who 'rides in the whirlwind and directs the storm,' is that angel of the covenant, whose perfec-

tions are pledged for his everlasting security and triumph. Death and hell may unite their strength and terrors against him; but death and hell are conquered enemies, and he opposes them with weapons drawn from the artillery of God. Lift up your head then, believer, and rejoice. The gates of the heavenly Jerusalem will soon unfold for your admission, and you will enter in all the transports of victory, and with songs of everlasting joy that the day of your redemption has come.

3. Let every impenitent sinner remember that he is even now, in the hands of this omniscient, omnipotent, immutable, and eternal God. Do any of you say, "this cannot be so. I feel not the agonies which have been described—I feel not the chains and the bars which are said to belong to the prison of despair—I hear not the shrieks and convulsions which echo round the caverns of hell." No, sinner, true indeed you do not. You have not yet reached the dreadful point beyond which salvation is impossible. The fact that you are reading these pages, written for your admonition, testifies that you have not:—but no mortal can say, how near you have approached to the hither limit of the gulph. In your present state, you are children of wrath, as truly as those who are seen sinking amidst the billows of wrath. The difference is, that their perdition is sealed—yours is not. I wish particularly to impress upon your minds this single thought; that wherever you are, and whatever you do, so long as you remain impenitent, the curse of the Almighty rests upon you. The great God looks down upon you as a rebel. He views you as a party engaged in a controversy with himself; a controversy which must speedily result, either in your submission or destruction. You hang this moment on the uncovenanted mercy of God. If you close this book without submitting to his authority, you may, the next hour,

be sinking beneath the tremendous weight of his omnipotent arm.

Finally: Let no one say that we have represented God in the character of a tyrant, or complain that this discourse is filled with terror. It was designed for impenitent sinners; and the Bible preaches nothing but terror to them. So long as they retain their present character, it makes not one promise; it speaks not a single word of consolation; it knows no language but that of wrath and vengeance; it points to nothing but the blackness of darkness forever. But I come now to offer you a dying Saviour. I should have but half delivered my message, if I were not here to remind you that you are living in that very world in which Jesus shed his blood; that he has had a contest with death, and with all the powers of darkness, and has gained a victory over them, the advantages and the glory of which, are most freely offered to you. I thank my God that I am commissioned to proclaim liberty to every captive who is willing to part with his chains; to open the prison door to every one who will consent to recognize Jesus as their deliverer. Every sinner who mourns under his load of guilt, I would now point to the cross of Calvary. Other refuge than this there is none. Search the universe through, and you must return at last to the cross of Calvary or perish forever. It is God's appointed way of saving sinners, and the only one. Now then, by all that is fearful in the doom of the sinner, and by all that is transporting in the felicities of heaven, and by all that is tender and merciful in the redemption of Christ, I entreat you to accept these offers and live forever.

For the Christian Spectator.

On Consistency in the Christian Character.

If, in discussing the subject of this essay, it should be found necessary to bring to light the imperfections of

those who bear the name of Christ, the writer, it is hoped, will not be thought desirous to depreciate the christian character, or to hold up the faults of his brethren to the animadversions of a censuring world. God forbid, that any true friend of religion should take a part with those who seek occasion for reproaching its professors; or with others, who by an indiscreet zeal to promote reformation, betray to the enemy, the weakness of the cause which they ought to maintain. But our caution, even here, may be carried too far. It is absurd to throw the veil of concealment over those imperfections which are known and palpable. An attempt to do this, instead of answering any good purpose, will excite the very injurious suspicion that the christian profession is all hypocrisy, a mere cover to hide baseness of character. No one, surely, will charge the Apostles with indiscretion, or with mistaking the means of promoting the objects of their high calling, yet they, it is well known, did not scruple to point out with great particularity, the faults of their brethren. Now this apostolic example is a warrant for similar animadversions on the errors and imperfections of the professed followers of Christ, in all succeeding ages. The motive for producing them, is benevolent. It is the reformation of the delinquent, his improvement in the divine life, and the advancement of the church in purity and holiness. That we ought, by all practicable methods, to raise the christian character to the highest standard of excellence, will be evident, whether we consider the wonderful means of its formation, its intrinsic importance, or its vast moral influence in the world where it is displayed. The formation of such a character, is owing to the mediation of the Son of God; and it requires, in every instance, not only the powerful energies of the gospel, but that more immediate divine influence which penetrates, subdues, and transforms the soul.

Nor are these means, wonderful as they must be deemed, disproportionate to the intrinsic importance of the object to be effected; for, as the christian character results from the gospel—the great instrument of sanctification, so it partakes of its nature, and is an outward manifestation of it in the life. Like a mirror, which presents the image of unseen objects, it gives form and visibility to the christian system. So far as it is genuine, it is a transcript of heaven, the fairest and brightest manifestation of the divine glory on the earth. At the same time, it connects the individual to whom it belongs, with the great company of the redeemed; and by the covenant of promise, entitles him to all the privileges of the kingdom of heaven.

The christian character too, has a vast moral influence. When properly sustained, it is a city set on a hill—a light which sheds its radiance over surrounding darkness. It awes the sinner, confounds his cavils against the truth, and with the force of a thousand arguments, demonstrates the excellency of a religion which produces such fair and goodly fruit.

But, important as these considerations shew the christian character to be, it must be confessed, that owing to remaining sin, and the many temptations of the world, it is not maintained in all that purity and perfection which every good man must desire. This fact, however, is so far from being a reason why we should pass by the subject in silence, that it presents the strongest inducement to bring to it our best efforts, and our most fervent desires, in order to correct what is faulty in the followers of Christ, and to persuade them to live up to the full measure of their high profession. To promote an object so important in itself, and so intimately connected with the interests of religion, it is believed, that no one point needs more to be insisted on than consistency of character. It is the absence of this, which occasions the best founded complaints against the

professors of religion. One part of their character, it is alleged, (and often with too much truth) does not correspond with another. Hence, the salutary influence of the whole is diminished, perhaps destroyed. It is a picture of light and shade, neutral as it respects its general effect, or what is more likely, positively injurious. The good may appear, but the evil is so blended with it, that it becomes an object of reproach rather than of admiration.

To maintain a quality so essential to the christian character, all the virtues of which it is composed, must be held in due estimation. One must not be exalted to the prejudice of another. The proportion and harmony of the whole must not be destroyed, by an unwarranted preference for either of its parts.

Take, for example, the grand division of the christian character, *faith* and *works*. The slightest examination of the gospel will convince us, that both are essential to true religion. Without faith, it is impossible to please God, and without works, faith is dead, being alone. Faith is the principle which unites the soul to Christ, and, by virtue of that union, becomes the only ground of pardon, justification, and acceptance with God. But faith works by love, and of course is a principle of obedience, because love is the fulfilling of the law. If then, as sometimes happens even among christians, religion is supposed to consist principally in doctrinal belief—if soundness of faith is substituted for practical holiness—if attachment to a system is made paramount to all other considerations, while obedience to the law of God, active benevolence, humility, self-government, and the whole train of virtues are in a great degree overlooked, or not brought into full exercise; and if, as is sometimes the case, the opposite vices are permitted to display themselves under the broad and protecting wing of faith,—then the character appears out of all due proportion; and it is

then evident to those who take their views of religion from the gospel, that it gives but a partial exhibition of true christianity, that it presents rather a theory or set of opinions, than those vital energies which are principally required. In this case, the head appears better than the heart, the profession than the life. In approbation of the former, we may perhaps say, “this ought ye to have done,” while condemnation of the latter compels us to add, “and not to leave the other undone.”

On the other hand, if through too great a tendency to the opposite extreme, faith is set aside as not essential, or of but secondary importance—if religion is made to consist altogether in correct practice, while there is no definite belief of the truth as it is in Jesus—no attachment to the peculiar doctrines of christianity—no sense of obligations to contend earnestly for the faith once delivered to the saints, the character is equally inconsistent and defective—For neither faith without works, nor works without faith constitute true religion.—Both are required, on the same authority. We are alike bound to believe what God has declared, and to do what he has commanded. Though a man may exhibit a becoming zeal in defending the doctrines of the cross, yet if the fruits of holiness do not appear in his life, he gives us but a very partial display of the christian character. On the other hand, though his morals may be unexceptionable; yet if there is no evidence of his attachment to the truth, nothing to convince us that his mind is imbued with christian doctrines, or that his character is formed under the transforming power of faith, we cannot but feel that he is greatly deficient in one of the most essential qualifications of a true disciple.

It is equally obvious to remark, that consistency of christian character can never be maintained, when *piety* is exalted to the prejudice of *morality*, or *morality* to the prejudice of *piety*. The former, including those duties

which we owe to God, and the latter, including those which we owe to men, are both enjoined by the same law; and therefore must be considered of equal obligation, if not of equal importance. When our Saviour declares, that *to love the Lord our God with all the heart, soul, strength, and mind, is the first and great commandment*, he immediately adds, and the *second is like unto it, thou shalt love thy neighbour as thyself*, for on these two commandments jointly, *hang all the law and the prophets*. It is perfectly evident then, that supreme love to God, which is the foundation of piety, and love to our neighbour as to ourselves, which is the foundation of morality, appertain alike to the christian character. They indeed, spring from the same source—they are the result of the same divine principle, modified according to the different relations in which it acts. If therefore a man claim to be pious—if he be frequent in his devotions—if he statedly attend on the worship of God—if he pay due respect to all the institutions of religion, we have a right to presume that he will not violate his social obligations, or treat with neglect, the duties of the second table; or, if under the professed influence of religion, a man discharges in an exemplary manner, his social obligations—if he respect the right of his fellow-creatures—if his intercourse with them be marked with integrity—if he be just, charitable and public spirited, we so far approve of his character; but certainly he falls very far below the standard of christian excellency, if at the same time, he omits the higher duties of devotion, and those more peculiarly religious services, which are comprehended under the name of piety. We must ever be shocked at the inconsistency of those, who on some occasions, seem greatly devoted to the cause of religion, while on others, they take undue advantage of their neighbour, manifest a worldly spirit, or, perhaps repel the most urgent claims on their charity, by a “depart

in peace, be ye warmed, be ye filled.” And still more defective is the character of others, who assume the christian name, on account of their moral virtues, while they forget their obligations to God, and the peculiar duties of piety.

To avoid such inconsistency, it must not be supposed, that an observance even of the first and great command destroys the obligation of the second, which is like unto it; and much less, that an observance of the second can ever be deemed a satisfaction for neglecting the first. We must not presume to separate in our practice, what God has joined together by his requirement. We must not be contented with ‘doing justly, and loving mercy,’ without ‘walking humbly with our God,’ nor with ‘walking humbly with our God,’ without ‘doing justly, and loving mercy.’ We must not exhibit one character on the Sabbath, and another through the week. Our religion must not be reserved for the sanctuary, while it has no part in our intercourse with the world. In a word, our piety and our morals must be so blended together, must appear in such due proportion and harmony, as to evince their common origin, and display a combined influence over the whole character. Again; the consistency of christian character which is now urged, requires a proper union of *zeal* and *knowledge*. A man may be distinguished for his knowledge; he may be extensively acquainted with the christian system; he may be a learned theologian, and yet manifest so little feeling,—be so unmoved by the sublime truths of the gospel,—so destitute of interest in the great concerns of religion, as to be more a philosopher than a saint—as to resemble the statue, which we admire for its classical taste, and elegant workmanship, rather than the living countenance, less perfect perhaps in its symmetry and proportions, but animated by an intelligent soul, beaming with sympathy, benevolence, and every generous feeling. We admire

in such a character the fund of information, the reach of thought, it may be, the powers of fancy; but all is intellectual, the heart has too little alliance with the head; and when we look for the fervours of devotion, we are chilled with theory and speculation. On the other hand, zeal without knowledge forms a character which is equally repugnant to the genius of christianity. It may be kindled by the fire of religion; it may spring from a heart deeply affected by divine things; it may be genuine in its origin, but, undirected by reason or enlightened views of the word of God, it becomes wild in its operations. It aims perhaps at good ends, but fails of accomplishing them, through the injudicious choice of means. It often mistakes its own impulses, for divine inspiration, and leads to excesses highly detrimental to the christian name. It is sometimes mixed with unhallowed fire, and then it will be likely to denounce those who oppose its operations, as the enemies of the truth—to identify its own interests with the cause of Christ, and with the spirit of the ancient Pharisees be ready to compass sea and land to make one proselyte.—Neither knowledge without zeal, nor zeal without knowledge, can form true christian excellency. It is by the union of both, that such excellency is attained. Knowledge is necessary as a guide and director of the soul, and zeal as the animating principle. Knowledge gives stability to the character, and zeal imparts to it vigour and influence. We see the combined effects of both in the lives of the apostles. On the one hand, they were rational, sober, and discreet; on the other, they were fired by the love of Christ, and impelled to astonishing activity by the vast objects of their profession. Their conduct displays nothing rash, or enthusiastic; but they called into action all the energies of their souls in promoting that cause for which Jesus died, and which involves the eternal interests of men. Again, consistency

of christian character requires that *prayer* should ever be accompanied with corresponding *efforts*. It may reasonably be expected, that every good man will use his endeavours to obtain, so far as his own agency is concerned, those blessings, for which he pleads at the throne of grace. When he prays, for example, that he may be kept from temptation, what must be our opinion of his sincerity, if, the next moment, he exposes himself to the influence of bad example, the seductions of the world, or rushes into the very atmosphere of sin? He cannot surely do thus, without meriting the charge of saying to the God of heaven and earth, what he does not mean, or what he denies by his practice. Nor is the inconsistency less, if he prays that he may grow in grace, and at the same time neglects all the means of sanctification—that he may increase in christian knowledge, and does not repair to the fountain of divine truth. He asks for supplies, and leaves the banquet untouched that is spread before him. He asks for improvement in the life of religion, and does nothing—but if any thing can be more inconsistent still, it is the conduct of one who prays for the conversion of a world lying in wickedness, and then neglects all the means which God has appointed for the accomplishment of this great object. If a man expresses the real desires of his soul, and does this before his Maker in all the solemnity of prayer, we have reason to expect that such desires will have a commanding influence over his practice.

Consistency of christian character requires further, that our *confessions of unworthiness* should be evinced by the actual *fruits of humility*. If a man complains of his ignorance in divine things, it may fairly be presumed that he will show himself teachable—that he will be disposed to listen, rather than speak—that he will pay due deference to the opinions of his brethren, and not be too confident in the infallibility of his

own. If he complains of the exceeding wickedness of his heart, it may be presumed that he will be slow to find fault with his neighbour—that he will forgive as he hopes to be forgiven, and that “in all lowliness of mind he will esteem others better than himself.” He who professedly takes his place in the dust, can with no propriety set himself up as the judge and censor of his fellows—he who acknowledges that he is a great sinner, ought surely to carry into the world a temper which corresponds with this avowed estimate of his own character.

Consistency of christian character requires too, that while we acknowledge the *general providence* of God, we should cheerfully submit to its *particular dispensations*. If we professedly believe that the agency of our heavenly Father is concerned in every passing event—in all the circumstances that diversify human life, we in effect give a pledge to the world that we will meet with a cheerful temper, and with equanimity of soul, the numerous ills which cross our path. It is in vain, that we express our confidence in the divine government—that we exclaim, “the Lord reigneth, let the earth rejoice,” if we cannot bear with patience the daily ills of life, and those numerous vexations which spring from our intercourse with the world. Submission to God is not a virtue which is to be called into exercise only on great occasions when the Almighty seems to array himself in judgment and to overwhelm us with calamity. It is equally necessary to arm us with patience under those minor crosses which are of daily occurrence. To repine, because the existing state of things does not suit our convenience, or because our plans are not crowned with success, or because our hopes of worldly gain or honours are not fully realized—to lose all self command, when a rival supplants us, or when a friend proves unfaithful, or when an enemy does us wrong,—is so far from genuine submission, that

it in fact proves our disaffection to the divine government.

Again; it may be added, consistency of christian character requires *abstraction from the world*. Those who are redeemed by the precious blood of Christ—who have experienced the “washing of regeneration”—who are born into a kingdom which is righteousness and peace and joy in the Holy Ghost, can consistently hold no alliance with a world lying in wickedness. The high object of their calling forbids it—gratitude to him who has redeemed them forbids it—the prospect of a glorious reward in heaven forbids it.

It was the grand characteristic of ancient saints that they were pilgrims and strangers on the earth. They stood aloof from the competitions, the sordid pursuits, the follies and amusements of ungodly men. With an eye fixed on heaven, and hopes full of immortality, they pressed on their way, fulfilling indeed every duty, but never turning aside to partake of the entertainments of the country through which they passed. In this high example, christian professors have a pattern worthy of imitation. They too have a standing in that kingdom which is not of this world. They acknowledge Christ as their Lord and Master. They point to heaven and say, “there is our home;” God forbid then that these redeemed souls should again entangle themselves in those things from which they have been delivered. God forbid that they should identify their interests with the interests of aliens and strangers. God forbid that they should forego the pure joys of religion, and court those meaner pleasures which spring from the amusements and frivolities of the world. The moment they venture on this forbidden ground—the moment they inhale the poisoned atmosphere of sin, that moment all the principles of the divine life are impaired, and if they do not wholly apostatize, they prepare for themselves bitter repentance—injure the cause they are bound

to maintain, and expose themselves to the censure that there is a gross inconsistency between their professions and their conduct.

Consistency of christian character in all the foregoing particulars (and it would be easy to pursue further the detail) is urged by considerations of too much weight and importance to be overlooked.

Every individual christian is bound to maintain such consistency from a regard to his own welfare. For the enjoyments of religion will always be in proportion to the measure of fidelity, with which its duties are discharged.

That peace of God which passeth all understanding—those sublimer pleasures which are foretastes of heavenly felicity, result only from the union and vigorous exercise of all the virtues which appertain to the divine life.

The christian whose character is inconsistent with itself, is so far from deriving satisfaction from a review of the past, that it awakens bitter regrets, and fills him with doubt and anxiety in regard to the future. This partial mixed kind of religion is not that which will yield him the assurance of hope—not that which will arm him with fortitude to meet the king of terrors—not that which will inspire the exulting song, “O death where is thy sting, O grave where is thy victory.” To die as Moses died, on the top of Pisgah, in full and glorious vision of the promised land, he needs the remembrance of a life wholly devoted to God, and made up of a consistent, harmonious and uniform exercise of the christian graces. Besides, the brightness of the future crown, the richness of the inheritance, the measure of the reward in heaven, will always be in proportion to the attainments that were made in holiness in this state of probation.

Nor is this all. The honour of Christ requires that his professed followers—those who bear his name, should maintain consistency of char-

acter. This merciful being, with infinite condescension and kindness, identifies himself with his people. Do any suffer? He suffers with them. Do any rejoice? He too is made joyful. Are any faithful in his service? they display his glory. Are any wayward and disobedient? they bring dishonour on his name. If then Christ has so deep a concern in the character of his people—if his honour so imperiously requires of them a life and conversation according to godliness—and if consistency is so essential to the perfection of their character as we have now seen,—who, that has any sense of obligation to his compassionate redeemer—who that considers the infinite price he has paid for his redemption, or that feels the power of his love,—will not be anxious to maintain such consistency?

It may also be observed, that the estimation in which religion is held in the world, will depend very much on the degree of consistency that appears in the character of its professors. Mankind will in a great measure form their opinions of christianity from its visible effects. If they see that those who embrace it, carry into life a spirit and deportment which is superior to any qualities merely natural; if they witness, as in the case of the apostles, a faith which triumphs over all the frowns and flatteries of the world,—a zeal which no discouragements can abate—a singleness of heart—a purity of life and conversation which bears the closest scrutiny, they are compelled to acknowledge “this is the work of God,” they are awed into respect for a religion, which is so manifestly divine; and beholding the good works of its professors, they glorify their Father which is in heaven.

But these important effects can never be produced by that exhibition of character, which, though partly christian, is marred and disfigured by glaring imperfections. If those who bear the name of Christ do not depart from iniquity,—if one part of their

conduct is wholly inconsistent with another,—if they have faith without morals, or morals without faith,—if their practice differs widely from their professions,—if their devotions are followed by a worldly spirit; the whole character becomes a stumbling block, the infidel finds occasion of triumph, and even the speculative believer is almost compelled to doubt the superiority of that religion (however excellent it may appear in theory) which has so little influence on

the lives of its professors. Happy would it be for the church—happy for the cause of truth and righteousness, if the children of the kingdom—those who have been baptized into the name of the son of God, could be induced to aim at that entire consistency, that full harmony and perfection of character which would secure to themselves the higher rewards of heaven, while it would display on earth the transcendent glories of the christian religion. J. N.

Miscellaneous.

For the Christian Spectator.

On the difference between the essay style, and the style of oratory.

The character of style, denoted by the essay style, is not, I believe, very distinctly defined. An essay according to Johnson's definition, is "a loose sally of the mind, an irregular, indigested piece." The style naturally to be expected in such a production would of course be easy, and inartificial, varying with the momentary fluctuations of thought and feeling, as in the essays of Montaigne and Goldsmith. The writer proposes to himself no fixed object, no definite end, to which he shapes his thoughts; but allows himself to be guided by the natural train of association. The style consequently adapts itself to the thoughts, as they rise. It may be elegant, polished, harmonious, energetic, or sublime; it may possess all the variety of expression, which Cicero would place at the command of his ideal orator, but that variety is undesigned and casual, not moulded by the modifying power of the imagination, and the regulative power of the understanding and will, to a unity of purpose and harmony of effect. All its movements are prompted from within by the successive evolutions of thought and feeling, and are in no regard prospective. In

this point of view the essay and the oratorical style differ from each other in a manner very nearly analogous to that which Schlegel in his "*Poesie, der Grichen*," has pointed out between the Homeric, epic, and the tragic style. The one is absolutely general, and indefinite in its aim, seeking only to mould to a harmonious form and movement the successive images and feelings, as they present themselves in the mind of the poet; while in the other—the tragic style, the poet seeks not merely harmonious movement, but harmony and absolute unity of effect. He has a fixed object, a definite and preconceived result, to which every thing is made to converge. He aims to make his work an organized and harmonious whole, in which all the parts are modified, and assimilated to a coincidence with the ruling spirit and purpose of the whole. If this view of the subject be admitted, it will be manifest at once, that the characteristic feature of the oratorical style is not that it employs exclusively or eminently, any one of the multiplied forms that succeed each other in the indigested essay, but in that shaping and conformation of the parts to the whole, which belong to it, as a work of art, as a production of creative imagination. In order to render intelligible my views of this peculiarity, I must be allowed to go

more at large into the theory, and some of the fundamental principles of the art.

It will be seen from what I have already observed, that I consider oratory as belonging to the circle of the arts. As such, it is dependant for its characteristic peculiarities on the same powers of mind, or in the language of Brown, on the same species of mental action with the dramatic, and other forms of poetry. The process of mind, which gives to all these their form and colours, is synthetic, and thus contradistinguished from the process of scientific enquiry, which is analytic.* This latter, especially, in pure *a priori* science, is simply and purely analytic. It begins and ends with separating intellectually, and classifying ideas that exist in our minds. It is purely an intellectual process, and not only does not require, but for the time being, and in proportion to the degree of its action, is incompatible with the presence of emotion. The farther and more acutely the distinctions and analysis are pursued, and the less this exercise of the mind is disturbed by the blending influence of feeling, the more purely and characteristically scientific, is the process. I do not mean to be understood as saying, that this power of mind, the power of analysis, is unnecessary to the artist. On the contrary, the more active and penetrating this power is—the more he analyzes to their primary elements the complex ideas and feelings which present themselves, the more rich and varied will be his materials for accomplishing the reversed and synthetic processes of creative genius. I say only that the creative process of the imagination, which belongs appropriately to the artist, is in itself directly the reverse of the other, and that they cannot have a co-existent exercise in the mind. He must dissolve, diffuse, and dissipate, but it is only *in order* to his appropriate busi-

ness as an artist. That he may reproduce what Schiller would call the elements,* in new and ideal forms, that the blending and modifying power of the imagination may more easily imprint upon its material its own character, and mould it into its own harmonious creations. A clear apprehension of the generic distinction between these two modes of mental action I conceive to be essential to a right understanding of all that is distinguishing in the productions of the arts, and no less of oratory, than of poetry. In their proper place, and appropriate exercise, they both belong to the artist; but in the mode of their operation they are as diverse, and as to the possibility of their co-existent exercise, as incompatible, as the powers of dissolution and creation, or as the apotheosis of these powers in the Vishnoo and Siva of Hindoo Mythology. Analytical speculation, with memory, and fancy, are necessary to supply him with materials; but as yet, they may be compared to the *υλη* of the old philosophers, being without form or quality; and it is in the exercise of his peculiar synthetic power, that he shapes them into beauty and harmony. It is the creative power of imagination, that bodies forth “forms of things unknown, and gives to airy nothing a local habitation.”

The exercise of this power not only admits, but presupposes the existence of emotion in the mind of the artist. I cannot but consider it indeed the essential aim of all general arts, not only of oratory and poetry, but of the plastic arts, to embody and give expression to feelings, or to those states of mind, which Brown† has classed together under the head of emotions. An excited state of mind, an emotion, whatever its nature may be, not only gives an impulse to the

* See on this subject Kant's *Kritik der Keiner Terminal*—The Chapter on Analysis and Synthesis.

* See his piece on the introduction of the Chorus into the Modern Drama, prefixed to his *Braut der Messina*.

† See Brown's Chapter on the classification of the powers of mind—vol. 1. p. 259.

imagination, but is continually present with it and indeed constitutes perhaps an essential ingredient of its creative energy. It is not necessarily to be sure the individual personal feelings of the artist—it may be entirely aloof from every thing personal; it is sufficient for my present purpose to say, that it coexists in the mind with the efforts of creative genius, and that those efforts are employed in clothing it with a body, which gives it its appropriate expression. The first process of the artist's power is to conceive that state of mind, which he wishes to embody in the materials of his art, that form of thought, or feeling, which he aims to express, or to lodge in the minds of others; it is a secondary process to adapt the means to the end—so to embody the primary conceptions as to give it an exact and perfect developement. A work exhibits the perfection of art, and so is classical, when this latter process is complete, or, in the metaphysics of Coleridge, when the secondary imagination fully and perfectly reechoes the primary. It is the purpose of these remarks to shew what I consider essential to a full understanding of the subject—how the primary conception, and main purpose of the artist must necessarily shape, and modify the whole, and even the minutest part of his production. In its external structure and conformation, it must be moulded to the character of the conception—the form, which it is designed to embody. I shall not, I hope, be thought to frustrate my own design, if I refer in order to illustrate my idea, to the system of philosophy to which I have already alluded.—The animating, and energizing forms of the Peripatetics, as they represent them, have an agency in nature precisely analogous to that, which I ascribe to the conceptions, or forms of the artist's mind in the productions of art. They consider those forms, as living efficient powers; and to the diversity of these powers, the diversity of organizations in the corporeal world has reference. These organizations are precisely adapted to the forms,

which they embody, as means to ends. Thus the mild and gentle instincts of the lamb led to an organization suitable to its wants, the ferocity of the lion to one alike appropriate, and every soul says Aristotle, must have its proper body. The aptness of this illustration to the plastic arts of painting and sculpture will be obvious at once, and but little reflection I think will be necessary to see, that it applies equally well to those productions, in which the poet and the orator embody their ideal creations. Here as well as there, every soul must have its own body. From the simple lyric ode of Anacreon and the sonnet of Petrarch, in which a single and momentary movement of the soul is developed, to the sublimer and more varied harmony of the Oedipus Tyrannus, and the immensely complicated movements of the Shakespearean drama, and from the brief eloquence of Homer's heroes to that, “which thundered over Greece to Macedon and Artaxerxes' throne,” we shall find the same principles apply. There is the same subordination of the means to the end, and of the parts to the whole. Both the poet, and the orator, having once distinctly conceived the things to be expressed—the end to be accomplished, chained every power of the mind strictly to the point. The shaping and modifying power of the imagination, of which I have spoken, was ever active and was every where present, raising and depressing to the exact point of appropriateness every lineament of the organized whole. Every part was so arranged as to give the highest possible unity to the structure, and harmony to the result. It is very much to my point here, that Cicero* in the work of his old age, has referred to the inventive power, not the discovery only, but the collection both of things and words. By that secondary exercise of the imagination they must all be placed and modified with a reference to the whole.

* See his dialogue de partitione oratoria, C. 1.

Both the votaries, and the critics of ancient art were equally nice in regard to the exact appropriateness of language and imagery to the form and degree of emotion to be expressed. The *το πρεπον* was with them a thing all important. This was the point, in which, by the consent of antiquity, Demosthenes far surpassed all his competitors. The means—the instruments of his art were so perfectly at his command, that he not only expressed every form and degree of emotion, but expressed them in language exactly fitted to them, and without ever violating the strictest propriety. Thus Hermogenes,* in describing the style adapted to the multiplied characters, or forms of emotion, which he considers the elements of an oration, as well as in the account of that mixture and blending of them which constitutes the harmony and perfection of the combined whole, constantly refers to Demosthenes, as the perfect model in all. All superfluity of language or imagery, all that was above, or beyond the exact requirements of the thing to be expressed, was banished from the style of Demosthenes; and if Cicero sometimes overstepped the modesty of nature in his youth, he lamented, and corrected his errors in riper years. It was not the partial splendour and pomp of single passages, which the ancient artists aimed at, but the grand and combined effect of the whole. A French dramatist or orator, seeks to be clapped, and applauded at every paragraph, or every line, while the genuine artist would be filled with indignation at so absurd a discord in the deep and harmonious movement, which he was labouring to impart to the minds of his audience. It may be inferred from what I have already said, that I conceive it to be the business of the orator as well as of the dramatist, to impart such movement to the minds of his audience, and not only to impart, but to preserve it unbro-

ken—to introduce nothing so directly and purely speculative and analytical,* as to be incompatible with its existence, and so disturb and interrupt the impulse that should be given. Thus, of the four parts, into which Cicero divides an oration, he has appropriated the first and the last especially to the communication of an impulse to the minds of the audience, (*ad impellendos animos.*) The narrative and argumentative parts, that intervene, go to *substantiate* and *realize* the movement already given. ‘Docere,’ he says in another place, ‘debitum est, delectare honorarium, permoveere necessarium.’

Thus far I have purposely classed oratory and some other forms of art together, and have treated of them

* Here the distinction between science and oratory cannot be too carefully observed. Thus Aristotle makes a distinction between him, who seeks what is persuasive, as an orator, and him, who seeks abstract truth. Rhetoric he says teaches to present an enthymematic view of a subject, but to present it in a way fitted to persuade. The orator reasons and uses both kinds of logic, the inductive and syllogistic, but he uses them in a form peculiar to himself, not in that, in which the simple enquirer after truth uses them. An *example* is a rhetorical induction, and an *enthymeme* a rhetorical syllogism. So the logic of rhetoric differs from that of science, and assumes a form capable of falling in with, and increasing the current of passion. So we find it in the great masters of Greek and Roman eloquence. In his oration for the crown, Demosthenes must have had as cumbersome a satchel, as any bearer of the green bag in our courts of law. He brings forward a great mass of testimonies—written and oral laws of Athens, decrees of foreign towns, and of the Amphictyonic council, and records of history, all exhibited and discussed with the utmost force and clearness. But through the whole process there is an under-current, and moving power of passion and eloquence, that carries us forward to a final and unavoidable result. It is as though we were embarked upon a mighty river. All is animation and energy around; and we gaze with a momentary reverie upon the deep and transparent waters beneath. But even while we admire, the current grows deeper and wider; and we are unconsciously hurried onward with increasing and irresistible power.

* See his book *de formis oratoriis*, passim.

only in regard to those principles, which, from the general and essential nature of the arts, they possess in common. But there is one point, in which oratory is not only distinguished, but contradistinguished from those to which I have alluded—I mean the nature of the faith, which it requires, and the *consequent* nature of the effect produced. The work of the dramatist is professedly ideal, and we require of him—as the *conditions* of submitting to the effects which he would produce—only a *dramatic* probability, and a harmony and unity of parts conformable to the natural and necessary principles of the art.—He does not ask us to be *awake* and believe, but, if he performs these conditions, we voluntarily surrender ourselves to illusion, and indulge in a *waking dream*. We suffer his magic power to transport us now to Athens, and now to Thebes, and to stir up every emotion of our souls for the mere pleasure, with which he repays us. But then in this case “our judgment” to use the words of another, “is all the time behind the curtain, ready to awake us at the first motion of our will.” We submit to the power of the artist just so long, as his pageantry suits our convenience or our pleasure, and then we dissolve the charm, and step out of his magic circle.

The orator makes no such contract with the judgments of his audience, nor suffers them to make it. What is professedly ideal in the creations of the dramatist is substantiated and realized in those of the orator by the power of the understanding. Every part of his works must bear the impression of truth and soberness, and—instead of soliciting the voluntary, and negative assent—command the positive, and involuntary conviction of the audience. He must lodge his propositions firmly within the intrenchments of our reason and judgment, before we surrender ourselves fully to the movement, that he requires of us. Till our understandings are taken captive, we withhold

the homage of our hearts. Thus in Cicero’s division he has appropriated the second and third, the narrative and demonstrative parts of an oration, to the conviction of the understanding—*ad faciendam fidem*—that the audience may thus admit, and follow on the impulse and direction given in the first. The conviction must not only be awakened, but continued unbroken, that what we listen to, is not merely *dramatic* but *absolute* truth. We must be convinced too, that the orator believes it, and is the subject of the emotions, that he would awaken in us. In short we must be out of the ideal world altogether, and in that real world, where there is no illusion. If he seeks to move our passions without first persuading us that he does it on just and true grounds, he confounds two acts that are essentially distinguished. It was on this ground that Aristotle* found fault with the rhetoricians who preceded him. By teaching their orators to move the passions without teaching them how to discover what was fitted to persuade and convince, they made them mere theatrical stage players. Again; we must be convinced, that truth, or rather an effect founded in truth, is the sincere and only aim of the orator. To this as the form which he is embodying, every thing must be strictly and entirely subordinated. The least overstepping of the vanity of art, or of self-display, is like the tongue of flame, and the serpent eyes in Christabel, it reveals to us the withering secret, that we are the silly dupes of the artist. This, from the representation of all the rhetoricians, who have given an account of them, was, as might from the nature of the case have been expected, “the main head of their offending” who first taught and practised oratory, as an art in Greece. They became so vain of the art, as to make the display of it their main object. They forgot to subordinate

* See his *Ars Rhetorica*, cap. 1.

it, as they should have done, as means, to an end, and so degenerated to what Plato has denominated them, to mere *λογοδαιδαλῖαι*. The consequences were such, as might be expected. The auditors listened to their productions as specimens of only ingenious, artificial display. Thus the paranomasia, the antithesis, and finely balanced sentences of Gorgias, the rythmical cadences of Theodorus, and Thrasymachus, and the rich and varied rhetorical artifices,* *pompae quam pugnae aptius*, which Isocrates was so fond of displaying in his younger, but which he abandoned in his riper years, were all heard, not for the sober truth they conveyed, but, like the exhibitions of the theatre, for the mere gratification of the fancy, and the ear?† Even Plato is severely criticised by Dionysius,‡ not only for his dithyrambics, but for his laboured antithesis, and the great prince of orators, Demosthenes, first learned to use the artifices of the middle style, without ever abusing them.

Many of the preceding remarks, I may be allowed to say, apply with full force to the style of composition,

* So Quintilian, *palaestrae quam pugnae magis accommodatus*.

† The style of eloquence here described had its origin in the Greek Colonies of Magna Grecia, or perhaps rather with Empedocles, who taught rhetoric in Sicily, 444, B. C. Lysias and Corax however, are generally allowed (see Quin. B. 3. C. 1. and others) to have been the first, who laid down rules for it. These were followed by Gorgias of Leontium, a scholar, as it is thought, says Quintilian, of Empedocles. They taught and had followers in Athens and other parts of Greece. Gorgias taught also in Thessaly, and other places. But the strength and energy of Athenian eloquence had a different origin. It was born amid the contentions and revolutions of that free republic, and nourished in the assemblies of the Athenians. Pericles, and Cimon were not indebted to the western rhetoricians for the power, that swayed those turbulent mobs. Demosthenes owed to them his art, but his sublime power and energy was of Athenian and republican growth.

‡ *De admiranda vi dicendi in Demosthenes*, cap. 23—34.

and the effect of sermons. The basis of all sacred eloquence, at least of all that is appropriately such, is the truth of scripture, the authority of revelation. The whole superstructure must stand, and be seen by the hearer to stand, on that immovable foundation. If room is left in the interpretation, or the argument to throw in a doubt, or a query, it is so much clear loss to the eloquence of the production. If it be highly splendid and poetical, I may, if I choose, voluntarily surrender myself to the illusion, and enjoy the loveliness of the song, but both the production and my own mind, in that case, entirely change their condition. *That* is no longer eloquence, and it is no longer my *conscience*, that is addressed. I remember for example reading not long since a splendid sermon of one of our most popular New-England divines. The language was eloquent, and the theory magnificent, but he had not secured his out works. My judgment stuck at this interpretation, and I wrote Ichabod upon the sermon, for its glory was departed. In such cases the merit of a work, as a mere production of imagination, is not altered, but we must prize, and enjoy it in a character entirely different from that, which it was intended to possess. Jeremy Taylor has much poetry, where we could wish there had been eloquence, and the sublime and magnificent conceptions of Plato, and of the *Theoria Sacra* of Burnet, though designed to be eloquent, are now read only as poetry. Notwithstanding then all that has been, and may be said of the deadening influence of a critical system of interpretation, it is a necessary and indispensable prerequisite to all genuine pulpit eloquence.*

* Strictly speaking, the orator needs only to produce conviction in his audience by *whatever* means. If he succeeds in doing it with false interpretations, and inconclusive reasoning, he is indebted to the incapacity of his audience, and not to his own wisdom. The degree of critical accuracy therefore necessary to the effect, will depend very much on the character

From all this I gather the full conviction, that it is not so easy a matter, as we may have been led to imagine, to acquire the style, and the art of oratory. It is not true, that the mere purpose, blind and headlong as it generally is, will make man eloquent. The ignorant wish for the power, with the design of attaining some sinister and foreign purpose by the use of it, will never lead to its acquisition. Students are told for example, that they *must* be orators, that it is absolutely necessary to be orators, that their reputation depends on it, that learning is useless without eloquence, &c. So they resolve to be orators, they read or hear the story of Demosthenes, of the letter ρ , and the pebbles; that action is the *first* thing, the *second* thing, yea, and the *third* thing; and then they go and *act*, and pronounce their words trippingly on the tongue. But pray what has all this to do with the eloquence of Demos-

of the audience. Though the theory of eloquence developed in the text is there applied only cursorily to the eloquence of the pulpit, it is believed, that it actually applies in nearly its whole extent, and that to fill the perfect *ideal* indeed of sacred eloquence on any principles of art is far more difficult, than to fill even the "*aures avidae et capaces*" of Cicero himself. To sustain the impassioned and divine enthusiasm of St. Paul, and clothe it in forms of human language, and human art, requires the learning and inspiration of Paul. What is said in the text of the variety and extent of the requisite qualifications for an orator, also might be defended at any length in its application to the sacred orator. The following brief summary is from the Ecclesiastes of Erasmus, a work more worthy the attention of the student, and certainly more capable of inspiring him with enthusiasm than, those most likely to fall into his hands.—"*Quisquis de praeeparat huic tam excellenti muneri, multis quidem rebus instructus sit oportet, sacrorum voluminum recondita intelligentia, multa scripturarum exercitatione, varia doctorum lectione, iudicio sano, prudentia non vulgari, sincero fortique animo, praeceptis usque dicendi, et parata linguae copia, qua dicendum est apud multitudinem, aliaque, quae suo loco commemorabimus; mea tamen sententia, nihil illi prius aut majore studio curandum est, qui tam excellenti muneri sese praeeparat quam, ut cor orationis fontem quam purgatissimum reddat.*"

thenes. Before we are worthy to name *that* eloquence, we must have learned and habituated ourselves more "deeply to drink in the soul of things," and raised to "loftier heights our intellectual soul." We must learn in *idea* what eloquence is, and have imbibed a *genial* love for it, before we are prepared for its attainment.—There must be enthusiasm; the whole power of the mind must be enlisted, and the soul must be all a-glow with that aliquid immensum, infinitumque, which inspired the youthful ardour of Cicero, and, after seducing him to the brink of the grave, raised him to the summit of human glory.* With such a preparation we may begin to advance in the path of genuine eloquence. But Oh! even then, though we might utter our most fervent utinam, that it were otherwise, we shall find it no business of a man's leisure hours, no holiday sport to be an orator, and a true one. The necessary requisites are too various, and too great to be thus attained. The diversified powers of language, and the Proteus versatility of style, which †Dionysius has described by a dozen and a half of successive epithets, as the style of Demosthenes, and which formed so essential a qualification of Cicero's ideal, is not the accomplishment of a day. Even in the imperfect degree, to which, by his own con-

* Since writing the above, I have fallen upon the following passage in Quintilian: "We are apt to cloak our indolence under the pretext of difficulty, for we are not very fond of fatigue. It generally happens, that professors of eloquence court her for vile purposes, and mercenary ends, and not because of her own transcendent worth and matchless beauty. I desire my work may be read by none, who shall sit down, and make an estimate of the expense of time and application. But give me the reader, who figures in his mind the idea of eloquence all divine, as she is, who with Euripides gazes upon her all subduing charms, who seeks not his reward from the venal fees for his voice, but from that reflection, that imagination, that perfection of mind, which time cannot destroy, nor fortune affect.—See at the end of B. 1.

† De admiranda vi dicendi in Demosthenes cap. 8.

fession, Cicero had attained it, but on which he valued himself so highly, it cost him long and unremitting labour.‡ We need but to study his conception of a perfect orator, or even the account of his own studies, to feel our littleness.§ The laborious pursuit of dialectic, and philosophy, the daily repeated, and never ceasing efforts of the voice, and the pen, under the best masters, in Latin and in Greek, at Rome, at Athens, in Asia and at Rhodes, omnia sine remissione, sine varietate, vi summa vocis, et totius corporis contentione, omni genere exercitationis, tum maxime *stilo*—such are the means, to which the Roman orator submitted to attain the object of his love. We can never hope to attain it by efforts less varied and laborious. The study of that technical, and analyzing species of criticism and rhetoric, which concerns itself only with the external dress of oratory, without communicating its spirit, can never make us eloquent. We might study such works as that ascribed to Demetrius Phalereus, and labour through all the minutiae of rhetorical figures and elocution, till our gray hairs told us what we shall soon enough learn, that art is long, and life is short. It is the most eloquent lesson they will ever teach us. We must begin where Aristotle and Cicero direct us to begin, with the knowledge of things. We must have eloquence of soul, before we have eloquence of tongue. If we would speak in the language of Demosthenes, we must learn habitually to breathe his spirit. We must read his works till we love them, and then study them with the intensity which they deserve. We must read them, till we catch the fire, that lives, and burns in his eloquent pages. For it is only by the habitual and yearning contemplation of the great masters of eloquence in the magnificent proportion of their own monuments, that we can hope to attain a sympathy with their minds. We must be content to rise

‡ Orator.

§ Brutus, cap. 91—93.

step by step, with a humble, but upward and ardent gaze, till they unroll around us their mighty graduations, “and, growing with their growth, we thus dilate” “our spirits to the size of that they contemplate.”

J.

To the Editor of the Christian Spectator.

SIR,

In your last number I read a short piece maintaining that the Sabbath was not instituted before the time of Moses. As this subject is viewed at length in some of our books, I deem it unnecessary to enter upon an extended discussion of it at present; but with your leave I will offer a few arguments somewhat in the manner and form of those of your correspondent, for the side of the question opposite to the one which he espouses.

1. His first argument is, that Gen. ii. 3. “perhaps” does not imply that God blessed and sanctified the Sabbath for man, but only for himself. Or if we suppose that God commanded man to observe this day, he thinks “it does not appear from the passage itself, whether this was done immediately after the creation, or at some subsequent period.” I view this subject, Mr. Editor, quite differently. The second verse appears to me to state God’s sanctifying the seventh day for himself; and the third verse the consequence of that sanctification, which was, to make it a perpetual ordinance for man. The fact is first related, that God rested the seventh day. This was sanctifying that day for himself. It is then said that God blessed that day and sanctified it. Now if this does not mean a perpetual sanctification of it, in distinction from the sanctification of that one day mentioned in the second verse, and a sanctification for man, I see no meaning to it at all. The original meaning of the word translated to sanctify, as your correspondent undoubtedly knows, is, *to set apart from a common to a special*

use—to devote to holy purposes. If God had already set apart this day by resting, what else can the following verse mean, but that he constituted it a holy day for man? Why was it set apart? “Because,” says the sacred writer, “in it he had rested from all his work which God created and made.”

But whether this passage, taken by itself, settles the point in question or not, the commentary upon it which is given by the fourth commandment, as related Ex. xx. 11, does settle it. As a reason for that commandment, it is said, “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* the Lord blessed the Sabbath-day, and hallowed it.” When did he bless the seventh day? At the time that this command is expressly given to the Israelites, or before? The language itself being in the past tense, answers the question. Besides, I see no reason why, in the second chapter of Genesis, the sanctification of the Sabbath, allowing it to be for man, should be considered as an anticipation any more than God’s resting on the seventh day. The one is an historical fact, and so is the other. What rule then can be given for construing one of the future, and the other of the past? And then the allusion to this fact as a sanction of the fourth commandment in the twentieth of Exodus, decisively declares the sanctification of the seventh day, at that time an old institution.

2. As no mention is made of the Sabbath in the patriarchal history till the time of Moses, the writer under review concludes that the patriarchs did not observe it. Suppose they did not, it does not follow that they ought not to have observed it. They had wives and concubines, contrary to the original institution of marriage; but they ought not to have had them. Possibly their neglect of the Sabbath might have been tolerated by God on account of the dark dispensation under which they lived, just as their polygamy was tolerated. Or in the lan-

guage of an apostle on another subject, “The times of this ignorance God winked at.” Acts xvii. 30. But I do not admit the conclusion of this writer. If it follows that the patriarchs did not observe the Sabbath day because no mention is made of that fact in their history; then it follows also that the Israelites did not observe that day throughout all the wars of Joshua and the presidency of the Judges, a period of some hundreds of years, because there is no mention of the Sabbath all that time. It follows too that when the children of Israel marched about Jericho for seven successive days, one of which must have been the Sabbath, they knew nothing of that institution, because no mention is made of it. Yet these conclusions would fly in the face of what is acknowledged on all hands, that the Sabbath was commanded long before in the wilderness. The second argument then of H. J. proves too much, and therefore nothing.

3. Exodus xvi, I think, in opposition to this writer, favours the idea that the Sabbath was then an old institution. It appears to me that the direction in the fifth verse proceeds entirely upon the supposition that Moses at least knew of the existence of the Sabbath. It seems to be a provision for the convenience or ability of resting from labour on the seventh day;—as if it were spoken in anticipation of the question, How shall we depend from day to day upon the gathering of manna, and not be permitted to lay up any, and still keep the Sabbath? And when the rulers came and told Moses, they might not have known the provision which God had made. They might not have known but that they were to gather manna on the seventh day as well as on other days, and still have been acquainted with the institution of the Sabbath. Besides, if the Sabbath was instituted in commemoration of the Creation, as is declared Ex. xx. 11, such a passing remark as that in the 5th verse of chap. 16, when that

is the first notice of the institution, does not seem adequate to the greatness and importance of the subject.

4. "One of the reasons assigned for observing the Sabbath, was merely national. Deut. v. 95." To this I reply: May not such a reason, which applied to their particular circumstances, be superadded, and yet the grand reason remain the same? Under the christian dispensation, for example, we celebrate the Sabbath in reference to Christ's rising from the dead, or the new creation; but does this supersede the idea of the original creation? In Deut. v. 20, etc. we have a merely national reason for *all* the statutes which God gave to Israel; but does this prove that the moral law was merely national with regard to that people, and not obligatory on others? Or that this law had never been in force till it was delivered from Mount Sinai?

5. "The Sabbath is repeatedly spoken of as a sign or covenant between God and the Israelites, as if it distinguished them from all other nations." What is a sign? That by which the people of Israel were distinguished from the surrounding nations. Now on the supposition that the Sabbath, being an old institution, was neglected or forgotten by these nations, and even by the Israelites during their slavery in Egypt? does not the renewal of it among them by all the sublimities of Sinai, when it was not renewed among others, constitute a sign as clearly as on the supposition proposed by the writer in question?

6. The sixth argument is taken from Neh. ix. 13, 14. The same principle in reply is applicable here as in the last. Could not an old institution which had been neglected or forgotten, be *made known among*, or *given to*, a people as truly as a new one? If this passage proves that the Sabbath was first instituted in the wilderness, it proves also that the whole moral law was first appointed there; for Nehemiah enumerates all that was done on Mount Sinai. It

follows then that the Israelites were not under obligation to love God, or obey him before the giving of the law on that mount. It follows too that the patriarchs who had long since slept with their fathers, were under no obligation to love God or to obey him; for if Nehemiah declares that the Sabbath was first instituted in the wilderness, he as plainly declares that the other commands of the decalogue were first appointed there.

Such, Mr. Editor, are a few of the arguments that have presented themselves to my mind in opposition to those urged by H. J. It is unnecessary to enlarge. If you think them worth inserting in your valuable miscellany, they are at your disposal.

Yours, &c.

T. H. D.

An ODE to the SUPREME BEING, by the
Russian Poet DERZHAVIN.

O THOU Eternal One! whose presence bright
All space doth occupy---all motion guide;
Unchang'd through Time's all devastating flight--
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone;
Embracing all--supporting--ruling o'er--
Being whom we call God--and know no more!

In its sublime research, Philosophy
May measure out the ocean deep--may count
The sands, or the sun's rays--but God! for Thee
There is no weight nor measure none can mount
Up to Thy Mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost, ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First, chaos; then existence--Lord, on thee
Eternity had its foundation: all
Sprung forth from Thee: of light, joy, harmony.
Sole origin--all life, all beauty, Thine
Thy word created all, and doth create;
Thy splendour fills all space with rays divine.
Thou art, and wert, and shall be glorious! great!
Life-giving, life sustaining Potentate!

Thy chains th' unmeasur'd Universe surround;
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.

What shall we call them? Piles of crystal light?
A glorious company of golden streams!
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in thee is lost:—
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's unnumber'd host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance, weigh'd
Against Thy greatness--is a cypher brought
Against infinity! What am I, then?--Nought.

Nought!--but the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth thy spirit shine,
As shines the sun-beam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards thy presence: for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.
I am, O GOD! and surely THOU MUST BE!

Thou art! directing, guiding all. Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wand'ring heart:
Though but an atom 'midst immensity,
Still I am something, fashioned by thy hand;
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,

Close to the realms where angels have their birth,
Just on the boundaries of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit--Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceiv'd? unknown? This clod
Lives surely through some higher energy;
For from himself alone it could not be.

Creator! Yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude
Fill'd me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heav'nly flight beyond this little sphere,
Even in its source--To thee--Its Author there

O thought ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall thy shadow'd image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lonely thoughts can soar;
Thou seek thy presence --Being wise and good!
'Midst thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

Review of New Publications.

A Discourse, the substance of which was delivered in Woodbridge, Dec. 13, 1821, the day of public Thanksgiving and prayer, appointed by the Governour of the State of New-Jersey: By M. BRUEN. Published by request. New-York, 1822. pp. 48.

THE text, or more properly theme of discourse, is Psalm, cxliv. 15. "*Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord.*" The subject, which comprises the general motives to national Thanksgiving, is introduced, we think, with uncommon felicity. By taking advantage of one of those minute circumstances in our religious history, which become the more interesting as they the more narrowly escape oblivion, the Rev. Author leads us at once to a general view of the present happy state of our country in striking contrast with what was, within seventy years, its wilderness, and savage tenantry, and moral desolation. We can imagine

how the aspect of his audience brightened with intense interest at the mention of Brainerd and his coadjutors--of Martyn and the far-off missionaries; and their just praise came with a reviving freshness over our spirit, shocked and heated to indignation, as it has recently been, by charges and insinuations respecting the motives and conduct of men, who are yearly falling martyrs to the spread of christianity, and whose fame is as the blushing day-light. It reminds us that the hissings of the serpent were heard even in the bowers of Eden. As for us, and we doubt not that we speak the sentiment of all the wise and good, we glory in saying, that we should feel ourselves destitute of the richest and holiest sort of sympathy, if our heart did not beat quicker at the sight and sound of names, which carry with them the strong and merciful influences of the gospel of peace; and were our ability equal to our wish, we would send forth a note of eulogy, that should return to us from

earth's remotest limit, and swell into the heavens,—the names of Brainerd, Swartz, and Vander Kemp—of Carey, Marshman, and Ward.

In this very parish did the commissioners assemble, and hither did that reverend man come, whose example now animates christians, in all parts of Europe, and missionaries in the extremest Indies. If this were the place, I could, with a full heart, dilate upon the benefit of his high example, since we have it carried out in the history of Henry Martyn, a son in the faith most worthy of his sire; religious sympathy and admiration might dwell upon that devotedness which unrolled the sealed book of our Scriptures in India and Persia, and confounded the priests of Mahomet at Shiraz and Ispahan.

These heroes of our christian faith, with a thousand others, have felt themselves soldiers in the noblest war, and cared not what they endured. And good reason why. for even the Roman legionary, who slept on the earth in the fastnesses of the Black Forest, or on the border of the Euxine, had his spirit sustained by the reflection, that he was an integral part of the power which was vanquishing the world, and expected soon to march back in triumph to the gates of what was proudly styled, the eternal city; but these men, occupying outposts fixed by the Captain of salvation, knew they were soon to be relieved from duty, and admitted, with immortal honours, into that dwelling-place of the redeemed, whose pavement is of diamond, and whose wall is of sapphire.

But the purpose for which we are assembled is, gratefully to acknowledge God's abundant kindness; and what fervour should the force of contrast give to our expressions! Now, instead of a people scattered here and there, without the delights of neighbourhood, or the conveniences of civilization, which was the condition of our fathers, we have every comfort brought to our very firesides; instead of being fearful of the inroads of a savage enemy, we dwell "under our vine and fig-tree, with none to make us afraid;" instead of scanty means of knowledge, the sources of intellectual light are numerous as our springs of water: instead of a sermon at distant and uncertain intervals to excite our languishing christian virtues, we have the ministration of the word and of the sacraments at frequent and stated seasons. Our individual happiness makes up the sum of our national prosperity; and public blessings require public commemoration.—pp. 4—6.

Our author proceeds with his plan, and proposes to treat of some of the "*causes of public Thanksgiving*,"

which arise from our "*connection with the commonwealth,—our alliances in private life, and our knowledge of immortal truth.*"

He very properly prefaces his remarks with a caution, lest the very multitude and greatness of the blessings, which call for gratitude, should in their enumeration become sources of invidious comparison and vain glory, instead of humility and thankfulness to God. National ingratitude is for ever upon the heel of national prosperity: but could we imagine in the face of melancholy facts, that such a caution were less necessary in our case than it ever has been—or were it in human nature, under such variety of blessing and privilege to "rejoice with trembling," what a specimen of the moral sublime might be afforded in the simultaneous expression of a nation's gratitude!

The Discourse proceeds to speak, in the first place, of some causes of Thanksgiving, flowing from *our connection with the Commonwealth*. The constitution—the elective franchise—the general spirit of submission to the laws—the equal disposition of property—and the energetic and enterprising character of our people are successively noticed, and fill up the general view. These topics, which are usually so difficult of management in a popular discourse, are treated not in the way of criticism or abstract discussion, but in their practical influence upon the feelings and character of the community: and the manner in which our author expresses himself on these subjects affords a fair example, among myriads of others, of what is the legitimate influence of these institutions over the mass of the American people. After distinguishing with much propriety, as political preachers are not prone to, the reverence, which we owe to the "supreme and most wise providence of God," from that which belongs to Washington and the patriots of the Revolution, for our constitutional government, he says,

Our fathers brought with them from

England a noble spirit of independence, infinitely removed alike from the ordinary licentiousness of revolution, and the systematic oppression of ancient and settled authority. They abandoned their native country, when the second Stuart restrained Hampden from finding a refuge in our forests, and kept him at home to be a principal agent in the overthrow of despotism. They retained in this new land a devoted regard to the place of their father's sepulchres, and have transmitted to us a just veneration for the noble institutions of that great kingdom. Doubtless without such an exemplar as is to be found in the English constitution, the fabric of our government had not been raised; nor could any other than the children of parents long since free, have discriminated so dexterously between what is necessary and what is adventitious in the august model. That system of rule has been the work of ages; and time has, in a manner, sanctified its very defects. It stands, like some mighty tower, with its scaffolding around it, scarcely finished,—all mantled in ivy; and the wisest may dread to remove the least part of it, for fear the edifice should crumble. The circumstances of our legislators have been incomparably more happy; and they have raised a monument, by line and measure, which may protect our people in all coming generations. Let it stand their mausoleum!—pp. 8, 9.

It is characteristic of the American people, if we may be indulged in a remark or two here, that they are governed by a constitution, and not by executive authorities—by principles and not by men. The same cannot be said of any other nation that ever existed or now exists. While it is said of England with much justice, that “she has a great deal of law and very little government,” and of France, that “she has very little law and a great deal of government,” of the Federal Union it may be said that law and government are identified. The principles and binding force of the former are not so deficient in authority, as to need the extra-judicial exercise of the latter, because founded in correct views of the rights of man, and of the necessities of the social compact for the equal protection of “life, liberty and the pursuit of happiness.” And the objects of the latter, through all the measures of reason and justice, are fully accomplished without an act of violence or an

arbitrary appeal; and therefore the reverence, that we owe to it, is the inspiration of its own principles, and becomes a sanctified feeling, when the agents and ministers of the former, imbibe its spirit, and like the armed centinels of some sacred fane, feel that they have nothing to do, while the votary worships, but to protect its courts from intrusion—its shrine from profanation. We may labour through the prodigious libraries of ancient philosophy and modern politics, from Plato's republic to the first consulate of France, and not find the prototype of such a system as this:—we may travel back to the infancy of empires, and wander through the histories of all that have been called republics and kingdoms, and not find an example of this, *a government of principle*;—a nation, in the strictest sense of the term, governed, not by men, but by a class of theoretical and practical principles, embodied in a constitution, and forming the basis of law, and sovereignty, and rational freedom. The Representative part of the English constitution has doubtless afforded many principles in the ground work of our own, and we can vie with our author in his veneration of “that system of rule, which has been the work of ages;” while at the same time we believe, that our constitution is more strikingly original than he seems to suppose;—that its framers had to do more than “discriminate dexterously between what was necessary and what was adventitious in the august model.” They had to constitute what we have called a government of principle—a thing never before attempted, much less accomplished by men: and under the favour of the God of nations, they succeeded. By a simple declaration of rights, and an instrument of compact, unequalled in the annals of diplomacy, by which the local interests, and unequal power, and jealousies of a multitude of States were at once reduced to a level of equality, they constituted a government, which stands unrivalled in

excellence upon the deep foundations of civil and religious liberty, which remain unmoved by the pressure of calamity or the tides of political passion, they reared a lofty superstructure, which is seen afar off by the nations. So that now the influence of principle, as exemplified in our constitutional system, begins to be felt where men have for ages acknowledged the unbroken empire of civic despotism, and where the mitre and the crescent have bound with a chain of adamant, the consciences of millions. Now, when a nation escapes the thralldom of tyranny, or struggles into existence, our constitution is the model of its charter; and we believe, that the day is not far distant, when the progress of light and wisdom shall in every respect revolutionize the world, and the nations of the earth joyfully receive those principles of civil and religious freedom, in which we now singly and gloriously triumph.

Our appeal for the justness of these remarks, is to the palpable *effects* of our constitutional government, during the short period that it has been in force, upon the immediate descendants of those, whose political opinions and prejudices, were widely different. The first generation that grew up under the present system, manifested the same spirit of enlightened freedom, as if their fathers had not been the afflicted dependants of arbitrary power, and the same reverence for a government of principle, as if their institutions had come down to them from other times, and added to the strength and beauty, and sanctity of ages. Among the effects of the system, which we most sensibly feel, and for which we are called upon to be most thankful to God, are the topics treated by our author. To these we gladly refer our readers, with the conviction that they will lead them to such reflections as these:—that the intrinsic and comparative excellencies of our constitutional government must be judged of by its influence upon the unenlightened, ra-

ther than the enlightened part of the community; and yet our brief history furnishes a conclusive example, that that people alone can be free and happy who attach a moral as well as civil sacredness to the constitution under which they live; who can use their elective liberty untouched, without a temptation to abuse it; who can cherish a spirit of submission to the laws, and promptly aid in their execution, instead of endeavouring to frustrate their enforcement; who can maintain the equal rights and disposition of property, and compete for wealth without infringing an aristocratic boundary; and who with no other restrictions upon the acquisition of wealth, save those imposed by equality of right and the laws of God, can give the widest scope to energy and enterprize.

To detain our readers with but one more remark on this section of the sermon, and let it apologize for detaining them so long;—we admire the mild, reflective, religious feeling, with which our author appears to contemplate this proud fabric of political wisdom—this “mausoleum,” as he finely terms it, of the great and good. He looks at it, and compels us to look at it, when perhaps we should be finding fault with some of his opinions respecting it, with a sympathy and satisfied feeling such as swelled the bosom of the pious Israelite, when he surveyed the beauty and glorious grandeur of Moriah's Temple, and felt that he had a sanctuary within.

Under the *second general head* of discourse, our author treats of the motives to thanksgiving that arise from “*our alliances in private life*,” or those circumstances which render our social condition eminently happy. Three principal ones are noticed; “the prevalence of health,—abundance of food and raiment,—and the general diffusion of the means of knowledge.” His treatment of these topics is brief, but pertinent. Though less imposing in print than many others, they are, and to the in-

habitants of this blessed and blessing land must ever be, full of speculative and practical interest. To the political economist, they furnish the elements of his best theory: while to those who are fond of the delights of a fireside, and a plentiful board, and a well stocked book case, they bring the remembrance of obligations we are prone to forget, and carry us back to those halcyon days, (may our children, and children's children, see them!) when our hopes and happiness, were bounded by the homestead, by the school house, and the neighbouring fields.

Respecting the means of knowledge, our author says:

Happily, in this country there is such a general thirst for intellectual improvement, and such sources every where opened, that the humblest are not uninstructed in the elements, and the highest need not be deficient in the accomplishments of literature. Besides the common schools, which are matters of prime necessity, our native state is honoured by being the seat of a College, one of the most ancient in this hemisphere; which, though it has never received the patronage of the legislature in such measure as it has well merited, cannot cease to be regarded by us with the kindest feelings.—pp. 21,22.

Here we must be permitted to enquire why it is, that several of our most respectable colleges have not received such patronage from the state legislatures, as they have merited? We understand, and are little satisfied with the half dozen answers, that are given to this question, especially by those who have not enjoyed, and cannot therefore appreciate the benefits of liberal education. Without agitating the question, we are constrained to say, and we do it in the full tone of republican feeling, that we are not afraid of any aristocratic tendencies in the endowment of literary institutions; and deeply regret, that for want of sufficient patronage, we must be compelled through another generation, to see the higher walks of learning occupied chiefly by strangers and foreigners. Though this fact may seem to detract somewhat from our boastings of liberality

and general intelligence, it is matter of no small consolation that highly respectable institutions *can* rise in this country, and owe their existence not to state patronage, or munificent legacies, but to a thirst for knowledge, that commands the yearly contributions of the plough and the counting room. It is gratifying, moreover, to perceive that our state legislatures are becoming more liberal and zealous in their patronage of literary institutions, and we cannot but approve and give the air of prophecy to the concluding sentiments of our author on this subject.

The world is indignant that the Turks should sit upon the ruins of Athens. The Romans, because they carried their literature with their conquests among barbarous nations, have removed some of the odium from their lust of power. It is by our intellectual greatness that we are to acquire a national character, and exercise a strong influence on the destinies of the world. Our station demands that we acquire this character, and exercise this influence, in order to vindicate our right to it. To attempt this great enterprise is the best augury of success: the eagle looks at the sun, and then fearlessly mounts, and floats in its meridian splendours.—p. 22.

The *third* and most important branch of this discourse relates to the causes of thanksgiving, which arise from "*our knowledge of immortal truth.*" "This," says our author, "opens the widest field for intellectual cultivation, and gives the most effective stimulus to the human faculties and offers the highest reward to the development of powers, indefinitely expansive."

Before entering upon this branch of the subject, our author introduces some remarks upon the proclamation of the Governour of the State of New-Jersey, appointing the day of public thanksgiving and prayer; and expresses his high "approbation of the open, forcible expressions of belief in our divine religion, which the proclamation contains." As it is in some respects a singular document, at least west of the Hudson, and as we wish to make some remarks respecting the conduct of most of our chief

magistrates on like occasions, we quote it entire from the appendix to the sermon.

Whereas it is our solemn duty to acknowledge Almighty God in all the dispensations of his providence, and to unite in publicly expressing our most fervent gratitude to him for the many blessings we derive from his infinite goodness and favour; and especially for divine revelation, and the atonement made for sinners by the death of his Son, our Saviour and Judge,—I do therefore appoint Thursday, the 13th day of December next, to be observed, throughout this state as a day of public thanksgiving and prayer; and do hereby recommend to my fellow-citizens to assemble on that day, at their respective places of public worship, to unite in offering the homage of fervent and grateful hearts to the great Creator and Preserver of the universe, for his continued favours to our state and nation; and in particular for the great blessings of peace, internal tranquillity and general abundance,—for the prevailing influence of the pure precepts of the Gospel, and the assurance afforded to all of a happy and immortal existence, through faith, penitence, and obedience: and, at the same time, to supplicate his divine protection and guidance in behalf of the President of these United States, and all in authority; to implore his blessing upon our civil and religious privileges; and most earnestly to beseech him, that the true interests of our highly favoured country may, to the latest posterity, be cherished, sustained, and preserved by the piety, virtue, and patriotism of the people.

In witness whereof, I have hereunto subscribed my name, at the city of Trenton, this twenty-first day of November, in the year of our Lord 1821.

ISAAC H. WILLIAMSON.

With an indignation that is justified by the best christian feelings, Mr. B. thus expresses himself, respecting the usual style of such proclamations.

Forever perish that paltry prudence, that calculating foresight, which would restrain political men from risking the avowal of their religious sentiments! This covert disloyalty to the Highest King and only Saviour is near akin to positive infidelity. We would be far from desiring to intermingle politics and religion: the fine gold would indeed lose its lustre in this base alloy; but it is certainly no subject of eulogy in a Christian community, that a day of thanksgiving should be appointed for all lesser mercies without an expression of devoted acknowledgment for Christ's salvation.

We are far from wishing to force any man by political expedients to change his religious belief; we would give toleration to Jew and Mahomedan: but what height of unreasonableness would it be in them to seek to silence us upon this mighty theme? The Christians at Constantinople do not expect that the crescent shall not flame in the sun upon the highest turret of Santa Sophia; and it would comport little with the august majesty of Christ's kingdom not publicly to acknowledge, that it is set up amongst us. Yet sometimes even a Christian allusion is as carefully avoided, as if our laws framed from the time of Alfred upon the supposition that we are a Christian people, would immediately judge our chief magistrate weak or disloyal.—pp. 23, 24.

These sentiments are perfectly just, and it is surprising, that christian magistrates do not appear more frequently to feel their force. Unless they would have it distinctly understood, that they are deists and enemies to christianity, we see not how they can consistently call this great christian community to worship by a solemn religious document that, to say nothing of an open and sincere acknowledgment of the christian religion, contains not even an allusion to its existence. There are indeed, and we are happy to state it, honourable exceptions to the remark; but generally speaking, the religious character, if we may say so, of such state papers is that of *Deism*. Now upon any other supposition than that the individuals, who *ex officio* issue proclamations, are in fact deists: a supposition upon the truth or falsehood of which we are not disposed to pronounce; we are at a loss to comprehend the reason, why they avoid an acknowledgment of Christianity.

Look for a moment at the state of the case. We are a christian nation,—our institutions all bear a christian character,—our laws have been framed, as Mr. B. says, from the time of Alfred, upon the supposition that we are a christian people,—our Congress, legislatures, conventions, ships of war and military establishments all retain in their service christian ministers,—not a witness can be admitted in a court of justice, or a bale of goods entered at a Cus-

tom House, nor the rights of life, liberty and property maintained in a legal process, except by oath or affirmation upon the christian's bible; and yet our chief magistrates, in their proclamations for *religious worship*, decline to acknowledge that we are a christian people, or that christianity is to be numbered among our national blessings. Further, all the places of public worship, with the exception of three or four Jewish Synagogues, in which the good people of this land are recommended to assemble for thanksgiving and prayer, are christian churches, the individuals officiating are christian ministers,—the exercises and ceremonies observed, are those of christian worship,—and thanksgivings are for christian privileges,—and the prayers are for God's blessing through Jesus Christ our LORD;—and yet the sanction under which these assemblies meet and worship,—the voice of the magistrate, calling this great christian people to their temples, is, *for aught that appears in its tone and sentiment*, the voice of a deist.

We are willing to believe, that our magistrates esteem christianity the first of our national blessings, we know that they are left at option whether to appoint days of religious observance at all, and what language to use. If they are what to the eye of a foreigner these proclamations would shew them to be, infidels, it is really a peice of solemn mockery; or at least infidels should only observe them. But if they are christians or supporters of christianity, why not convene us under an appropriate sanction? Our author has hinted at some motives, which may and perhaps do, influence political men on these occasions. They are sufficiently base, and should lead men of devout minds to mingle with the other duties of such days "humiliation and fasting" for the irreligion and hypocrisy of their rulers. Aside from the one already suggested, the only reason that can be thought valid must be in

the spirit of our constitution relative to religion in all its forms.

Two or three remarks may shew what the conduct of our governours on these occasions has to do with the spirit of the constitution. In the first place, we may observe, that the constitution of the Union, and of many of the states does not even acknowledge the being and providence of God; because, peradventure, the sensitive consciences of certain atheists might have been wounded by such an acknowledgment. Much less do they contemplate as the duty or privilege of magistrates, the appointment of days of thanksgiving or fasting; so that if any thing can be argued from a constitution, it must be that it is *un-constitutional* for magistrates in their official capacity to acknowledge the existence of a God, or recognize him by such appointments. At least it may be argued, that they are at liberty to recognize him at such time and in such way as they please. We are glad to observe that in the new modelled constitution of the State of New-York, there is a distinct recognition of "the grace and beneficence of God." But this, except by a feeble implication, signifies no more than that we are a nation of deists; that we either reject christianity entirely, or do not rank it among our greatest blessings.

Another obvious remark is, that in the spirit of our constitution the sentiment of the majority in this as well as in other matters should prevail. Now the multitude, to which these proclamations are addressed are really or nominally christians. Why then not address them as such? and that for two plain reasons:—None are compelled to observe these days who are unwilling to call themselves christians, or who (as the Governour of the State of New-York provides in his last proclamation which is really a deistical tract,) who "are restrained by *scruples of conscience*." None are expected to observe them who would object to be addressed as christians; for it is notorious, that Deists, and all

who disrespect christianity, pay no attention to seasons of thanksgiving and prayer. With them, they are, in the school-boy sense of the word, mere "holidays," and are generally devoted to amusements and indulgence, as far removed as possible from religious feeling and duty. If then the spirit of the constitution do not bind our magistrates to respect the opinion of the majority, the least that can be said is, that they are left at their option.

But says an objector, would you have our governours, admitting that they may act at discretion, like the former governours of Connecticut, give us a body of divinity in their proclamations? or if you please, like the present governour of the state of New-Jersey, shew us that he is a Calvinist or Arminian in his creed? We answer, no, if you please; because we are a christian people, we would have them acknowledge christianity in the simplest and most general terms possible, without regard to sectarian distinction; and with the delicacy of Gov. Clinton, they may if they please by a charitable clause, save the consciences of deists, and the children of Abraham. But there is another, and a yankee answer to this question. Would you have them go into the opposite extreme, and like some of our governours, give us proclamations that bear nothing but deism—yes, blank deism on the face of them, for fear your consciences should be oppressed with the "body of divinity" contained in these simple words, "through Jesus Christ our Lord?" The pious mind cannot but be shocked at such an alternative. The truth is, our magistrates are perfectly at their option in this business; and the people have a right to regard their proclamations as indicating their views of the importance of that religion, to which this nation owes its being, and to which it must forever owe its greatness and glory.

As we have not done it before, we cannot avoid this occasion of speaking of a circumstance, which has often

wounded the hearts of the pious, when reflecting upon the extraordinary history of this country; it is this, that the being and providence of God is not recognized in that very instrument, which is the character of all our civil and religious privileges.—Pagans, Mahometans, Jews, and even deists, with any devoutness, would be startled, one would think, at an omission so unprecedented; and be ready to deprecate the wrath of that inscrutable providence, which governs the nations. Let none accuse us of bigotry, when we express our fears, lest the framers of that instrument had within a year forgotten the 20th July, 1775, when the myriads of this nation, suffering to the last degree, and on the verge of despair, bowed themselves in fasting and prayer before the God of heaven, and were answered in peace. Neither let us be accused of superstition, when we say, that such an omission, whether designed or accidental, looks down with fearful aspect upon the destinies of this country. It speaks from the Congress chamber, and its implied language is, "there is no God;" and should we, in the course of revolutions, be swept away in the ruin of the nations that forget God, it will be enough to silence complaint, and seal our woe, for the destroying angel to point us to the record of that instrument in the chancery of heaven.

After presenting a succinct view of the revelation of Jesus Christ, comprising a general outline of the constitution of grace, our author proceeds to specify some causes of gratitude, arising from our knowledge of immortal truth, and referring chiefly to external order of the church. Three of these causes are specified;—that "the state does not interpose its edicts between our consciences and God;" that we "have established in our church, the pure system of Presbyterian discipline and government;" and that "we hold the true christian doctrine unimpaired."

Our remarks have already extended to such length, that we shall only sug-

gest one or two more points in this sermon of considerable interest, accompanying them with the passages to which they refer.

Under the first particular, that "the state does not interpose its edicts between our consciences and God," Mr. B. dwells upon a circumstance, which is not frequently noticed, but which holds the highest place among our religious privileges, viz;—that there is no provision in the commonwealth for the maintenance of an ecclesiastical establishment. Those of us, who have never been subjected to the evils of other systems, or who have never had the advantage, as our author has had, of being eye witnesses of "the dangerous effect of state protection to a religious order," can hardly estimate our privilege in this respect, where according to the original design of the christian institution, "he who visits the altar voluntarily supports him who ministers." We are presented with an interesting view of the state of things in France, in Holland, in Scotland, and England, where the support of the ministers of the gospel is made dependant upon the authority of the government; and is of course viewed by "the lowest peasant as well as by the philosophical politician, as a part of the state machinery, useful perhaps in the regulation of the lower duties of morality, but deriving more authority from an earthly, than a heavenly sovereign." And we cannot but think with our author, that this is one of the leading causes of the prevalence of Infidelity in Europe.

If it were necessary to adduce the evidence of my recent personal inspection, to the obvious reasonableness of the statement, I might go on to show how this bolstering up church authority by civil law fosters general irreligion, and is at the root of the numberless and just complaints that they who set about the reform of the state, are infidel or atheistical in their principles. Men will not discriminate accurately between the good and evil; what is protected by a corrupt political government is supposed, for that very reason, to be only political and corrupt; and hence we see with regret, that those who are sound

and well informed in state affairs, are ready to pull down christianity with the stalls of prebendaries and the episcopal throne. It is the alliance of church and state, which has cherished the Infidel spirit all over Europe—in the Radicals of England—the Republicans of France—the Carbonari of Italy.

Yet in the midst of our congratulations on this subject, we must not forget that we are carrying on a great experiment in the face of the world, and that the eyes of Christendom are upon us. Many beyond the ocean, who love our country, and are bound to us by a common veneration for our religious principles, derived from the same source, I think, without reason, fear the result of this experiment. They interpret differently the duty of a christian magistrate in reference to a christian commonwealth; and it becomes us to add the evidence of fact to the evidence of reason, and prove by the result, that christians need no other motive than that derived from the intrinsic vitality of their doctrine, I should say, from the divinity that is in it, to sustain the fabric of their ecclesiastical government.—pp. 31, 32.

Of the second particular, that we "have established in our church, the pure system of Presbyterian discipline and government," we shall say nothing, as we do not choose at present to enter upon the subject.

The third particular, that "we hold the true christian doctrine unimpaired," leads to reflection upon several topics, which are well considered and presented in a strong light. We approve of the open and decided testimony of our author against the Socinian, or as its abettors would call it, the Unitarian system; since it manifests as much of christian feeling as of firmness. It is to be regretted, that the defenders of the truth should for a moment forget such obvious facts and principles as these; that zeal for orthodoxy should never go so far as even in appearance to extinguish benevolence to men, however erring, or justify the language of invective:—that in these days of religious light and freedom, anathema will not pass as currently for argument, as it did in the days of Huss, and Luther; and that the enemies of the truth have by this discovery supplied their armory with its deadliest weapon. To resort to such

means of defence, either from the pulpit or the press, is always to weaken if not to betray the cause of orthodoxy and vital religion. But we have already expressed our sentiments of this heresy; and though it is very like chasing a serpent on the rock, we shall feel bound, when called upon, to follow it, without fear of being injured in the pursuit. With Socinianism and its kindred tenets, our views can have no compromise: though we may reason, persuade, and pray for its advocates, we cannot acknowledge them as brethren: though they call themselves christians, we are bound in conscience to think that they are not, but belong to another synagogue.

Then follows an abstract of doctrines fundamental to the christian scheme, which is accordant with our own views of truth: and we are pleased with the author's animating survey of the influence of those doctrines, when accompanied by the Holy Spirit, not only in the ordinary services of God's house, but in the production of extensive and powerful revivals of religion, and in the multiplication of Bible and Missionary Societies.

The discourse closes with an appropriate appeal respecting the use of our high civil religious blessings. We cannot dispense with the concluding paragraphs.

How sad must have been the condition of our fathers when about to desert the land of their nativity—to behold before them only the green ocean; and as they cast a parting look upon the verdant fields and well known pasturages, and the various marks of comfort and civilization, to think of all the unmingled dangers of trackless forests and savage beasts, and men more savage. But what is all this, when compared with our actual condition, as travellers in the world, soon to float on the ocean of eternity—soon to be borne beyond the ken of human observation—and into a land whence no friend has returned to describe its opening prospects.

I correct myself; for, if we are Christians, Christ, our best friend, has returned from the gates of death, with its keys in his hand, and he will save us. The traces

of his path into the immutable world are most luminous and cheering. Though at a distance they may appear, like the milky way in the heavens, faint in comparison with the broad day-light of life; yet, when our souls take a flight more rapid than ever rays were shot from the distant stars, we shall find them as the astronomer finds these, glimmering now only because they are so high, but really suns in a mighty firmament, which are yet but the outermost glories of the New-Jerusalem, the everlasting dwelling-place of God's redeemed.

Let us all, then, ever remember that we are soon to migrate into another country. We stand upon the borders of an ocean wider than the Atlantic, and soon must launch away. Whither? To land on the other shore with greetings or with tears? To advance upon the heavenly coast as freemen or slaves? To have angels or devils for our companions? To enter and serve God, day and night, in his temple, or be driven away by divine justice into outer darkness? These questions ought now to be answered—for ye are yet prisoners of hope; and now is the day of salvation."—pp. 40—42.

Sermons by the late Rev. Joseph Lathrop, D. D. Pastor of the first church in West-Springfield, Mass. New series. With a Memoir of the Author's life, written by himself.—Springfield, 1821, 8vo.

In our Number for March, we endeavoured to put our readers in possession of the most important facts relative to the life and character of this interesting man, as collected from the Memoir, written by himself. It is our present object to give an analysis of the Sermons, which occupy the greater part of the Volume.

The *first* is from Prov. xvi. 4: "The Lord hath made all things for himself; yea, even the wicked for the day of evil."

After some pertinent observations concerning the supreme or ultimate end of God's works, the author considers the text to contain the following sentiment: "That the Lord hath disposed and adjusted every thing to itself; or to the end for which it was designed."

From the adaptation of one thing to another throughout the whole system of nature, he concludes with certainty that there is a God; and after settling the controversy with the atheist proceeds from the same premises, to a conclusion in favour of the divinity of the scriptural revelation. He shews that the gospel is exactly adapted to our necessities, as accountable and fallen beings; that it contemplates man in his true character, and makes all the provision for him which he needs; that no human sagacity or angelic wisdom could have devised such a system; and then concludes that we have the same reason to believe that it was framed in heaven, as that the worlds were framed by the wisdom and power of God.

Of the second part of the text he gives the following explanation:

Solomon having asserted a general truth which is obvious to every considerate man, that God has fitted and disposed every thing to its proper end, adds as a natural conclusion, 'that the wicked are doomed to the day of evil.' He does not say that God has made them wicked, or that he has made them for the day of evil. The word *made* is not repeated in this part of the sentence, nor is it here to be understood. But the whole in its connection naturally conveys this sentiment. "God hath made every thing to its proper end, and therefore the wicked are for the day of evil." It is agreeable to the constitution of God's government, which is uniform and consistent that wicked men should suffer evil. As there is a natural connection between sin and misery, a life devoted to sin till its end, must terminate in misery.—p. 8.

The arrangement of this sermon is less systematic, or rather the plan is more concealed than of almost any other in the volume. It however contains a specimen of luminous and conclusive reasoning, and presents a common argument for the truth of our religion, with great force and advantage.

In the *second* and *third* sermons, entitled, "the madness and fate of impenitent sinners," (Eccl. xviii. 3.) he considers the *character* given of the sinner, and the *end* which he makes.

Under the first article he remarks, that the madness of the sinner is not of a natural, but moral kind—not the want, but the perversion of reason—not a disorder in the head, but in the heart. The sinner acts as contrary to wisdom, as if he had none. He pays no just regard to his true interest—seeks his own destruction—is an enemy to his best friends—excludes and imposes on himself—is inconsistent in his views and actions—and is blind to his own condition.—In these respects he symbolizes with a madman. But in other respects, there is a wide difference. One is unsound in his intellect, the other is perverse in his will—the one cannot act rationally, the other will not.—The latter therefore is involved in guilt of which the former is not capable.

These several thoughts are followed out with great skill and ingenuity. The masterly talent at tracing an analogy, which Doctor L. possessed, has rarely discovered itself to greater advantage than in the first of these sermons. The second in which he considers the end to which this moral madness leads, discovers less of the peculiar character of the author's mind, but is well fitted to convey a strong and solemn impression.

The *fifth* is a communion sermon on John xii. 23, in which Dr. L. considers some of the times when, and events by which, Jesus Christ is eminently glorified. There are in this sermon some of the finest strains of eloquence to be found in the volume. It seems to have been written in the author's happiest moments, and is marked by a degree of pathos and sublimity which we have not often found. We extract a single passage almost at random, under the article that Christ was glorified on the cross.

The virtues of his life here shone with new and distinguished brightness. Here he displayed his meekness in sustaining without resentment, the insults of his enemies—his patience in bearing without complaint, the pains of crucifixion—his forgiveness of injuries in soliciting the

pardon of his infatuated foes—his benevolence to mankind in submitting to death for their redemption—his constancy and fortitude in finishing the work he had undertaken—his faith in God in commending himself to his care—his perfect resignation in praying, 'not my will, but thine be done.'

Though he was crucified through weakness, yet in this apparent weakness he manifested a divine power dwelling in him. There was a majesty in his presence which confounded the soldiers who came to seize him. There was a penetration in his eye which discerned and detected the perfidy of the dissembling wretch who betrayed him with a kiss. There was a virtue in his touch which instantly healed the wounded ear of Malchus. There was a tenderness and an energy in his look, which wrought conviction and repentance in Peter who had denied him with an oath. There was grace at his disposal, which ensured salvation to a suffering malefactor. Though he was nailed to the cross, he was mighty to save.

Heaven gave open testimony in his favour. While he hung in anguish on the tree, the sun withdrew its light, and the sky was overspread with darkness. When he gave up the ghost, the earth trembled, the rocks burst asunder, the graves opened their doors, the vail of the temple was rent from top to bottom.—p. 48.

The *sixth* sermon is founded on Psalm cxix. 116: "Let me not be ashamed of my hope." Its design is to show, first, the necessity of a deep concern, lest we be ashamed of our hope; and secondly, the way in which we may obtain a hope that will not make us ashamed.

Under the first head, he mentions the following reasons to justify a deep concern lest we be ashamed of our hope: the vast importance of the object—the deceitfulness of the heart—the fact that some have actually entertained a false hope to their own confusion—that a false confidence in this world will aggravate the misery of the next—that it obstructs the influence of the gospel, and thus hinders men's salvation—and that there will be no opportunity after death to cancel the errors, and revoke the mischiefs of a false hope.

Under the last of these subdivisions are the following forcible and solemn remarks:

Can we live regardless of the nature and permanence of our hope, when the term of our probation is so short and uncertain, and the issue of it so vastly important. 'Walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil.' Our passage is critical—a fall tremendous. Let us tread with caution. Alas, where are we. Whither are we going? What is before us? We are like men walking on a plank, laid across a gulph ten thousand fathoms deep, the sight of which would almost turn the brain, and the possibility of a fall would make the frame to tremble. What delirium has seized us that we tread so heedlessly in so perilous a passage?—p. 62.

The second head of the discourse teaches us how a good hope may be obtained. It is by gaining a thorough knowledge of the gospel—by heartily subjecting ourselves to the government of the gospel—by living in the exercise of these graces, and in the practice of those duties which the gospel requires—by aiming at religious improvements—by frequent and intimate converse with ourselves—and by fervent prayer to God. The whole sermon, as will be seen from the analysis which we have given of it, abounds with observations of high, practical excellence, and is admirably fitted to aid the christian in the business of self-communion.

The *seventh* sermon is entitled '*the new heart a divine work.*' The text is, Ezekiel xxxvi. 26: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. We have in this sermon, an able and practical view of the doctrine of regeneration. The author considers first, the nature—secondly, the importance, and thirdly, the attainableness of this change.

On the first article, he remarks that this new heart implies new views and apprehensions of divine things—that though there is no addition to the intellectual faculty, yet this faculty is employed in a new manner—that there is a peculiar sensibility of conscience—a new choice and intention—that the affections operate in a new manner, and with regard to new ob-

jects—and that he who is renewed in the spirit of his mind, walks in newness of life.

The *eighth* sermon is entitled '*sinner contradicting their own prayers.*' It is founded on Jeremiah xxxvii. 3, and is replete with the most important observations on human conduct. In illustrating the various kinds of inconsistency practised by sinners, he has the following just and forcible remarks :

Most people, if they are dangerously sick, choose to have a visit from their minister. When he comes, they request him to pray with them. They expect that he will pray for the restoration of their health, for the pardon of their sins, for the grace of the Divine Spirit to sanctify their souls, for the consolation of their anxious friends, and for such mercies as are adapted to the state of the family ; and on this occasion they will require the attendance of the household. If they are in a capacity for conversation, they will desire his advice. When he retires, they will ask him to continue his prayers and repeat his visits. If he should not visit them at their request, and perhaps, without their request, or should decline to pray with them and the family when he came, they would think he much neglected his duty, and was too unfeeling to the distresses of his flock. If their disorder should appear very threatening, they would ask the prayers of the *assembly* on the Lord's day, in hopes that the prayers of *many* will prevail.

But perhaps among those who desire prayers on such occasions, there are some who have rarely prayed in their families or in their closets, and who if they should recover, will neglect prayer in future as they have done before. Now I would ask such persons, what benefit they expect from other people's prayers when they offer none of their own. By asking prayers you profess to think them important. If you think them important, why do you not offer some for yourselves ? It is as much your duty to pray as it is the duty of others. You are as much bound to pray for yourselves as your neighbours can be to pray for you. If you would censure a minister, a professor, or a church, who should decline to perform this charitable office, why do you not condemn yourselves for neglecting a personal duty ? Or do you imagine that prayer is necessary only when you are sick ? If it be necessary then, why not at other times ? Is this the only case in which you are dependent on God, or in which God will hear you ? You are dependent at all times, and therefore, you ought to 'pray

always with all prayer and supplications in the spirit, and watch thereunto with all perseverance.'

Again : If there should be a death in a family,—if a child should be removed from its parents, or a parent from his children,—if a man should lose his wife, or a woman her husband, there would probably be on the next Sabbath, a general attendance of the surviving members of the family, and prayers would be requested for them all ; that the affliction might be made subservient to their spiritual good. But perhaps you will rarely see them in the sanctuary again till another family affliction calls them there. Why are not such persons as inconsistent with themselves, as was the king of Judah, who asked the prophet's prayers, but would not hear his words ?

If I knew there were any such now present I would take the liberty thus to argue with them.

If it is the duty of the church to pray for you in affliction, why is it not your duty to pray for others in a similar case ? Your neighbours are liable to afflictions as well as you. But if you seldom come to God's house, you will seldom have an opportunity to join in the prayers of the church for your afflicted neighbours. Do you think that *you* are the only persons who should be remembered in the day of adversity ? If all should neglect the worship of God as you do, where would be the assembly who could pray for you, or for any body else ? By asking prayers you signify that public prayers are important : by neglecting stated worship you signify that they are of no importance.

When we pray for the afflicted, what do you expect will be the substance of our prayers ? You expect we shall pray *that their afflictions may be sanctified*. This is the common phrase. And what is it for an affliction to be sanctified ? It is then sanctified to them, when it is the means of sanctifying them, and making their hearts better. But will your afflictions sanctify you, or make you better, while you live in the careless neglect of a plain institution of God ?—an institution which was designed to be the means of religious instruction and improvement ? And what consistency is there in you more than in the nobles of Judah, when they sent to desire the prayers of the prophet.—pp. 80,—82.

Nothing can be more just or forcible than these observations. We have no doubt that the experience of every minister of the gospel witnesses to the truth of them, and we only regret that our limits do not allow us to follow the author in his ingenious and striking illustrations of the per-

verseness and inconsistency of human nature.

The *ninth* sermon contains an able and judicious statement of the doctrine of justification. The views of the author on this subject are highly evangelical; and while he strenuously advocates the idea that the righteousness of Christ received by faith is the only foundation of a sinner's hope, he insists upon holiness of life as the only substantial evidence that we are interested in the Divine favour.

The *eleventh* sermon is founded on Isaiah lii. 3. Thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. The first proposition is that '*Sinners have sold themselves for nought.*' These he illustrated by observing,

1st. That it is a *voluntary* slavery. "Ye have sold yourselves." Slavery he remarks, in other cases, proceeds from necessity and is therefore to be pitied. This moral slavery proceeds from choice, and is therefore to be condemned. It is criminal in its nature, and aggravated in its circumstances. Nothing can be pleaded in its excuse.

2. In the servants of sin, there is a *complete* slavery. They who sell themselves have nothing left which they can call their own. This servitude extends to all their powers—their reason is enslaved. Their understanding is darkened through the ignorance that is in them, because of the blindness of their hearts. They have the faculty of Reason but the exercise of it is perverted. They study to excuse sin—to explain away the obligations of virtue—to destroy the efficacy of Divine threatenings—and to quell their fears of future punishment."

3. They have sold themselves for nought—and for that which is worse than nought—for death and misery. Death is the wages of sin—the wages in which he pays off his servants at last. This completes their bondage. They are criminals, condemned to suffer the demerits of a corrupt heart, and a sinful life. How awful is their condition. They are slaves while they live and miserable when they die.

As they have sold themselves for nought, they have no means in their hands by which they can redeem themselves. They deserve the threatened punishment, and there is nothing which they can do and there is no price which they can pay to

conceal this desert. They have sold themselves—their slavery is voluntary—it is what they have chosen, and there is no opposite choice; no love of spiritual liberty which will prompt any effectual exertions to deliver themselves from their bondage. Hence they are said to be dead in trespasses and sins. If ever they are quickened and made alive to the love of holiness, it must be by a divine influence, and not by any natural principle of holiness in themselves. If they are saved, it must be by grace from above—not of their own works. The power of sin consists in a prevailing love and predominant inclination to moral evil. Where there is a predominant inclination, there cannot, at the same time, be a prevailing inclination to oppose it. An opposite prevailing disposition must be from divine excitement, not from the corrupt heart itself. A sinner, left wholly to himself, will continue in sin. He will wax worse and worse. He will add sin to sin, &c.—pp. 110, 111, 112.

The second general proposition is, that *sinners are redeemed without money.*

This redemption, he remarks, is twofold—from the *power and pollution*, and from the *guilt and condemnation* of sin. The first is effected in that change which is called renovation, reformation, repentance and conversion. This change consists in a new temper and disposition of mind, which is the reverse of the former slavery to sin; and is effected in the soul by the word and Spirit of God, both which are procured for us by the redemption of Christ.

The other part of redemption, from the guilt and condemnation of sin, also comes without any desert of our own. As transgressors of God's law, we are under a sentence of condemnation. And the sentence is just. Christ hath redeemed us from the curse of the law, being made a curse for us. He gave himself for us, an offering and a sacrifice to God, that God might, consistently with the ends of his government, pardon our sins, and receive us to his favour.

These two parts of redemption perfectly coincide. The remission of guilt, without renovation of heart, will be no real benefit, because if the power of sin remained in full operation, guilt and condemnation would immediately return. The pardon is necessarily suspended on our repentance of sin, and deliverance from its power; for otherwise pardon would cease to be pardon. It would still leave us obnoxious to eternal misery—pp. 113, 114, 115.

The author, in this discourse, has given us a faithful and luminous view of the leading truths of the gospel.

The gospel, as he has here exhibited it, is indeed of immense importance : it provides for necessities which nothing else could reach ;—it regards us as by nature buried amidst the ruins of the fall and makes provision to deliver us from the condemnation and pollution of sin, and to adopt us into the family of God. We cannot but remark how very different a thing the gospel system is as here explained by this venerable divine, from that scheme of religion which has been baptized with the sacred name of Christianity, which neither recognizes the ruined condition of man, nor the necessity or efficacy of the atonement of Christ. We are by no means, disposed to widen the breach, already too wide, between different denominations who hold the grand essentials of the Christian faith, or to make any slight differences of opinion the ground of withholding christian charity ; but surely, if Doctor L. has given us a correct account of the gospel in this sermon, if what he has said of the slavery and redemption of sinners, is not to be regarded as among the impure additions to christianity, then that system of faith which does not recognize the doctrines which he has here advanced, cannot reasonably claim a milder appellation than ‘another gospel.’ Nothing is more certain than that, if these views of Christianity are true, they are of fundamental importance : if Doctor L. has conceived correctly of the natural condition of men, and of the scheme of redemption revealed in the gospel, it is clear that these general views must enter essentially into our claim to christian character. We may on many accounts respect and love those who differ from us on these fundamental points, but we cannot with any consistency, extend to them the hand of *christian* fellowship.

The two following sermons, the *twelfth* and *thirteenth*, founded on the story of Gallio shewing the danger of bigotry, pride, and carelessness, discover great ingenuity, and the latter, especially, contains a sol-

emn and powerful appeal to those who are living in the neglect of religion.

The *fourteenth* and *fifteenth*, are on ‘the fate of Lot’s wife—a warning to sinners.’ They are, like those which immediately precede, addressed directly to the conscience, and contain a clear and vivid exhibition of the most solemn truths. We regret that our limits do not allow us to make even a short extract from discourses, every part of which, might well deserve the attention of our readers.

The *seventeenth* and *eighteenth* sermons on the subject of ‘conscience,’ are founded on Heb. xiii. 18. ‘We trust we have a good conscience, in all things willing to live honestly.’ The general plan of the discourse, is to show what conscience is—the properties of a good conscience—how far an error of conscience may excuse a wrong conduct—the causes and springs of an erroneous conscience—the rules necessary to be observed that we may preserve a good conscience—and the importance of such a conscience in all things. Each of these several topics, he discusses at considerable length, and discovers much of the acute moral philosopher, as well as the profound theologian.

The *twentieth* sermon is on Job xv. 21. ‘A dreadful sound is in his ears.’ He considers, first, what this sound is ; secondly, how the wicked man usually treats it ; and thirdly, what is the use which he ought to make of it. Under the first article, he remarks that this dreadful sound in the ears of the wicked man, is the sound of worldly adversity—the sound of the divine law—the sound of death—the sound of judgment—the sound of hell. We can only extract a short paragraph under the last of these subdivisions :

If God is a moral governour, he has a right to punish sinners. That he will punish those who die impenitent in their sins, he has expressly declared in his word. This punishment is described in terms of

awful import. But awful as it is, none have any cause to be afraid, but the wicked and impenitent. All but such will be delivered from the wrath to come. But for such there is no deliverance—the smoke of their torment will rise forever and ever. A remembrance of their sins,—a consciousness of guilt—corrupt and turbulent passions—the company of malignant spirits like themselves—the anger of a dishonoured and offended God, and despair of a mitigation or termination of their woful condition, will all conspire to accumulate their misery. How dreadful the sound! Let the wicked awakened by it, flee from the wrath to come.”—p. 205, 206.

Under the second head, he shews with great ingenuity, that some men regard this as an *empty* sound—and mere imaginary noise, without any real or substantial cause: that though death is an event, the reality of which no man will pretend to question, yet many attempt to extract or blunt its sting, by denying the truth of those things which render it terrible; such as the perfection of the law, the certainty of the judgment, and the punishment of the world to come: that many who will not deny absolutely these truths, still choose to consider them as doubtful, and thus resist their practical influence; and finally, that many who hear the sound flatter themselves that they are not concerned in it. It may respect others but not them; as it relates to times afar off, so that they may hereafter prevent the evil threatened.

The use which the wicked man ought to make of this sound when it enters his ears, is considered the third head. He should regard it as a voice of warning, and be led by it to turn his ears to the pleasant and delightful sounds which he may hear in the gospel.

It is quite too little to say of this sermon, that it is composed with great ingenuity: it exhibits some of the most alarming truths of our religion with great force and pungency, and is certainly well fitted to find its way to the conscience of an impenitent sinner. It was not the practice of this authour to dwell very frequently upon the more terrific features of our reli-

gion; but the present discourse, as well as several others in this volume, shew that he sometimes did it with uncommon solemnity and effect. We hardly know where a more impressive exhibition of the awful condition of the sinner is to be found than in the sermon before us.

The twenty-first sermon is founded on an incident in the life of Peter, recorded in John xxi. 7, 8; and the twenty-second and twenty-third, are on the general character of Judas. They are all strongly marked by the peculiar features of the authour's mind, and are full of entertaining and instructive observations.

The twenty-sixth sermon is entitled '*The security of God's people.*' The text is Psalm xci. 1. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. We were much pleased with his ingenuity in shewing under the first head, what is intended by dwelling in the secret place of the Most High.

The words teach us that God has provided a place of safety to which we may resort—that it is a *secret* place which many disregard or overlook—that it is the place of the *Most High*, and to find it we must direct our eyes above this world—and that we must *dwell* there—not merely cast an eye or make a visit to it, but take up our abode. The expression imports nearness to God, and constant communion with him.—p. 265.

The whole sermon is altogether practical, and admirably fitted to call into exercise the best affections of the christian.

The last sermon in the volume, is '*on the danger of offending Christ's little ones.*' The text is in Math. xviii. 10. 'Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.'

The latter part of this sermon we think peculiarly eloquent; we cannot resist the wish to extract a paragraph or two in which he speaks of the benevolent offices of angels.

Christ says, 'in heaven their angels do

always behold the face of my Father.' But if they are always in heaven, how do they watch over and minister to Christ's little ones here on earth? Can they be in heaven and on earth at the same time? But can we say, where heaven is? Need we suppose that it is only in some distant part of the universe? If the happiness of angels and saints consists in the view and contemplation of God's glory—in the sense and enjoyment of his favour—in attending his worship and doing his will—may not heaven be in one place as well as another? God's presence fills the universe. It is confined to no part of the creation—to no part of boundless space. Wherever he is pleased to manifest his glory and favour to his rational creatures, there he makes a heaven to them. The angels then may be said to behold the face of God in heaven, even while they are ministers to saints on earth. It is heaven to them to do his will, and serve the interests of his kingdom. It is heaven to them to exercise their benevolence in promoting the happiness of the meanest and humblest believers here below. Did the heavenly host lose any part of their happiness, when they visited the shepherds in the field, and sang glory to God in the highest, peace on earth and good will to men? Or when they sang together and shouted for joy at the first creation of the world? Is it not from the contemplation of God's works of power, wisdom and grace, that their knowledge is improved, their devotion kindled, and their joy raised to the highest elevation? Angels are indeed said to come from heaven, when they execute particular commissions in this world, and return to heaven when they have finished their services. So also God himself is said to come down, and return again to his place. But such phrases, as they respect God are only figurative, and used in accommodation to human language and conception. As they respect angels, they are used, not to express a real change of place, but rather the accomplishment of their errand. When the angels are said to come to the shepherds, and to go away from them into heaven, their appearance and disappearance are all that is intended. They might be near them before, and near them still; but now their errand was executed, their song was finished, and the visible glory withdrawn.

How grand and solemn is the thought that we dwell in the midst of Spirits—that we are daily surrounded with angels—that we continually mingle with those wonderful beings, though they are invisible to us! While we dwell in clay, our sight is too dim to perceive the company which we are in. Should the curtain be withdrawn, and our eyes enlightened, how should we be surprised to find where we are, and whom we are among.

But we forbear making any further extracts from these sermons, and earnestly recommend to our readers to avail themselves of the first opportunity to peruse this volume for themselves. We have no hesitation to pronounce it a gift for which the Christian public have much reason to be grateful. The subjects are judiciously chosen, and are such as a christian minister, deeply concerned for the salvation of his flock, would naturally discuss in their hearing. We discover in them nothing of the controversial spirit, which marks too many of the discourses of the present day, but a plain and manly exhibition of the truths of the Bible, which indicates at once the sound theologian, the elegant scholar, and the affectionate and warm-hearted christian. It is impossible to read these sermons without an impression, that the first and only object of the writer was to do good. We see nothing of the artifice and trick of eloquence—nothing like an attempt to leave upon the reader or hearer the impression that they are the productions of a powerful mind: and yet we often meet with passages which we read over and over again, with a thrilling conviction of the intellectual powers of their author. We have been particularly gratified with the highly evangelical spirit which pervades them. It is the same spirit which breathes in the conversation and deportment of the author, and which especially marked his dying moments. The great article of redemption by the atoning blood and sanctifying spirit of Christ, as he often declared, was the grand pillar of his hope; and accordingly we find that this doctrine shines forth on almost every page of the present volume. If it is removed from the gospel system, he considers the very life-blood of Christianity as drained away;—nothing left in the gospel which can give solid peace to the conscience, or impart any rational hope for eternity. We can only repeat that we have read this volume with great interest, and that we can

cheerfully lend any influence which we may have to give it extensive circulation through the religious public.

In taking our leave of Doct. Lathrop (as this is the only opportunity we have had of paying a tribute to his memory) we have great pleasure in acknowledging the eminent services which he has rendered to the church during his long and useful life, and the amiable and pious example on which those who were so happy as to know him personally, now de-

light to dwell. We would also venture to suggest to his friends, who have the disposal of the five thousand manuscript sermons which he has left behind him, whether at some future day, another selection may not be made and offered to the public. We believe that there is but one voice in regard to the utility of his works, and it is a subject of grateful reflection that though he is gone to receive his reward, he will long live in the affectionate remembrance of posterity.

Literary and Philosophical Intelligence.

The Trustees of Princeton College have conferred the degree of Doctor of Divinity on the Rev. William Ward of Serampore.

Animal Magnetism.—It appears that this singular doctrine, after having been first extravagantly extended and applied, and then decried with nearly equal excess, has lately been revived, with the promise of a useful application to medical purposes. The effects produced by it in cases which had been thought desperate, have (according to the French Journals referred to in the American Journal of Science) been certified by several physicians of note. These effects were, in one case, the immediate cessation of spasmodic vomiting, and, after a few trials, a profound sleep. Ample experiment proved that the phenomena in question were totally independent of the imagination.

Hydrophobia.—This malady, in its early stages, has been successfully resisted by the use of chlorine. It is administered in doses of a gross or a gross and a half per day, in citron water or citron syrup.

Mr. Morse's Picture.—Some months since, we noticed the return of Mr. S. F. B. Morse to this city from Washington, where he had spent three or four months in sketching the likenesses of members of Congress, and a view of the Hall of Representatives, with a design to give a correct view of that

branch of our national Legislature while in session. At that time we deferred a description of the picture, but shall now notice it in the present stage of its progress.

The size of the picture is eleven feet, by seven feet six inches; it shows all the floor of the Hall of the House of Representatives, and one half of the interior walls of it, the other half, not seen, being the counter part of that which is seen. The picture comprises upwards of ninety figures, eighty-seven of which are portraits from sittings, by the different persons, members of the House principally, Judges of the Supreme Court, and other distinguished characters. The time chosen, is in the evening recess, as the members are collecting for an evening sitting, while the great chandelier is lighting, from whence proceeds all the light of the picture, except a single candle, and some gleams of fire light from one of the fire-places, and through the windows of the lobbies. All the objects of the picture are already drawn upon the canvass, and have received their first colouring, or dead colour, except the figures. It will not, however, be completed till late in the autumn, although seven months of assiduous labour have already been expended upon it. The painting is of a class somewhat novel; in many respects it is similar to Copely's celebrated death of Chatham; he has introduced the interior of the House of Lords, with portraits of the Peers present, in which

however the figures are principal; in Mr. Morse's picture, the room is principal, occupying more than two-thirds of the canvass. The figures have no prominent action, the only design being to give the spectator as correct an idea as possible of the house itself, and the likenesses of those who frequent the House in their ordinary, every-day attitudes and habits. The likenesses have been uniformly recognized by all who have been acquainted with the originals; and in many instances in Washington, we are assured they were named in succession, with as great rapidity as the reading of a list of names.

The Hall, of which this picture gives a view, is said by foreigners as well as by our own countrymen, to be the most splendid Legislative Hall in the world. The design of the picture is admirably adapted to ensure its popu-

larity, and we are gratified in being able to say, that the assiduous labour and distinguished talents of the artist will secure to it, a style of execution of the first order.

The season of the year will have so far advanced, when the picture will be completed, that, we are informed, it will probably be exhibited first in New Orleans, after a short exhibition in this city; during the winter it will be exhibited in the principal southern cities, and so northward as the season advances.—*Conn. Journ.*

Col. Trumbull of New-York has recently presented to Yale College a portrait of his father, the first Governor Trumbull of this State. The picture is executed in the finest style, and does honour to the distinguished artist.

List of New Publications.

RELIGIOUS.

Answer to Dr. Woods' Reply, in a second series of Letters, addressed to Trinitarians and Calvinists: By Henry Ware, D. D. Hollis Professor of Divinity in the University of Cambridge.

An Abstract of Sacred History, being the first part of the Geneva Catechism. Cambridge, Mass. 1822.

A Sermon preached in the Hall of the House of Representatives in Congress, Washington City, March 3, 1822, occasioned by the death of the Hon. Wm. Pinkney, late a member of the Senate of the United States: By Jared Sparks, A. M. Minister of the First Independent Church in Baltimore, and Chaplain to the House of Representatives in Congress. Second edition.

MISCELLANEOUS.

Curiosities for the Ingenious; selected from the most authentic sources

of Nature and Art, Biography, History, and General Literature. Philadelphia. 1822.

A New-England Tale; or Sketches of New England Character and Manners. New York, 1822.

Public Defaulters brought to light, a series of Letters addressed to the People of the United States: By a Native of Virginia.

Anecdotes of the Revolutionary War in America, and Sketches of the Characters of the persons most distinguished in the Southern States for Civil and Military Services: By Alexander Garden.

Bracebridge Hall; by the Author of the Sketch Book. 8vo.

Remarks on the Address of the Honourable John Quincy Adams, delivered at Washington, July 4, 1821. New-York, 1822.

Religious Intelligence.

MISSIONS.

Mission among the Choctaws.

The Journal kept at Elliot states, that the Brethren had resolved in a public

meeting, to request the Prudential Committee to send to the station, a "blacksmith, a shoemaker who is also a tanner and currier, a tailor or tailor-ess, a cook, two farmers, a house car-

penyer and joiner, an evangelist and a physician." We have inserted this, hoping that the extract will meet the eye and reach the heart of some who are qualified to act in the capacities specified, and who will offer their services. "Our schools," says the Journal, "are in a prosperous state. The children gratify us by their industry in manual labour, and by a regular attention to their books. When at leisure they generally have some book in their hands, and this book is commonly the bible." "Many in our family have been awakened, and some of our children have been, and still are serious. Did our friends know, that a few precious souls here are awakened to a sense of their danger, we trust they would have union and fervour of soul in praying for the mission at Elliott."

Creek Indians.

The Creeks inhabit the Western parts of Georgia, and the Eastern parts of Alabama. They are settled principally on the Coosa, Tallapoosa and Chatahookee rivers, and have a population of about 20,000. They are a very warlike tribe, though considerably advanced in civilization. "The Bishops and South-Carolina conference of the Methodist Episcopal church" have sent out the Rev. William Capers, one of their most approved preachers, to visit these Indians, and to use "all proper means to establish a mission or missions," and schools among them. He submitted his proposals to a council of the chiefs, and entered into articles of agreement with them. Among these articles it is stipulated that two schools shall be established for Indian children—one to be located in the vicinity of Coweta, and the other in the neighbourhood of Tuccabatchee,—to go into operation the one on or before the first day of February next,—the other on or before the first day of May following.—The teachers are to be allowed to cultivate a piece or pieces of land at each of the schools: "provided that, during the year 1822 they shall not plant more than ten acres of land at either school: nor ever afterwards shall cultivate more than ten additional acres of land for every twenty children that may be under their care."—The teachers are to be allowed to have such stock as may be necessary for

their comfortable subsistence and the support of the children with them: "provided that, during the year 1822, they shall not possess a greater number than twelve milch cows, nor ever afterwards, more than six additional milch cows, for every twenty children at school." The missionaries could obtain no positive stipulations from the chiefs as to the introduction of the christian religion generally among them,—or the employment of their children in agriculture or the mechanic arts,—but provided merely for the establishment of more schools among them. To this proposal they agreed, with the limitations above specified; but are still authorized, (or encouraged shall we say?) by the very terms of the compact, to complain of the teachers to the agent, and cause all their stock to be forfeited to the Indians, and a pecuniary fine to be imposed at the discretion of the agent,—should they own one more milch cow, or cultivate one more acre of land than the convenience of the school, or the support of the establishment may require. Mr. Capers observes, "the objects provided for in our treaty with the council, may perhaps appear too restricted to warrant the undertaking of any thing at all." The Creeks are very jealous of the whites, and not without reason. They doubtless have not forgotten, and will not soon forget, some of the events of the late war. Arrangements are making for carrying the stipulations of the treaty into effect. Should the contemplated establishments succeed, we shall rejoice; should they fail, we shall not be disappointed.

Ceylon Mission.

A joint letter has been received from the missionaries at this station, dated Aug. 11th, 1821.

The brethren, partly on account of Mr. Garrett's being refused permission to reside on the island, and partly from the prospect of much additional strength from native preachers and assistants, had contemplated to enlarge the field of their operations, and establish a branch upon the adjacent continent,—probably at Tranquebar, on the Coromandel coast. But at the earnest request of the brethren at Bombay, Mr. Garrett has been sent there to supply the place of Mr. Bardwell in the print-

ing office. This event has suspended for the present the execution of the arrangements making at Ceylon for the extension of that establishment. The missionaries express lively regret for their inability, on account of the want of funds, to distribute tracts,—as the natives generally can read, and there is a probability that much good might be done in this way.

The prospects of the Mission are highly encouraging. It has at length received the formal sanction of the British Government. "Already have the first fruits from among this heathen people been gathered in." The church now consists of twenty-four members,—fourteen of whom are Americans, and ten natives. Three of the last have for some time been directing their attention to theological studies, and are expected shortly to be licensed to preach the gospel. Five out of the six who have lately been added to the church, are very promising youth, both for piety and talents. This is true of nine out of ten, who have been received.

Of ninety boys in the American Missionary Society at Ceylon, *who are clothed and fed by the liberality of individuals and societies in this country*, four have given decided evidence of piety, and been admitted into the church. Of the female children connected with the mission, two give some evidence of a change of heart. A number of them have learned to read, and now go from house to house reading the New-Testament to those of their sex,—not one of whom, among a population of 200,000 souls, was able to read when the missionaries first settled in the district.

Dr. Schudder, who went out as a physician and student in theology, was ordained at Jaffnapatam on the 15th of May. Missionaries of different denominations, "laying aside all party distinctions," and uniting as brethren, assisted in the solemn service. So self-denying are the immediate conductors of this mission, and so desirous to lessen the expense—that for the sake of having more means at command with which to do good, that they have resolved "to attempt living on a reduced system, by deducting twenty six dollars monthly, from the allowance of each family." Were the christian families of New-England only to reduce this principle to practice, the Ameri-

can Board would no longer be embarrassed for the want of funds. Such devoted Missionaries ought surely to be amply provided for,—ought, indeed, to be most cheerfully as well as liberally supported.

A Persian Testament.—The "monthly extracts of the B. and F. Bible Society contain a letter from Dr. Pinkerton, in which he says, "A Russian Captain, lately returned from Persia, mentioned to a friend in Astrachan, that, when he was in that country, he happened one day to go into the house of a native, where he was surprised to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail upon them to tell him what book it was. At last they informed him that it was the New-Testament; and said, that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that Empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming love and mercy; and that here and there may be a new Nicodemus inquiring under the shade of concealment, "how can these things be." Henry Martyn did not live long, but he would have answered life's great end had he accomplished nothing but the translation of the New-Testament into the Persian language. He triumphantly disputed with the Mahomedan Doctors while living, and now, though dead, is, in effect, preaching the gospel to the people.

REVIVALS OF RELIGION.

In March, the town of *Jefferson*, N. Y. was favoured with an "outpouring" of the holy spirit. The work extended over the community. It is believed that between seventy and eighty have become pious. Fifty-five have been propounded for admission into the church.

At *Springfield*, in the same State, about one hundred and fifty have to human view been born again, and one

hundred and twenty united with the Presbyterian church. This work commenced early in 1821.

A friend at *Morristown*, N. J. has written us. 'The head of the church has begun and is carrying on a glorious work in this place. The work commenced about the 1st of April, and we think, not less than one hundred and fifty or two hundred, are already under the peculiar strivings of the divine spirit, and a considerable number are rejoicing in the Lord. My two eldest daughters are hopeful subjects of this blessed work. Five members of my family, I hope, have recently become new creatures. Had I time, I might relate many things that would rejoice your heart.'

New-Ipswich, Rindge, Fitchburg, Ashley, Winchendon, in New-Hampshire, or in the North part of the county of Worcester, Mass. have for some months past been visited with the special effusions of the divine spirit.

Eighty have been added to the church of Christ in Lee, (Mass.) as the fruits of the revival which begun there in August last. Others are rejoicing in hope; and divine influences are not yet wholly withdrawn.

Extract from "a narrative of the state of religion within the bounds of the General Assembly of the Presbyterian church."

"It is gratifying to learn that God still blesses with the influences of his Spirit several of our colleges. Hamilton College has about one hundred students, a majority of whom are pious. Union College has about two hundred and forty students, and of these about seventy are hopefully pious.

But we have not only to rejoice in the general increase of the interests of religion, there are also special reasons for thankfulness. On many of our congregations, God has been pleased to pour out his spirit, and to grant them times of revival and refreshing. The Congregations of West Bloomfield, Lima, Avon, Groveland, Nunda, Richmond, Livonia, and especially Mount Morris in the Presbytery of Ontario—of Phelps, Lyons, and Junius 2d in the Presbytery of Geneva—of Otisco, Onondago 1st and 2d, Pompey, 2d, and 3d, and Camillus in the Presbytery of

Onondago—of Winfield, Whitesborough, Mexico and New-Haven in the Presbytery of Oneida—of Coopers-town and Springfield, in the Presbytery of Otsego, while in Cherry Valley there has been a constant ingathering of the fruits of the late revival—of Sacketts Harbour, Watertown, 1st and 2nd society in Adams, Lorrain, and Rodman, in the Presbytery of St. Lawrence, have been visited with the special influences of the Holy Spirit. At the military post at Sacketts Harbour, several of the private soldiery have been subjects of the work. In the Presbytery of Champlain, revivals have been experienced in the congregations of Plattsburg, Chazy, Champlain and Constable, and also in the congregation of Windham, in the Presbytery of Londonderry. Though the late powerful revivals do not continue in the Presbytery of Albany, yet their precious fruits remain. With very few exceptions the subjects of these revivals, continue stedfast in the faith and attentive to the duties of religion.

In the Presbytery of Troy, the congregation of North Pittstown; in the Presbytery of North River, the congregation of Smithfield; and in the Presbytery of Long-Island, the congregations of Union Parish, Sagharbour, Easthampton, Bridgehampton and Southampton have also been blessed with revivals.

In the congregations of Rapmapo, Roxbury, Chatham, and Morristown in the Presbytery of Jersey, and Gibson, and Silver Lake in the Presbytery of Susquehannah, the Lord is making glorious displays of the power of his grace; while in the last Presbytery, Westmoreland, Wilkesbarre, Wyalusing, Kingston, Bridgewater, and Great Bend have been favoured with less powerful, but very encouraging operations of divine grace.

Several of the Presbyteries in the Synod of Pittsburg, have been engaged in special efforts for the revival of religion, and in several of the congregations of the Presbytery of Redstone, and some others, considerable religious excitements have prevailed, and very encouraging additions have been made to the churches.

In the Presbytery of Philadelphia, a revival has been mercifully granted to

the congregation of the first Presbyterian church, in the Northern Liberties and revivals have also been experienced in the congregations of St. George's Charlestown and Newcastle, and especially in the second church of Wilmington, in the Presbytery of Newcastle.

A number of the congregations in the Presbytery of Portage, among which, Talmadge, Windham, and Browhelm are particularly named; and the first Presbyterian church of Richmond, in the Presbytery of Hanover, have also shared in the blessings of these revivals.

In the Presbytery of Abington, though there has been no special revival, yet, there has been, within the last year larger additions than usual, to the communion of the church, especially in the United congregations of Mount Bethel and Providence.

The congregations of Eno and Little River, the church of Cross Roads, of Buffalo, and Allemanee, of Oxford, and other churches of Granville county, and of Hillsborough in the Presbytery of Orange, of Buffalo in the Presbytery of Fayetteville; of Bethany, Back Creek, and Unity, in the Presbytery of Concord, have also been blessed with the reviving influences of the Holy Spirit. In the congregations of the last named Presbytery, it is believed that nearly two hundred persons have experienced the renewing influences of the Spirit of God, and a large proportion of these are the children of pious parents, a number of whom are training up for the ministry of the Gospel."

The same benign effects which have attended past revivals, have attended these. Professing christians have been awakened to zeal and devotedness to the cause of Christ. And though the operations of the Holy Spirit on the minds of sinners, have been diversified, yet, generally they have felt deep and pungent convictions of sin, accompanied with a sense of their undone condition as transgressors of the Divine law, and a discovery that salvation can be found only in Christ. Deep silence has prevailed in the religious assemblies.

This blessed work has been confined to no particular age or sex, or class of society. Blooming youth and hoary age; the child seven years old, and the

sinner weighed down with the sins of three score years and ten; the infidel, the profane, and the mere moralist, have all been brought to a sense of their lost condition; have been made to bow to the sceptre of the Prince of Life; have sought salvation from his hands, as his free gift, and, we trust have found deliverance to their souls, through his peace-speaking blood.

Among the means which God in his sovereign good pleasure, has blessed, to the producing of these blessed effects, special prayer on the part of his people deserves first to be mentioned. In many congregations, particular days have been set apart for fasting and prayer. Concerts for prayer have been held by private christians, and they have frequently met in religious societies at the rising of the sun.

Pastoral visitation from house to house, and, also, visitations by private christians, with personal conversation on the concerns of eternity, have been greatly blessed.

In the preaching of the word, the spirituality of God's law, and its tremendous curse denounced on sin, have been explained and pressed on the consciences of sinners; they have been warned of their inability to work out a justifying righteousness of their own, and have been solemnly exhorted to immediate repentance and faith in Christ.

The fruits of these revivals have been exhibited in the moral reformation produced in the lives of those who have been their subjects; and in an increase of the spirit of prayer, and of liberality, in the support of the gospel."

A letter which we have received from Middle Haddam, mentions that the work of grace is advancing in that village. It is a day of divine power, and some who were stout-hearted, and far from righteousness have become new creatures in Christ Jesus.

We learn that a revival of religion has commenced in *Somers*, that there were twenty hopeful conversions there during a single week.

In Portland, (Maine) there is an increased and extended attention of sinners to the concerns of the soul; although for years "the Lord has added to the church daily (almost) such as shall be saved."

Ordinations and Installations.

March 27.—Mr. EDWARD PHILLIPS of Charleston, S. C. was admitted to the order of Deacons, by the Rt. Rev. Bishop Bowen. Sermon by the Rev. Dr. Gadsden.

May 7.—The Rev. WILLIAM PATTON, was installed Pastor of the Central Presbyterian Church in Broome-street, New-York. Sermon by the Rev. Mr. Cox.

May 8.—The Rev. Mr. WHITE was installed by the Harmony Presbytery, Pastor of the Presbyterian Church on John's Island, S. C. Sermon by the Rev. Mr. Buist.

May 19.—At Walker's Church, Albemarle county, Va. the Rev. EDWARD R. LIPPIT, HERBERT MARSHAL and J. J. ROBERTSON, were admitted to the order of Priests; and Mr. CHARLES H. PAGE to the order of Deacons, by the Right Rev. Bishop Moore.

May 21.—The Rev. JOSEPH WAN-

TON ALLEN was ordained to the work of the gospel ministry, in the Baptist Meeting-house in Wickford, R. I.

May 23.—The Rev. JUSTUS W. FRENCH was ordained to the pastoral charge of the church and congregation in Barre, Vt. Sermon by the Rev. Josiah Hopkins.

June 5.—At Stratford, the Rev. BEARDSLEY NORTHROP was admitted to the order of Priests, and Mr. PALMER DYER to the order of Deacons, by the Rt. Rev. Bishop Brownell.

June 12.—The Rev. THADDEUS POMEROY was installed to the pastoral charge of the first congregational church and society in Gorham, Me. Sermon by the Rev. Mr. Edwards of Andover, Mass.

The Rev. SAMUEL H. TOLMAN was installed pastor of the congregational church and society in Dunstable, Mass. Sermon by the Rev. Mr. Fay of Charlestown.

Obituary.

Through the medium of the public prints, our readers have been apprized of the loss of the packet ship *Albion* of New-York. We have seldom known an event of this kind, occasion a wider or deeper sorrow. The line has been celebrated for its regularity and success; and on the first of April, nearly sixty persons, of various character and pursuits, presented themselves on the deck of the ship, and in the gaiety of their feelings, as she was getting under way, shouted forth the customary animating cheers for a prosperous voyage. On the 22d they all, with the exception of nine, met with their common fate, as awful as it was unexpected, on the coast of Ireland, near Kinsale.

No very distinct account of the particulars has been received. It appears that their passage had been pleasant until the 21st, when the ship encountered and weathered a severe gale, and the tempest-tossed mariners were cheering themselves with the hope, that in less than two days they should reach Liverpool, the port of their destination. Early in the evening she "shipped a sea, which knocked her on her beam-ends, swept her deck, and her main-mast went by the board." From not being in possession of proper instruments, they were unable to clear the deck; and as she consequently became unmanageable, they drifted along at the mercy of the waves, and subject to all the agonizing agitations of mind, produced by the alternations of hope and fear, until

about twelve o'clock, when the light of Old Head hove in sight—now the beacon of their danger, for it told them that they were drifting rapidly ashore.

About four o'clock, as the day dawned, Capt. Williams, who had made every exertion to encourage the men and preserve the ship, communicated the dreadful certainty, that no efforts could possibly save her, and in about five minutes she struck, and shortly after went to pieces, within a few rods of land. The shore was rocky and precipitous, rising to the height of 150 feet, and prevented those who were collected on its brow from rendering much assistance; and amid the confusion and remaining darkness, which took from them the means of safety, or the presence of mind, to use these means, the billows, in their fury, burst upon their victims, and bore down to destruction the brave and the beautiful, the man of business and the man of science!

But the ways of Jehovah are mysterious. He hath his path in the deep waters—and in this awful calamity, involving the death of so many individuals endeared to their kindred and acquaintance, and sending mourning into other lands as well as our own, we would view the hand of the Almighty, though raised in anger; and even while we are looking upon the blasted joys of friendship and love, and the withered hopes of science, we would invite the numerous and widely

scattered bereaved friends to repair with us for consolation to that God who may hide his face for a moment, but whose loving kindness is everlasting. Yes, we would invite them to go with us to the mercy seat, and in the language of christian submission, to say, "Father, thy will be done."

While we would mingle our sympathies with the sorrows that flow from so many hearts, we may be allowed to dwell more particularly on the fate of one, who contributed to adorn the pages of this work.—It was the extinction of genius, and virtue, and bright hopes. We allude to ALEXANDER M. FISHER, Professor of Mathematics and Natural Philosophy in Yale College. He was a native of Franklin, (Mass.) where his parents now reside. Though in the sadness of bereavement, they may remember him with feelings of exultation, as a dutiful and affectionate son, who gave early indications of those talents, which were afterwards developed and matured. At the age of fifteen he entered Yale College, and was distinguished for his punctual performance of all College exercises, for the delicacy of his moral feelings, and for his success in the various departments of classical knowledge. The activity of his mind, and his unwearied application joined to his success, attracted the notice of the faculty and of his fellow students, and led those who best knew him, to form pleasing presages of his future distinction in science.

After taking his degree in 1813, he spent one year in Franklin and one in Andover, in attending to the study of Theology in its direct and collateral branches.

In 1815 he entered upon the office of Tutor; and he performed its duties with ability, and a spirit that shrank from no self-denial, either of instruction or discipline.

In 1817, he was appointed Adjunct Professor of Mathematics and Natural Philosophy; and two years after he became sole professor in the same department.

His course in science had been as rapid and successful as the fondest wishes of his early friends and instructors presaged; and as he had gradually risen in his attainments, and could thus command a wider and wider field of vision, with pleasure we beheld him casting his eyes to Europe, the native home of the sciences, and forming the design of going thither to promote his own improvement, and the benefit of the Institution, and the cause of learning generally in our country—by travel and study, and intercourse with the good and the great of other lands. After making the necessary preparations to facilitate the attainment of the various objects proposed, and completing his arrangement in such a manner that the college would not materially suffer by his absence; we saw him, in all the excitement of departing, with

buoyant spirits, and animated countenance, and active step—and followed him with our wishes and our hopes to the ship—little apprehensive that we 'should see his face no more.'

Multis ille bonis flebilis, occidit.

The general sentiment of sorrow, expressed by his personal friends, and the larger circle of his acquaintance, and the sympathy of the public, bear ample testimony to his high intellectual and moral endowments, and an accurate analysis of a character of so much worth and promise, would be useful in furnishing fresh motives and facilities to those who are aiming at the acquisition of learning and virtue. An exhibition of only a few traits must now suffice.

A prominent trait in his character was a love of investigation. He valued truth, and he sought for it not in the current opinions of the day, or under the sanctions of illustrious names. He ascended to first principles in his researches, and having with cautious diligence ascertained the legitimate scope of the human intellect, and the proper objects of a rational inquiry, with independence of mind he advanced to his own conclusions, and with confidence in his perceptions, he trusted to these conclusions, even though they might clash with received opinions. He had a taste for whatever is beautiful or grand in science, and a spirit that was alive to every intellectual excellence, and a fondness for the exercise necessary for its attainment. In the career of learning it was not merely the applause of the spectators, or the bright prize at the goal; but it was likewise the effort and animation of the race itself that he loved. From his connexion with the college, it became his duty, as it was his inclination, to bestow peculiar attention upon the *exact sciences*, yet he never suffered them so to absorb his mind, as to become magnified beyond their relative importance: and instead of undervaluing other branches of knowledge, he urged, with a generous warmth, their importance, and rejoiced in their advancement, and seconded this opinion, expressed to others, by giving variety to his own pursuits.

In his application he was constant and assiduous. He neither changed his objects of pursuit, nor relaxed from the necessary efforts. We often see men of fine genius wasting their powers, and failing of success by a too frequent change of their studies. The ease with which they gain one victory after another, tempts them to press on to universal dominion, instead of staying to gain complete possession of a single region. They are diligent, but at the same time desultory. We often see others failing, not from fickleness, but from a relaxation of effort. Under the influence

of some strong but transient excitement, they make very rapid intellectual progress; and then the excitement being over, they yield to a natural love of ease, or to the languor of exhausted health. Both of these evils he avoided; and preserved an unshaken attachment to the same objects, and an unremitted exertion to gain them. Believing that there is no *royal road* to learning, and ambitious rather of the possession, than of the reputation, of excellence, and not finding it necessary to put himself under the influence of strong feeling, in order to render his perceptions vivid, and therefore not lead to any imprudent expenditure of spirits and health; he continued a series of untired efforts, making every day contribute to his stock of knowledge: and not suffering himself to be led away by the influence of surrounding objects, or to sink down from indolence, he went on from one conquest to another, gaining fresh strength from every new acquisition. His mind, which was highly gifted by nature, by being trained in this course of habitual application, received a high degree of improvement, and acquired great facility in its operations.

One of its most striking attributes was logical acuteness. At the same time that he possessed sufficient comprehension in his views, and was able to examine great subjects in their extensive relations, he was more distinguished for that acute discrimination which enabled him to perceive and adopt proper distinctions of thought; to detect a fallacy, though brought forward with all the parade of argument; and to trace with the rapidity of intuition a succession of premise and conclusion, through a long train of subtle disquisition.

He used sometimes to complain that his memory was treacherous, and failed him in his need. This however was the case only with respect to some insulated fact, which was not connected by some scientific association. But with respect to facts or truths ranged under a Philosophical classification, or founded on the relations of cause and effect, premise or conclusion, his memory was retentive, and prompt in assembling the stores thus arranged.

His imagination, if we consider it as that faculty that is conversant with the lovely or the grand in the world of nature or of fiction, and graphic skill in describing the objects of conception, was neither very active or vivid. But if it be considered as that faculty which discovers analogies and relations, though remote, and the power of summoning with judgment and taste, the materials of knowledge—furnished not so much by the senses as by reflection—and of arranging them with beauty and harmony, for the elucidation of truth—he was distinguished for the possession of a vigorous and fertile imagination.

Though accustomed to abstraction and retirement, he still was remarkable for his talent for philosophical observation. His mind was habitually attentive to external objects, and from his own inspection of men and things, he was constantly collecting useful facts, and connecting the speculations of the closet with the common business of life, and thus he dignified the pursuits of philosophy by the high moral aim of rendering them subservient to the happiness and virtue of our race.

Without remarking upon the variety and extent of his acquisitions in his peculiar province, or in the several departments of natural science, or in metaphysics and ethical philosophy, it may here be mentioned that, in addition to his regular instruction in the recitations, and his course of experimental lectures, he likewise prepared a course of written lectures that evince great ability. Averse to hypothesis, and adopting the severity of inductive reasoning, his philosophy consisted of a just comprehension of facts; and without departing from the dignity of true science, he demanded all the vigour of attention from his audience; and as he delivered his lectures, though somewhat rapidly, in a clear medium of thought; perspicuous language and lucid arrangement;—though the listless and the ignorant found little to interest their feelings, those who were prepared by previous study, and who were willing to bestow the necessary attention, always carried from the lecture-room clear and distinct views of the subject.

He was very much in the habit of using his pen as an instrument of thought; and though he died at the early age of twenty-seven, he left behind him a large collection of writings on various subjects, as a monument of his industry and talents. He contributed to several periodical publications. It does not come within the compass of our design to enumerate his productions. This, it is hoped, will be done by the hand of another. As a specimen of his writings we would refer our readers to the Review of Dr. Brown's Essay.*

His manners in his intercourse with others were unaffected and pleasing, and while he was not very attentive to the courtly accomplishments and etiquette of fashionable life, which result from extensive commerce with the world, he at the same time showed himself possessed of genuine politeness,—in his regard for the feelings of others, in his attention to the wants and wishes of his friends, not occasional, but constant, and in the ready surrender of his own convenience. He had that good will towards those around him, which is manifested, not so much by a compliance with the mere forms and ceremonies of

* *Christian Spectator*, Vol. I. page 414.

the world, as by a continuance of generous, and kindly acts, intended to make them happy.

He was social in his feelings, though his habits did not lead him extensively into promiscuous society. Possessing neither those overflowing spirits, nor that desire for display, which are so favourable to copious conversation, and at the same time, well acquainted with all the usual topics of elevated discussion, he knew both how to talk, and how to listen. He was observed very seldom to introduce the topics of his own profession; his language however, and his illustrations, and his arrangement of ideas, showed the influence of his habitual studies upon his mind.

In his intercourse with his intimate friends, he was companionable and interesting. He was animated and sprightly in his communication, and in his interchange of thought and feeling, he manifested great purity of purpose, and freedom from those evil passions that are often repressed in the presence of the public, while in the private circle they are uncontrolled. He indeed appeared to be habitually under the influence of conscience. His daily business or the common avocations of life, he performed, not as the task of a hireling, but as a labour of love, springing from a high-minded and generous sense of duty. He took a lively interest in whatever concerned the welfare of the College, and cheerfully and unceasingly did his part towards its advancement; and produced on those around him a strong impression of his singleness of purpose, and integrity of motive, in all his actions.

His constitution was delicate, but by regular exercise and rigid temperance, he preserved his health and mental vigour and cheerfulness of temper. In addition to his other modes of relaxation, he attended habitually to music, which he cultivated, both as an art and as a science. He found pleasure in it, not merely from the agreeable associations it awakens, but from a nice perception of the relations of sound. He entered deeply into the principles of the science, and contributed to its advancement, by an essay on *Musical Temperament*, which appeared in the *American Journal of Science*, and called forth expressions of admiration, from such as were able to appreciate its merit, both in this and foreign countries.

He bestowed great and systematic care in the formation of his religious opinions, and was very watchful that his conduct should correspond with his principles.—He was accustomed to ascend to first truths in the formation of his opinions, and it would therefore sometimes happen that even when he came to the same result with others, he would not always adopt the same arguments, or pursue the same course of reasoning. He was not however of that class who find reason in all opinions, and truth in none: for though he was apprehensive of danger in believing too much, as well as in believing too little, he held with a firm grasp the fundamental doctrines of christianity. Nor did he consider christianity as a mere system of speculative doctrines, which is to be admired for its symmetry, and for the grandeur of its subjects, and to be defended with animated zeal against the open attacks of its enemies, and the insidious designs of its professed friends; but as a collection of practical truths, that should be present to the mind and influence the conduct in all the common hours of life, that should shed a sanctifying influence over the whole character, send the glow of holy and constant love into the heart, direct the imagination in its wanderings, curb the violence of the animal propensities, and ascending to the intellect, should repress its proud aspirings, and thus elevate and improve the whole nature by enlisting all its powers in the service of the Redeemer. Forming this high standard of christian character, and accustomed in every thing to look rather at his defects than at his good qualities, he was not in the habit of expressing a strong confidence in his personal piety. Yet his friends may console themselves in their affliction with the hope, that he has gone to a brighter world, where his delight in duty will be consummated, and his aspirations after moral excellence will be gratified. We will believe that though the surges of the ocean may continue to sweep over his remains, that "He who rides in the whirlwind," took his spirit to himself, as it rose from the billow, and conducted it to the abodes of the blessed. He reposes far from his kindred and friends, and his grave cannot be dressed by the hand of affection, yet "remembrance oft shall haunt the shore" to weep over his early fate, and gather fresh motives to virtue.

Answers to Correspondents.

Two pieces signed L.; CANENS and OLD HUNDRED, are under consideration. M. C. and C. are received.

The manuscript of the first part of the number having run much further in print than was anticipated, and feeling a reluctance to delay the obituary of Professor Fisher, we have been under the necessity of curtailing the department of Religious Intelligence, and of omitting the View of Public Affairs.

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Religious Communications.

For the Christian Spectator.

On Early Religious Education.

IN the following remarks, the writer goes on the assumption that a proper education of the young, includes that which is religious, as well as that which is literary, and principally the former. It is unnecessary with our views of the subject, and in these enlightened times, to speak of the education of youth, as confined chiefly to the cultivation of the understanding—to the purposes of embellishment and taste—and to a preparation for passing through life with the honours and emoluments of this world. The only education which christians should deem adequate, is an education for eternity, including as auxiliary to it, whatever fits a person for the various offices of secular life.

We should consider, that each of these objects is to be aimed at, by means of early discipline; though the latter as greatly subordinate to the former. In order to the above, it would be necessary in a degree, to adopt separate methods of procedure; yet this should be done with as little counteraction of each other as possible.

Where we design to inspire a taste for literature, for instance, keeping in view the paramount concern of religion, we should be obliged to employ means necessarily dissimilar, at least to a certain extent. But a wise parent, or teacher, would make it his care, in the mean time, to give such cautions in regard to secular

learning, as would serve to counteract any hurtful tendency, which the pursuit of it might have on religious feeling and practice. The same thing may be observed with respect to any other subordinate object, (if not destructive to the great end of education,) which is proposed in the discipline of the young,—such as politeness, genteel carriage, and external accomplishments in general. Some means peculiar and distinct from what an education purely religious must require, we should consider to be necessary. This second set of means might not be *directly* favorable to the great end; but by seasonable cautions given, might not prove to be actually injurious. The subordinate object being lawful and the means innocent, they would both be sanctified by the superior value of the grand governing object.

Understanding then that what is to be sought in early education, is the best good of our entire beings; I will proceed to state the manner, in which such education should be conducted, so as to attain that end. I will *first* mention some *general* principles, that will apply *equally* to valuable secular purposes and to spiritual good, as attained by means of early education.

One principle of considerable importance is, that whatever is impressed on the young mind should be impressed *systematically*. Whether it be the cultivation of a science, or the observation of moral rules and precepts, the utility of systematic impression or instruction must be seen

by every person. It is in fact the only probable way of obtaining the object in view. A discipline which is only desultory and occasional—a design which is taken up and laid aside as often as the minds of some people change, will effect little except mischief. It must be pursued every day as it arises, or at certain regular periods, forming a connected series of effort. And this, if possible, is to be so done on the part of the parent or teacher, as to produce a corresponding effect on the minds of his children, or pupils. Being taught in this manner, habits of a salutary character will be likely to be formed. System produces attention, regularity, facility, expertness, and pleasure, in the application of the mind to any subject. And where habits in these particulars, are acquired in early life, they are of incalculable importance to the person. They are seldom abandoned in subsequent life. The ease both of the educator and the educated, whatever be the object, especially if it be the practice of religious duties, will be consulted by pursuing system.

A second important principle applicable alike to the pursuits of time, and to preparation for eternity is, that whatever is learned by the young, should be *fully and thoroughly* learned. Whatever is acquired, though it be but little in quantity, should be well understood. From the investigation of any subject, the mind should not depart dissatisfied, if satisfaction can be attained. Certainty should be despaired of, only from the impossibility of finding it. This principle differs from the one first mentioned in having reference to single things. System refers to connected exertions as applied to subjects generally. That which is even systematically pursued, may not be thoroughly acquired in every instance: though the habit generated by systematic attention is peculiarly favorable to fulness of research. To half learn, or to half do a thing, whether in the concerns of life or

those of salvation, is scarcely preferable to an entire ignorance or neglect of the same. One of the most eminent men in our country is known to have ascribed whatever he possesses of intellectual worth to the early habit inspired by parental care, of never leaving any subject until he had fully investigated it.

The third general principle which I would suggest concerning the manner, in which the early discipline of children should be conducted is, that they should be taught *in a degree to educate themselves*. Whether it respect intellectual or moral cultivation, an important point will be gained, when they are made to feel that their own voluntary efforts are required, and that the business of education does not altogether consist in what is done *for* them, but to a great extent in what is done *by* them. It is an object in learning a child to walk, for instance, to cause him to help himself—to induce him to venture forward, and make trial of his own strength or skill. Thus he learns the powers inherent in him—to use his limbs, and to move as he pleases. So, in cultivating the understanding or heart—in training the whole man, it should be an object to inspire those who are in early life with a just confidence in their own powers, and to inculcate the necessity of personal exertion and the reality of personal responsibility in regard to success. There is a method of presenting a subject to the young, which is calculated to put their own powers in requisition, in order to comprehend it. This is done in the familiar way of asking questions—of desiring them to give their own views of a subject, and suggesting answers so nearly resembling those we would elicit from them, that they will not fail to perceive what is required. This is such an exercise of their powers, whatever may be the subject of investigation, as promises to prepare them for the severer application and the enhanced responsibility of maturer years.

The fourth general principle of importance to the culture both of the mind and of the heart is, that the subjects presented to the attention of children, should be *suited to the natural development of their capacities*. It would be but a loss of our labour to invert, in any degree, the order of nature in regard to the objects of their study or pursuit. Their minds are formed, so as to acquire at first, simple ideas. Conversant with the objects of sense, they are capable of a lively perception of them, and their susceptible nature may be turned to a good account, in laying the foundations, or implanting the elementary principles, both of secular and spiritual knowledge. Should we therefore at too early a period, cause them to attend to subjects which require the remoter and more difficult process of the mind, such as judgment, abstraction, and reflection, we should but disgust or discourage them. The more simple subjects and truths, as well in religion as in science, which would call into exercise, more especially, their powers of perception and memory, should first demand their attention. In regard to so interesting a point as the existence of the Deity for instance, instead of the dryness of abstract terms and abstract reasoning, perhaps it would be better to produce the conviction of this momentous truth, in some such way, as that which Dr. Beattie has recorded of himself as having employed. In the most happy manner, he taught his son to infer the existence of the great first Cause, from the marks of contrivance and design in the works of creation. This he did by pointing out to the child the resemblance which they bore to the indications of design exhibited, on a small scale indeed, in the initials of the child's name, formed by the growing of certain garden seeds which had been purposely so planted, and to the observation of which the latter was brought at the proper time. It might serve as a suitable introduction, to a

knowledge of those more complex truths, which are so essential to human happiness, and the salvation of the soul, to inculcate first, some simple maxim, which should strike the mind as proper, without a long process of reasoning; such for instance as the following: a lie is disgraceful—obedience to parents is praise-worthy. I mention these moral apothegms, not from any belief of their superiority to others of a similar nature, but from the circumstance, that the enlightened philosopher above mentioned, has informed us that the first things of a religious character which he taught his child, were to obey his parents, and tell the truth. But in order to the above, the powers of the mind must be carefully watched, so as to suit our instructions to their natural development.

The last general principle which I shall suggest, concerning the manner in which the education of children should be conducted is, that whatever they learn, they should be taught *to apply to its practical uses*. Otherwise taught, that which they acquire will answer no good purpose. Learning, and a speculative knowledge of the truth, without practice, will make a person only useless or contemptible. The one will not make him wise—the other will not constitute him religious. It is evidently the design of our rational constitution, that we should not rest, barely in filling the mind with ideas or knowledge. If speculation were that which principally concerned us, we should have been formed with different powers, and been made to feel different wants, from those we now possess. We should have been so constituted, that we could live without food, and be happy without action. Aside from the pleasure of making intellectual gains, our Creator has evidently marked out a nobler use which knowledge is intended to subserve. It was designed as the means of holy benevolent action, and as the natural conductor to it. There have been however, men of gigantic

strength of intellect—and men capable from their acquaintance with all the branches of knowledge, of reaching the heights of practical wisdom, who have been distinguished only for what they *knew*, not for what they have *done*. Amidst all the riches, and all the capabilities of a cultivated understanding, they have discovered in practical measures, where their superior endowments would have been of use to them, an inexpertness, not to say an imbecility, which never formed the reproach of many who possessed but half their intellectual size. Children should be strenuously taught to avoid such a perversion of the design of their education. Whatever they are made acquainted with, in matters either of science or religion, they should be taught to consider as having reference to the great and solemn practical purposes of life.

Having mentioned some general principles, applicable alike to the subordinate and to the main ends of education, I will now suggest a few things that will have a more particular reference to the latter. How shall the education of children be conducted, so as to answer its great and ultimate design,—the welfare of the immortal soul? What is there to be done, that shall satisfy parental anxiety and fulfil parental duty, on this most interesting of all concerns? By what discipline, shall the minds of children be prepared, to come under the influence of our holy religion and to enjoy its hopes?

On this branch of my subject, I would first observe, in a summary manner, that in order to educate children religiously, SUCH A METHOD SHOULD BE ADOPTED AS IS DEMANDED BY THE FACT OF THEIR NATURAL DEPRAVITY. This is a fact too momentous to be overlooked. According as it is assumed or not, as the basis of a system of education, that system must be considered as correct or indefensible. It cannot be proper to educate depraved creatures, as though they were under the influence of holy prin-

ciples, or as though they might readily and spontaneously come under such an influence. The aversion of children to serious subjects, is to be met in a peculiar way. What would be successful, in any different condition of human nature, would not and could not be successful here. From nothing short of the means of divine appointment or permission, can we expect the accomplishment of our design. So far as concerns the particular form in which those means are to be employed, undoubtedly as much pleasantness and accommodation as are consistent with faithfulness, should be intermingled with it.

The above must suffice, as a general observation, on the manner in which divinely appointed or authorized means are to be employed. Of their importance and necessity we must be persuaded, as well as of the fact of depravity, on which they are founded. Concerning neither of these, can I here be required to adduce proof. The doctrine of the native alienation of the heart from God, I shall take for granted. It is true, that education is designed to commence its operations before this dreadful principle pointedly exhibits itself; and hence it would seem to be employed without its proper object. But it is to be remarked that education is intended to operate as a preventive, so far as may be, of the evil. The very commendation of early religious discipline is, that it keeps the workings of depravity in check. It aims to root out as they arise, the noxious weeds from the soil of the human heart; and to plant and rear in it a nobler growth. It is designed by the grace and blessing of God, to alter the whole man—to make a polluted, unlovely creature, a subject of grace, and an heir of heaven. On the agency of the Holy Spirit, we know that we are dependent; but what is more consolatory than the thought, that in order to effect the object we have such a powerful operator?

The native character of children

being such as has been supposed, one thing to be done in training them for eternity, is to give them *direct religious instruction*. The way to understand religion, either as a speculation, or as a system of practice, is the same as to understand any other proper subject of enquiry. It is first by indoctrination. If we wish to cultivate the intellect of youth, we teach them the rudiments of science and literature—if we wish them to acquire the knowledge of a mechanic art, we instruct them, or procure others to instruct them, in the principles of that art. The same method must be adopted in regard to an acquaintance with religion. The state of childhood preeminently favourable for this object, is by all means to be secured. Ideas then acquired, and impressions then made by instruction, will seldom be lost or eradicated. Necessary, however, as instruction is on either subject, it is peculiarly necessary, on the subject of religion. There is no such fondness for the latter as that with which ardent and aspiring youth stray in the fields of fancy, or regale themselves in the paths of learning with its fragrance and its flowers. Elegance and taste, and the fascinations of art, are not here to be expected, or if found in any degree, are to be regarded as possessing only secondary importance.

The aversion of the natural heart to religion, is manifest from the beginning. Children naturally dislike it, and they are not to be won over to listen to its demands, and to be modelled by its rules, without the most strenuous efforts on the part of the teacher, and certainly not without the blessing of God upon those efforts. Darkness of views on religious subjects will pervade their minds, without especial care and without instruction given upon instruction. Explanation repeated as often as occasion demands, can alone save us from errors or false impressions, otherwise prolonged perhaps through life. Subjects not seasonably cleared up, will unfavourably affect our mental asso-

ciations for years together. In this light it will be seen that religious instruction imparted at an early age and extended to every subject that may be deemed important or necessary, is a prime agent in the moral discipline of the mind.

Another thing to be done in the training up of children for eternity is, *the exercise towards them of daily care and watchfulness*, respecting their religious temper and conduct. It should be seen to, with an anxiety which the importance of the subject demands, that they are not suffered to run into the ways of evil, at least into open immorality and vice. From the latter, they may in most instances be saved by judicious management, and by timely cautions and restraints. Certainly nothing that may reasonably be expected to produce this effect, should be left untried. The consequences only of such a prevention—only of this negative form of virtue, are highly important, whether present character or the prospect of at length coming under the influence of experimental religion, be considered. This object therefore, but more especially the ulterior object, parents should be anxious to secure. As their children through the corruption of nature are inclined to be wayward and refractory, to indulge their caprices and ill humours, to desert from God, and to neglect the things that pertain to salvation; so let them in these evil tendencies meet with a continual restraint. Let expostulation, warning, rebuke, and all the hopeful forms of discipline, be zealously employed, to reclaim them to duty and to happiness. Let each growing excrescence in the moral constitution be cut off. each rising tumour be opened and probed to the bottom, before deformity or corruption shall have swollen to its possible extent. Let the thoughts of the Infinite Agent be made to possess their minds, and thus through grace, breaking down the strong barriers of depravity, let it pour its mighty tide over all their consciousness.

Another thing to be done in the education of children for eternity is, *to excite them to their duty by the application of proper motives of action.* The young are indoctrinated in the truths of religion, and watched over in their morals oftentimes with less effect than might be expected, on account of the impropriety of the motives that are urged, or the omission of those that might be urged upon them. For their engagement in a course of obedience and duty, what is offered as a stimulus? Very frequently that which contradicts the whole spirit of christianity. The motive in religion is all-important in itself, and in the divine sight. It is that which imparts to every christian virtue its beauty, and its use. It is that, without which nothing in moral conduct can be acceptable with God. The motives urged upon youth to attain to excellence, are sometimes such, as operating on the mind, would abase and adulterate the excellence which is proposed. Is any thing like fame, applause, the esteem of men, or worldly consequence, to be urged, or even touched upon? Some grave moralists, and some moralizing divines, have been not a little profuse on such topics. We should perhaps, not be fond of saying much on the temporal good of an innocent nature, consequential on the possession of piety, urging the same as a motive to that end.

Emulation also, so powerful a motive to exertion, is yet hardly fit to hold a place in any scheme of christian education. The Authour of christianity seems not to give it the weight of his sanction; and the desire of being superiour to others for its own sake, as a selfish gratification, is, on the face of it, rather suspicious. It seems incompatible, alike with that self-denial which we are bound to exercise in relation to ourselves, and with that benevolence which we are required to exercise towards others. Nor is it sufficient to urge the propriety, the fitness, or the amiableness and beauty of right and holy con-

duct. Although such motives are correct in themselves, and necessary in their proper place, they are not so peculiar to christianity, as to make it safe, or efficacious to offer *only them.* A prominent place in a system of education is due to those motives, which are so frequently and powerfully addressed to man in the Bible: such as the divine command, the love of God in Christ—the compassion and mercy of the Saviour—his works and sufferings for us—the divine care and inspection—our accountableness and the like.

Imitation of persons eminent for their moral excellence is, in another form, a motive of considerable force, and sanctioned by the highest authority. This should be submitted to the minds of the young, in order to win them over to walk in the same paths of rectitude. Nor is it when properly explained, to be confounded with the motive which emulation supplies. Imitation of example is not a desire to be equal to others, or to surpass them, merely for the sake of such equality, or superiority: but it is a desire simply to attain the excellence which it contemplates, because that excellence is a deserving object; and in this sense not only supposes other motives, but directly excludes emulation. It certainly looks like a contradiction to say, that the moral elevation of an Edwards for instance can be attained, when the attainment as a selfish good is the great incentive to exertion, and not the consequence of such exertion under the operation of other and nobler principles. Among the examples to be proposed for imitation, it is needless to say, that our blessed Saviour's is all-important, and that it immensely surpasses every other.

Again: to train up children in reference to their spiritual and eternal interests, it is necessary to add the weight of the lawful exercise of *parental authority*, and the attractions of *a life corresponding with our instructions and labours.* The authority vested in parents over children, is

a wise provision of Heaven, though liable like other ordinances salutary in themselves, to be perverted through human depravity. Properly exercised, that is to say, exercised agreeably to the intention of the Divine Being in this trust, it is absolute; and children, so long as they are in their minority, should be made to know that submission to the will of their parents cannot be dispensed with. Implicit obedience, they must learn, is the first law of the filial condition. In some ages and countries, the claims of parental authority have been unlimited. Fathers at Rome had the power of life and death over their children. At Sparta, every man had a right to correct another man's child.

Such an extension of authority, however, as these instances imply, can neither be proper nor necessary for the ends in view in the parental relation. It is sufficient that parents, and parents only, or guardians, have the right, in a private manner, of correcting children,—of inflicting corporeal or other punishment, not permanently affecting life, health, or members. For the possession of this right, they are indebted to the evident expressions of the divine will; and the dependent and helpless state of children subjects them sufficiently for the purposes of salutary restraint, to the power of their natural or civilly appointed guardians. The authority then with which they who have the care of youth—the authority with which parents especially, are armed, should, in a righteous and dispassionate manner, be employed in restraining them from vice and encouraging them in goodness. Both punishments and rewards should be apportioned, as nearly as may be, to the nature and degree of their crimes, or of their obedience. No other general rule can be laid down which will apply to all cases, without exception. The particular dispositions and temper of children endlessly vary; and the only plan that can be safely adopted,

is to make the circumstances of the particular case, our guide in the application of rewards and punishments. It needs only to be added, that if any difference of treatment is to be made by parents in regard to the different periods of the minority of their children, the better method perhaps would be, as was done with regard to Locke by his Father, to keep them at the greater distance, or to exercise towards them the severer authority at first, and afterwards to encourage them with the greater familiarity and freedom.

Every thing, however, which has been previously suggested, will be apt to be too ineffectual if the parent's own example oppose the spirit of his labours, cares, and instructions—yea if it do not strictly agree with, and show, by an undoubted and living witness, the reality and worth of true religion. The correctness of this observation is evinced by facts; and the reason of such a result is, that nothing will be believed by the young which contradicts what they know to be the practice of its announcer, since their judgments are governed less by the nature of things, than by what they hear and see.—The value of instruction in particular, has strictly speaking, nothing to do with the characters of those who communicate it. Truth is truth, by whomsoever it is announced, and the observation ventured by Dr. Johnson, has sufficient abstract correctness and practical irrelevancy, to make it a smart saying: "People, he observes, are influenced more by what a man says, if his practice is suitable to it, because they are block-heads. The more intellectual a people are," he continues to remark, "the readier will they attend to what a man tells them. If it is just, they will follow it, let his practice be what it will." But whatever may be thought of the speculative propriety of such a remark, it has very little to do with real life, and especially with practical religion. In the latter, mankind are controlled less by

the light of the intellect, than by the dictates of a perverse will, and the wishes of a heart alienated from God. We find it to be fact that the truth—the plain truth which the Bible discloses, will not be received, from the mouths of the wicked, by people who have maturity of years and judgment sufficient to understand it, indeed often by people of the highest intellectual character. Much less can we suppose that the young, who have but a small share of judgment and information, will pay to it a required regard. Besides, who does not despise the man that denies in practice, what he admits in words; and whose situation is more uncomfortable than his, who paralyzes by his own act, the efforts which his better feelings and wishes often prompt him to make? The religious instruction of children, and other efforts to do them good, should be combined, and strengthened, by all that is authoritative and alluring in a holy example. Children will then see, that their parents are in earnest respecting their salvation.

That nothing may be left undone, which may give efficacy to suitable instructions, watchfulness, exhortations, the exercise of parental authority, and the exhibition of parental example—that these may not fail of their intended effect, let the whole be consecrated by *prayer*. The blessing of God should be incessantly sought on His own means; and while prayer is fervently offered by the parent for his offspring, it should be offered also *with* them in the family circle. As man, according to the beautiful idea of philosophy, is the priest of nature in general, to offer up prayer and praise for the rest of creation; so it should be his concern to be the priest of his own family in particular. In this venerable and holy character, he should delight to appear in the eyes of his children and domestics, in order to make the most permanent and favourable impressions on their minds, as to the subject of their salvation. And as the residue

of the spirit is with God—as he only gives the increase, whatever may be the exertions of man; so the principal and ultimate reference should be made to him. On him we depend, and as from him

“Is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer, and his will to
serve;”

so we may hope, the divine directions being followed, that both parents and children may unitedly rejoice in the evidences here of a holy nature, and in the participation hereafter of eternal life. B. N.

A SERMON.

Psalm cxliii, 10.—*Teach me to do thy will.*

We have in these words, the effusions of a heart engaged in prayer. They were uttered by a man who attained to great eminence for his piety, and whose pen was made use of by the Holy Spirit, for the instruction and edification of the godly in all succeeding ages. Though he was raised to the throne of Israel, and received all the honours which a great people could confer on him, yet he was accustomed to call himself to an account, and to weigh his actions and feelings in the balance of God's word. Deeply affecting to his soul was the result of his seasons of self-examination; for he found himself to be a great sinner. He found also, that the goodness of God to a creature so rebellious, called for constant gratitude and praise. Conscious that he could not rely on his own resolutions nor strength, he felt constrained to draw near to an almighty friend, to plead for his teaching and protection. In the words before us, he besought God not only to *teach* him his will, but to *teach* him to *do* it. His prayer appears to be of this import:—Let thy good spirit lead

me into the truth, and excite in me a love to it. Let me have a pure, upright heart.

The object of this discourse is to illustrate the prayer of the Psalmist—*Teach me to do thy will.* This is a petition proper to be made by every christian, when he attempts to draw near to God. It expresses also the *feeling*, which every impenitent sinner ought immediately to possess. To understand its import, then, highly concerns every individual.

This prayer implies,

I. A desire to obtain a *thorough knowledge* of God's will.

Can a spirit of prayer be cherished in that heart, which has no thirst for a knowledge of divine truth? Will not a real love for the word of God be invariably accompanied by a desire to understand it? These inquiries every person of reflection and candour will promptly answer. We may, then, take it for granted, that whoever has a heart to pray as the Psalmist did, *Teach me to do thy will*, is desirous of knowing all that God has required, and how he may honour and glorify him, in the various relations into which he is brought, in the course of divine providence. But how will this desire to know God's will, express itself? It will doubtless influence him who has it, to put an high value on the holy scriptures, and often to search them. The pious, in every age of the world, have felt the obligation to bless God for making a special revelation of his will, and have been disposed to consult it with care, as the wise traveller consults a map of the country to which he is bound. They have regarded the holy scriptures, with feelings similar to those expressed by the Psalmist, when he said, "Thy word is a lamp unto my feet, and a light unto my path." This attachment to divine revelation, which the Psalmist felt, and which all christians feel, is the fruit of a strong desire to obtain a knowledge of God's will. Every one, who is born of the spirit, knows, by his own experience, what it is to

thirst after this knowledge. The bible is the fountain from which it is derived. Impressed with this idea, the christian places the bible before all other books. It is true, that in this age of the world, and in this enlightened part of it, we are favoured with many excellent religious books of human composition; but in a spiritual point of view, all that is truly valuable in them is derived from the bible. The writings of pious, discerning and learned men, are great helps to the christian who is seeking to know the will of his heavenly Father; but their writings contain no divine instruction, which is not to be found in God's word. They are sought after and perused with deep interest, by the christian, as they assist him in acquiring a more clear understanding of the great work of man's redemption. It is also an invaluable privilege to be favoured with faithful religious instructors; but all the knowledge of divine and heavenly things, which they communicate, is derived from the word of God. As the messengers of Zion's King, their lips must preserve knowledge, and christians who hear their instructions, are bound to compare what they communicate with the sacred oracles. It hence appears, that the bible has a superlative excellence in itself; and as it reveals the eternal God and his holy kingdom, it must be highly prized, by all who have had their eyes opened to discern spiritual things. The person whose soul delights in prayer, and who makes it a part of his daily employment to take the place of a suppliant, will be inclined to search after the will of God. He will be a diligent and persevering reader of the bible. This teaches him—how to approach into the presence of the Lord Jehovah,—what language it is proper for him to use, in addressing a Being of infinite perfections,—and what petitions he is warranted to present in the name of the Divine Redeemer.

II. He who can pray, "Teach me to do thy will," has a conviction,

that no reliance can be placed on his own *resolutions* and *strength*.

The prayers of the saints, recorded in the sacred volume, are uniformly expressive of the most absolute dependence. Those who uttered them, seemed to have a conviction that their hearts were in the hands of God. In the petition before us, the Psalmist requested not merely that he might obtain a *knowledge* of God's will; but that he might be disposed and enabled to *do* it. He looked up to that God, who is on a throne of mercy, as having the entire control of his heart. The longer christians live in this world of sin, the less confidence have they in their own resolutions, and strength. Of the treachery and wickedness of their own hearts they have an increasing conviction, and this leads them to be more importunate and fervent in their petitions, to be kept by the power of God through faith unto salvation. They who have but newly come into the light, and who have had but a short time to learn the deceitfulness of their hearts, have usually far more confidence in their own strength, than those who have long been in the school of Christ. It is experience, which teaches the children of God their weakness; and they grow in grace, by sinking in their own esteem and increasing in humility. In view of the great work before them, they may deem it proper to make resolutions; but they dare not make them in their own strength. When they renew their covenant engagements with the Lord, they do it, relying on the mercy and faithfulness of the divine Redeemer. Weak as they are in themselves, they can do all things through Christ, who strengtheneth them. Without him they can do nothing. The heart of the person, who is in a praying frame, acknowledges God to be all in all.

III. The prayer under consideration implies a conviction that holy obedience is the fruit of *divine teaching*,

What can be named, that is so far from being the spontaneous fruit of the depraved heart, as holy obedience? As many of our fallen race as are willing to take up the cross and follow Christ, have been taught of God. There is nothing of the nature of holiness in any human heart, but what is implanted there by the Holy Spirit. Of this truth real christians are more and more sensible, as they advance in christian experience, and in the christian walk. When they can pray, *Lord, teach us to do thy will*, they feel ready and willing to disclaim all merit of their own, and to ascribe to the mere mercy of God, every thing in them which looks like humility, repentance, or submission. Convinced of the native unbelief and turpitude of their hearts, they ascribe all their peace, comfort, and joy to the work of the Holy Spirit. A praying frame of mind brings men to the very footstool of the Redeemer. It influences not only to a free and full confession of sin, but to a thankful acknowledgment of mercies; and is accompanied by a conviction, that if any one is kept in the path of duty, he is kept there by the power of God.

IV. This prayer never flows from the heart, unless it is accompanied by *sincere exertions*.

It is acknowledged, that ungodly men whose consciences are alive, and who are in some degree awakened, are heard to utter many wishes respecting religion. When they have moments of trembling in view of the consequences of sin, they wish or they think they wish, to be subjects of real conviction, to experience a change of heart, and to share in the hopes and comforts of the pious. But such momentary and transient wishes as impenitent and unhumiliated sinners sometimes indulge, do not come from honest hearts. They are never accompanied by any direct exertions to do the will of God. Notwithstanding the desires they express to obtain an interest in Christ, they re-

main as regardless of their own souls, as he is of his poor neighbour, who says to him, “depart in peace, be thou warmed and filled, but neglects to give him those things, which are needful to the body.” Can we conceive of there being any sincerity in those desires for an object, which influence to no exertions? When we really desire to see a friend, who we are informed is not far distant from us, do we not rise up and go to him? We do not satisfy our minds, by saying we *wish* to see him, nor by often *repeating* such a wish; but the desire prompts us to leave our present company and employment, for the sake of this friend. In like manner a real desire to see Jesus and have his blessing will prompt us, not to spend our time and breath in fruitless *wishes*; but to embrace the present favourable opportunity, and go directly to him. Under the influence of such a desire which all ought to possess, we shall at once find Christ, and be in his presence. We shall find him in his word, in his ordinances, in the house of God, among his people and in our closets. The desire to see the Lord Jesus and to be with him, which is here intended, will bring us immediately into his company. Very different is this desire from the momentary and fruitless wishes of sinners, which keep them where they are, in unbelief and in all their sins and pollutions. Religion in the heart will flow out in the actions. The person who can say from the heart, “Lord, teach me to do thy will,” cannot be contented to live in the neglect of any known duty. A spirit of prayer will arouse him from the sleep of sin. It will influence him to be up and doing. Does he pray from the heart, Lord, teach me to remember and pity the poor? Certainly, then, he will not be able to shut his hands against them; he will be ready to do them good, as he may have ability and opportunity. Is it the real language of his heart, Lord, teach me to honour thee before my family in the duty of prayer? He

will not be able with this feeling, to neglect the worship of God in his house. Does he pray, Lord, teach me to reverence the Sabbath, and to honour thee in the assembly of thy saints? His soul can no longer be easy in doing worldly business on the Sabbath, nor in absenting himself from the house of God. Is it the language of his heart, Lord, teach me to remember Christ by celebrating the holy ordinance of the supper? When he can put up this petition; his feelings will no longer suffer him to neglect the duty.

From all this we learn that the desires of the righteous respecting religion and religious duties, are very different from the transient wishes which sinners sometimes express, but yet are never influenced by them to a single act of evangelical obedience. Hence,

V. The petition before us implies a love to *holiness for its own sake*.

That person who has been taught of God, sees a divine beauty and excellency in religion. He is conscious of feeling an attraction to divine and heavenly things, which, though he cannot describe it to others, is real, abiding, and powerful in himself. It draws him after God, attaches him to Christ as the chief among ten thousands, and makes duty pleasant to him. It is that drawing which is referred to by the wise man, when he represents the church as saying to her King and Head—“Draw me, we will run after thee.” This attraction of the soul to heavenly things is the Spirit of Christ in the heart. It persuades and enables the person both to pray and to act. Where there is a real desire to *do* the will of God, and to be *taught* to do his will, there is always a love to holiness for its own sake, or without regard to the particular benefit, which may accrue to the possessor. Whatever may be *our* portion, in the future world, holiness is lovely in itself, and will forever remain lovely.

On a review of the subject, it appears that a spirit of humble prayer

is one of the most excellent gifts, which God ever bestows on men. Compared with this, what are worldly attainments—what are riches or honour? David, who uttered the prayer which has been the theme of our meditations, was a king of great renown, beloved and respected by his subjects; but that which made him truly eminent was his *religion*. In acknowledging himself, as he often did in his retired hours, to be a vile creature, and in pleading with God to teach him to *do his will*, he exhibited his true greatness—that which will make him appear to be great in the eternal world. It is an infinitely greater favour to be really humbled, and to be made willing to bow at the foot of the Redeemer's cross, than it would be to be put into the possession of the whole world. This is a truth which multitudes now practically deny; but it will be doubted by none in the day when Christ shall appear. The time is coming, when it will be evident that he who has an interest in the Redeemer's blood, is possessed of the durable riches, and has chosen the good part. For that person God has done great things: he has caused him to know experimentally the exalted hopes and comforts of a christian; and when his Lord shall appear, he shall also appear with him in glory.

For the Christian Spectator.

Remarks on the practice of reading a portion of the Bible, as a part of public worship.

It is well known that in many congregations the reading of the scriptures constitutes a part of the public services of the sanctuary. Some preachers are also accustomed to make brief explanatory remarks on what they read. This has long appeared to me to be an excellent practice, and one which ought to prevail in all our assemblies for public worship on the Lord's day. I think there are weighty

reasons in favour of it, some of which I would here state for the consideration of those who may read your pages.

1. My first reason is derived from the fact that God gave commandment that his will, as soon as any part of it was written and communicated to the children of Israel, should be read in their congregations.

It was to be read when all Israel were convened together, the men, women, and children, not excepting the stranger that was within their gates or cities. One design of it was, that they might hear, and learn to fear the Lord their God, and observe to do all the words of his law. Deut. xxxi. 11—12. "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear and that they may learn and fear the Lord your God, and observe to do all the words of this law." The word of God was actually read to the children of Israel when they were assembled, agreeably to this command. Josh. viii. 34. Neh. viii. 2—5. "And afterwards he (Joshua) read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel."

Ezra also read out of the book of the law to all the people.

2. When synagogues were erected, in which the Jewish people met every Sabbath to worship the Lord, the public reading of the sacred scriptures was an important part of the service which was there performed.

It was so much so, that not less than three-fourths of the time was usually employed in reading and expounding the word of God. Even the prayers and songs used on those occasions appear to have been subservient to the service of reading the

law. Maimonides tells us that a synagogue was erected even in those villages in which only ten men or heads of families resided, for the purpose of prayer and reading the book of the law; or the prophets and other scriptures. The apostle James says, "Moses of old hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts xv. 21. Yet Moses makes no express mention of synagogues in which the law of God was to be read.

3. The practice of reading a portion of scripture in our religious assemblies on the Lord's day, is recommended in the New-Testament.

Jesus Christ began his public ministry by reading in the synagogue at Nazareth a portion of scripture out of the prophecy of Isaiah. "And he taught in their synagogues, being glorified of all. And he came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. Luke iv. 15—18.

The apostles followed this example of Christ. After his ascension to heaven, they were endowed with the gifts of the Holy Spirit, by which they were instructed to settle their plan of operations, the order of evangelical worship and the instruction of the christian church, and in the synagogues, they engaged in the work of reading and expounding the scriptures and of preaching Christ to the people.— "And when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day and sat down; and after the reading of the law and the prophets, the ruler of the synagogue sent unto them saying, Ye men and brethren, if ye have any word of exhortation for the people, say on."

Acts xiii. 14, 15. At Ephesus Paul "entered into the synagogue and reasoned with the Jews." Acts xviii. 19. The favourable opinion which the Apostles had of this practice of reading the scriptures in the synagogues, would make it very natural for them to introduce it into the christian assemblies, in which they proclaimed the glad news of peace and pardon to a rebellious world. Paul directed the churches of Colosse and Thessalonica to read his epistles in their public assembly. See Col. iv. 16. i. Thes. v. 27.

4. Paul in pointing out to Timothy his duties as a christian minister, specifies particularly the reading of the scriptures. 1 Tim. iv. 13. "Give attendance to reading, to exhortation, to doctrine." McKnight says, Timothy is here directed "to read the Jewish scriptures to the brethren in their assemblies for worship, after the example of the synagogue, as well as in private, for his own improvement." It is plain, that reading is here distinguished as one of the public duties; incumbent on Timothy; and if on him, it is now incumbent on those whose business it is to preach the gospel. There can be no reason assigned for separating these *three*, as if the *first* were only a private duty, and the other *two* public ones. The most natural and consistent meaning is that all three were public duties: and that the reading here spoken of was no other than that of God's word in those congregations to which Timothy preached, and that Paul would have him by no means lay aside the practice. If the public reading of God's word was important in those religious congregations to which Timothy ministered, it is likewise so in religious assemblies at the present age.

5. This practice appears to have prevailed universally during the first two or three centuries after the christian era. Perhaps it is not easy to ascertain the exact time when it was laid aside. But we well know that it did not accord with the genius of popery, which early made its appear-

ance in one form or other in the church, to have the scriptures publicly read, or even to suffer the common people to have access to them. Severe laws were at different times enacted, prohibiting their being read by the laity, and multitudes of pious people lost their lives for having them in their possession.

A happy change in this respect took place at the time of the reformation; the scriptures were translated into the vulgar tongue, and put into the hands of the common people. Yet it is a question whether sufficient pains were taken to restore and establish the practice of having them read, as they should be, in our public assemblies on the holy Sabbath.

6. Another reason in favour of the practice under consideration, is, that the scriptures are expressly given for our instruction in matters of the most momentous nature. They contain the messages of heaven to mankind on the most important of all subjects. They are addressed to all nations—to all the world: and christians ought to endeavour as much as in them lies, to make all people acquainted with their contents. It is through the ministry of the word that sinners are awakened and converted, and saints edified: this may be done by hearing the truth read in the house of God, without lessening in the least the utility of preaching. It is by the scriptures that the Holy Spirit is at this day speaking to sinners and saints: and therefore it is highly important that they should be publicly read and explained in our assemblies on the Sabbath, as a part of the service of the sanctuary. The practice may be the means of converting souls to Christ, and of comforting believers. When the word of God is read, the spirit of grace is saying to every individual in the assembly, "He that hath an ear to hear, let him hear."

7. The last reason that I shall mention for having the scriptures thus read, is that some hearers *seldom* or *never* read them, nor hear them read at home. Common people, who are

not pious, read the Bible much less than ministers suppose they do. Some have no inclination to read it at home, who yet go to the house of God on the Sabbath; others find but little leisure to read it. And this is one reason why so many persons, when first alarmed about their spiritual state, are found ignorant of the leading truths and precepts of the gospel, though they may have been brought up under a faithful and an evangelical preacher. We here also find an explanation of the fact, that sick and dying persons are so often found lamentably unacquainted with their own hearts, and the nature and doctrines of our holy religion. Ministers are themselves witnesses of this fact, and may it operate upon them as a motive to give their people an opportunity at all public meetings to hear some portion of the sacred volume distinctly read, and difficult passages briefly explained.

It will not avail to say of this practice that it may be performed at home, and hence there is no sufficient reason for it. The very same might be said with equal truth and propriety, of praying and singing, and even of the Lord's Supper. But it is hoped that enough has been said to recommend the practice under consideration, to every candid, honest, and pious person, and cause every objection to vanish.

Since writing the foregoing, I have observed in Ward's Farewell Letters the following sentence, which shows his opinion and practice:

"The reading of the Holy Scriptures does not commonly, I regret to say it, make a part of the services of the sanctuary, in the American churches."—p. 235 E. S. M.

For the Christian Spectator.

MR. EDITOR,

Not long since I heard a sermon delivered by a distinguished minister of the Gospel, on the text, "No man

can come to me except the Father which hath sent me draw him."

The principal object of the discourse appeared to be to show that *cannot* in the text means *will not*, and that such phraseology is often used in common speech and in the Scriptures. I have often heard a similar interpretation, but was never entirely satisfied; and this discourse, though very ingenious, has not removed the difficulties with which I have been embarrassed. Preachers often affect to wonder why the most cogent arguments are not convincing, and are ready to ascribe it to the prejudices and obstinacy of hearers, not considering how liable they are, as they have both sides of the cause to manage, to raise and fight a phantom, while they flatter themselves they are vanquishing a mighty antagonist. I am ready to admit that both common usage and that of the scriptures would sanction the use of the word *cannot* in this text, as synonymous with *will not*. The difficulty lies much deeper, and will not be removed in any mind accustomed to think for himself, by any curious speculations on the authorized usage of those terms.

If the preacher had undertaken to explain what is meant by "coming to Christ," he doubtless would have said, that it implied a change of heart. He must therefore maintain, that we *can change our hearts*, and that it is our duty to do it, and to do it *immediately*. Now it seems to me that such a plain, naked proposition as this, "*we can change our hearts immediately*," would startle almost any mind, and it would require much subtle speculation to remove the unfavourable impression. But let us examine it a little more closely. If a man can change his own heart, he of course can do all that is necessary to constitute the change.

The miser, therefore, can *immediately* cease to love his gold; the sensualist can immediately excite in himself a disgust towards the indulgence of his appetites and passions; a thief can immediately bring himself

to *abhor* his former companions; an ambitious man can immediately find a pleasure in relinquishing his pursuits for those of an entirely different character. The instances usually brought, are not analagous to the case in question. A man *can* kill his beloved child; a man can leave his friends, and all he holds dear, and go into a wilderness or a prison; he can set fire to his own house; he can give evidence that will convict his dearest friends, but I ask, can he do it *willingly*? Can he hate his child? Can a coward by mere mental effort, stand unmoved, while death stares him in the face on every side? Can a man who is in love with an unworthy female, *immediately* banish every tender feeling? Can a woman *immediately* detest her seducer? In the first class of instances, there is merely a change of purpose. In the last, there would be requisite, also, a change of the affections and feelings of the heart. We cannot logically reason from one of these classes to the other. I do not bring some of the above instances, because I suppose there is any similarity between the emotion of love to God, and the species of love there referred to, but because love to God must have its seat in the affections of the heart.

If the purpose to love is immediately and necessarily followed by the act of loving, or if a change of heart consists in a change of purpose merely, and not in an immediate change of the affections; if either of these positions can be established, then it will follow that we *cannot change our hearts because we will not*. But until I see some stronger reasons supporting either of these positions than I have yet seen, I must consider it more consistent with sound reasoning and the dictates of universal experience to say, that we can only pray for divine aid to effect the change for us, and that we are assured in the scriptures, that the blessing will follow. "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through

Jesus Christ our Lord." "Ask and ye shall receive."

Yours, K. L.

Exposition of Romans v. 12—19.

One of the principal difficulties in this passage, is to supply the ellipses which we meet with in several of the verses. For example, when we translate every word in the original of the 18th verse, it reads as follows:

"Therefore as by the offence of one ***** upon all men to condemnation; even so by the righteousness of one, ***** upon all men to justification of life." Every reader must perceive the chasms, but how shall they be filled up? A noun or subject of affirmation, and a verb must be supplied, in order to make out a complete sentence. But where shall we get them? We are not at liberty to take such words, as *in our opinion*, the sense requires; they may not convey the sentiment which the Spirit of Inspiration intended to convey. Of course, when supplied in this way, they would be but the words of man and not of God. The apostle must furnish the words himself; and we are not at liberty to select them from any verse that precedes, unless we can ascertain the very connection in which the words of this verse stood in the mind of the Spirit of Inspiration, when they were written; otherwise the verse would not be a part of God's mind, but of the mind of him who fills up the ellipsis.

After considering the connection of these verses with all the attention of which I am capable, I am convinced that the 12th verse, and the 18th, are intimately connected in meaning. This will appear by reading the verses together, as we have them in the common translation. "(12th v.) Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for all have sinned: (18th v.) therefore as by the offence of one, judgment

came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life."

These two verses read as the continuation of the same subject, which had been commenced in the 12th verse, but, for reasons which will hereafter appear, was suspended until the 18th. Beside the evidence, arising from the close connection in the meaning, in favour of these two verses being taken together; we have this further evidence, that the 18th contains an inference from the 12th. Accordingly the verse begins with the words implying an inference from what had preceded—*Αγα ουν, therefore*; but contains no inference from any of the verses that intervene between the 12th and 18th. If my reasoning in favour of connecting these verses is correct, then it is apparent, that the sound rules of criticism require the first ellipsis of the 18th verse to be supplied from the 12th. In that verse there are three things asserted: 1st, That by one man sin entered into the world; 2d, That by sin death entered as a consequence; and 3d, That death, the consequence of sin, passed on all; for this plain reason, *that all have sinned*.

Of the three, it is evident, *sin entering by one man into the world*, is the leading and principal thing, and must make up part of the first ellipsis; but there is no reason furnished by the rules of criticism, why the whole of the three may not be taken to supply the ellipsis. Then the first part of the 18th verse would read:

"Therefore, by one trespass *sin entered into the world, and death by sin; and so death passed upon all men in condemnation*. This is supplying the ellipsis very fully; but is it not better to do so, than run the risk of saying less or more than the Spirit of God has said, seeing we have taken from the 12th verse, every word that is supplied. Now let the reader read the 12th verse, and this part of the 18th verse together, and he will see at once that there is a full sense, while

he will at the same time have the satisfaction of knowing that there is not a word but what the spirit of God has spoken in the connection. 12th. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. 18th. v. "Therefore by one trespass *sin entered into the world and death by sin; and so death passed upon all men in condemnation.*"

Before I examine the last part of the verse, we will attend to the following natural enquiry: Why do the other verses (13, 14, 15, 16 and 17) intervene between the 12th and 18th? If I am successful in answering this question, it will go far to unfold the meaning of this important and difficult passage of the inspired oracles. In the close of the 12th verse, the Apostle had given the reason why all died; namely, because all had sinned. But the assertion *that all had sinned was liable to two objections*:—1st. Sin is a transgression of the law. The law was not given until Moses; therefore, those who lived before Moses could not transgress it, and of course had not sinned. 2d. Infants could not sin who knew no law. The Apostle, like a master workman, answers these objections before he draws the inference he had in his eye; they are answered in the 13th and 14th verses, as follows:—13th. v. "For until the law, sin was in the world; but sin is not imputed where there is no law. 14th. v. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the *τυπος*, type, or figure of him that was to come." The argument in these two verses is plainly this. Before Moses, infants and others who had not sinned after the similitude of Adam's transgression *died*. But death cannot reign where there is no *sin*. Therefore, as infants and all others died, it is a proof that they had all sinned. This then accounts for the 13th and 14th verses intervening be-

tween the 12th verse and 18th. But why do other verses intervene?

In the close of the 14th verse, the Apostle has said *Adam was a type of Christ*. This was liable to the following objection:

Type is always used in a good sense; but here Adam, an apostate sinner is the type of the holy Messiah; obedience, a type of disobedience; and death and condemnation are a type of justification and life. This objection is answered in the 15, 16, and 17th verses, the following translation of which is submitted with diffidence, together with the reasons of the alterations:—15th v. "But not as the trespass is, so also is the *plan of grace*, for if by the transgression of one man many died; much more the *unmerited kindness* and *free gift* of God hath abounded to many for the sake of that one man Jesus Christ. 16th v. And the *παράπτωμα* the trespass by one having sinned is not as the plan of grace, for judgment has *entered and passed* from one trespass into condemnation; but the plan of grace *has entered and passed* from many offences unto justification. 17th v. For if by the transgression of one, death reigned by one; much more those receiving an abundance of the unmerited kindness and of the free gift of justification, shall reign in life by one Jesus Christ."

There is a considerable alteration in this translation from the common reading. I will offer a few reasons in favour of it, and make some remarks on the import of these verses. In the 15th verse, we have translated *παράπτωμα* *trespass*; in the common reading it is translated *offence*; it may be translated, *a fall*, an *offence*, a *trespass*—see Mat. vi. 15, Mark xi. 25, 26; Rom. xi. 11, 12; ii. Cor. v. 19; Eph. ii. 1. *χαρισμα*, we have translated *the plan of grace*; in the common reading it is translated the *free gift*. Its kindred terms are *χαρις*, *χαρίζομαι*. The first is *favour, grace, kindness*; and when used with reference to God or Christ,

it means, *free and unmerited favour in the redemption and salvation of men*. John i. 14, 16, 17; Acts xiv. 3, and xv. 11, 40, and xx. 24, 32; Rom. iii. 24, and v. 2; Eph. ii. 8; ii Tim. i. 9; Tit. ii. 11. The second of these terms, *χαρίζομαι* means to give, grant, bestow freely, and to forgive freely, and of mere grace. Luke vii. 42, 43; Eph. iv. 32; Col. ii. 13, and iii. 13; ii Cor. xi. 7, 10. The word *χαρίσμα* thus derived, may be rendered a free gift, favour; or the gracious plan through which the favour is bestowed. The Apostle is not referring to any particular gift bestowed on any individual; but to a *something*, that is a proper contrast to the first trespass of the first man. Now Adam's first trespass would have had no more influence on the character and condition of his posterity, than his second or any other subsequent sin, had not the first sin been in violation of a constitution which connected the character and condition of the human family with Adam's first sin. Now let the reader ask himself, is the term *free gift*, a proper contrast to the trespass which involved man in sin and ruin? Christ is indeed the great gift of God to man; and he has brought in everlasting righteousness, to counteract the deadly effects of Adam's first sin; but the term *χαρίσμα* seems to imply, the plan on which this gift (Christ) was bestowed, and also the blessed effects of his work, as well as the gift. And could some term be found in our language, it would be the term by which I would translate both *χαρίσμα* and *δωρημα* in this and the following verse: the term, *plan of grace*, expresses the ideas intended to be conveyed, as nearly perhaps, as we can express them in any translation of a single word. We have translated *χαρίσ*, *unmerited kindness*, and *δωρημα*, *free gift*. These translations need no explanation. *Εν χάριτι for the sake of*, answers to the Latin phrase, *in gratiam*. The 16th verse begins with the words *Και ουκ ὥς*, and *not as*. The plain meaning is, that

some one thing is not as some other thing is. The *one thing*, we have in the text; namely, *δωρημα*, which we translate *plan of grace*; but we have not the *other thing*. Now if we can be sure what the *one thing* is, which the spirit of God intended to declare was not "as" some *other thing*, we have a right to supply it, and then the verse will contain nothing but the words of God. The whole drift of the passage shows that the *δωρημα*, is not as the *παράπτωμα*, then this last word is the word that is to be supplied; which is done in the foregoing translation. The ellipsis after *χρῖμα*, we supply from the 12th verse, as there are no words used in the connection that will do, except the verbs in the 12th verse. The ellipsis after *χαρίσμα* is supplied in the same way. The 17th verse requires no remarks respecting the translation. Thus we see the Apostle has in these verses (15, 16 and 17) answered the objection, which we stated above. He has shewed that while Adam was a type of Christ as a *public head*; yet there was a striking contrast in the consequence of the two distinct constitutions in which they were respectively *public heads*. 1st. By the *one* many died; but by the *other* the unmerited kindness of God, and the free gift, abounded much more to many. 2ndly. By the *one*, condemnation took place from one offence, but by the *other* justification from many offences is procured, and death does not reign as much by the *one*, as the redeemed shall reign in life by the *other*.

The Apostle having removed all objections is now prepared to resume the subject of the 12th verse, in the 18th verse, the first part of which reads as we have already seen; and the whole should in my view be translated as follows:

"Therefore, by one trespass *sin entered into the world*, and death by sin, and so death passed upon all men in condemnation; so by one act of righteousness, *the plan of grace*

entered, and passed unto all men in justification of life."

I have already given my reasons for the way in which the chasm in the first part of the verse is filled up. In justification of the manner in which I have supplied the last ellipsis in the part of it, I remark, that it is evident that the Apostle meant to express a contrast. If the first ellipsis is supplied with the proper words, it is easy to fill up the second one with the words which the *whole* passage shows, make the *proper* contrast.—Sin entered by one *παραπτώμα*, and the *χαρίσμα*, or *δωρημα* entered by one act of righteousness. The 19th verse, I translate thus: "For as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the one, the many shall be constituted righteous." The translation of this verse requires no explanation. Now the phrases, *one trespass and the disobedience of one man* in these two verses, are opposed to *one act of righteousness*, and *the obedience of the one*. The first refers without doubt, to Adam's first sin—eating the forbidden fruit. And we must seek for some one act of obedience of Christ, rather than another, as that which is referred to by the latter. If it should be said the latter refers to Christ's obedience to the moral law, it is, I reply that his obedience to the moral law was a continued series of acts, and not one act. I believe the Apostle Paul, and the Prophet Isaiah have decided the matter. See Phil. ii. 6—11, and Isaiah liii. 10—12.—Christ is said especially to be rewarded for *obeying unto death, for pouring out his soul unto death*. By this act Christ had a claim on his Father for a reward that would comprehend the acceptance of the atonement for men—a public acknowledgment of himself as the Son of God,—a state of probation for man—and their salvation until he should be satisfied. Had Christ failed to obey unto death, this reward would not have been granted. But he did obey; there-

fore the whole plan of grace depended on this, for its being introduced, for its passing among men, and taking effect.

Having spent thus much time in endeavouring to illustrate this difficult portion of scripture, I will give the whole passage from the 12th to the 19th verses in connection, translated as I have endeavoured to show that it should be.

12. "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. 13. For until the law sin was in the world; but sin is not imputed where there is no law. 14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the type of him that was to come. 15. But not as the trespass is, so also is *the plan of grace*; for if by the transgression of one man, many died; much more the *unmerited kindness and free gift* of God, hath abounded to many for the sake of that one man Jesus Christ. 16. And the trespass by one having sinned, is not as the plan of grace; for judgment has *entered and passed* from one trespass unto condemnation; but the plan of grace *has entered and passed* from many offences unto justification. 17. For if by the transgression of one, death reigned by one; much more those receiving an abundance of the unmerited kindness, and of the free gift of justification, shall reign in life by one Jesus Christ. 18. Therefore, by one trespass *sin entered into the world and death by sin*, and so *death passed* upon all men in condemnation; so by one act of righteousness, *the plan of grace entered and passed* unto all men in justification of life. 19. For as by the disobedience of the one man, the many were constituted sinners; so also by the obedience of the one, the many shall be constituted righteous."

T.

[At the time of receiving the foregoing communication, we had on file

a free translation of the same passage by another correspondent. As this varies in some respects from that already inserted, we shall also lay it before our readers, that, by seeing the different views taken of this intricate portion of the Scriptures placed side by side, they may be the better able to judge of the merits of each.]

A Paraphrase of Rom. v. 12—21.

12th v. "Wherefore, as by one man sin entered into the world, and death by sin: (και) even so death passed upon all men, (εφ' ὧ) for that all men (through all generations) sin. 13. For until the (Mosaic) law sin was in the world: but sin is not (λογίζεται) charged where there is no law at all; therefore there is a law upon the hearts of mankind. 14. (αλλα). Besides, death reigned from Adam to Moses over even infants and idiots, who had not sinned actively after the similitude of the transgression of Adam, (see Hos. vi. 7) who is in some respects similar to him that was to come. 15. But (το χαρισμα) the free-gift is not as the offence. (γαρ) Truly, if by means of the offence (ἑι πολλοι) all mankind are exposed to death temporal and spiritual; much more (ἡ χαρις) the grace of God and (ἡ δωρημα) the gift by grace, which is by one man Jesus Christ hath abounded unto (ἑι πολλοι) all mankind. 16. And (το δωρημα) the gift is not as it was by one that sinned: for the judgment was (εξ) in consequence of one offence to (κατακριμα) condemnation; but (το

χαρισμα) the free gift is (εκ πολλων) from all offences unto (δικαιωμα) righteousness: 17. For if in consequence of one man's offence death reigned (δια του ενος) by means of this one; much more they which receive (την περισσειαν) the abundance of the grace and (της δωρεας) of the gift (δικαιωματος) of righteousness, shall reign in life (δια του ενος) by means of the one Jesus Christ. 18. Therefore as (δια) in consequence of one offence, sentence is upon all men to (κατακριμα) condemnation; even so (δια) by means of one (δικαιωματος) righteousness, the free gift is upon all men unto (δικαιωσιν ζωης) acquittal and remission, which restores life temporal and eternal. 19. For as in consequence of one man's disobedience, (ἑι πολλοι) all (κατεσταθησαν, (see Sch. Lex. 3.) "are liable to actual sin, and for their actual sins," (had not Christ died) would be subject "to eternal punishment" (McKnight); so (δια) by means of the obedience of one, (ἑι πολλοι) all (κατασταθουσονται) "have been, are, and shall be in a capacity for becoming righteous and receiving eternal life—the reward of righteousness according to the tenor of the covenant" (McKnight.) Moreover the law entered that (το παραπτωμα) the offence might abound, and where sin abounded, grace did much more abound: 21. That as sin reigns unto death, even so grace reigns, through (δικαιοσυνη) righteousness, unto eternal life by means of Jesus Christ our Lord.

H.

Miscellaneous.

For the Christian Spectator.

GENEVA.

GENEVA, situated at the outlet of a beautiful Lake, in the most picturesque region of the world, possesses, as is well known, peculiar charms for the admirer of natural scenery;

but it has also become invested with a moral interest of such a glowing kind, as belongs to no other spot in Europe. We come to it,—not as to a monument to be revered, but as to a retreat to be beloved; we regard it rather with affection than awe;—we have a home feeling here, which

is never possessed at Rome or at Athens.

This must be, because we look far less at its ancient, than its present character: we think little of the encampment of Julius Cæsar, when we enter the dwelling place of those, whose eloquence and sentiment have peopled this region with the most vivid recollections.

We cannot forget the effect produced by the fascination of sophistical sentiment in Rousseau, ever since he has himself shown us his most corrupt heart; nor the brilliancy of Voltaire since we have seen the fruit of his atheistical principles. But before these men of genius and hardy impiety, decked the fields in which they walked with the graces of accomplished, perverted intellect, Geneva was a seat of letters, and chief city in free and enlightened Switzerland.

It came to this pre-eminence by a series of events, which it is not necessary to trace here. The most obvious reason was that it embraced the cause of the Reformation from Popery so early, as to become a city of refuge for the persecuted from most of the cities of Europe. There are few of the conspicuous families now at Geneva, who do not derive their lineage from noble ancestors, who fled from Italy or France; and joyfully exchanged rank and false religion at home, for quietness and peace of conscience in this free city. Their numbers were so great, that of themselves, they formed a little world, where each, with diminished wealth, but with relatively increased consequence, took his place and added his light, until Europe looked upon this chosen place of resort, as the centre of civilization, the learned city, the sphere for a constellation made up of stars, which might singly have been the boast of kingdoms.

In proportion to its population, there is in Geneva now, a less number of that class we call the lowest, than in the other cities of Switzerland; or indeed in any city in the world, which is not professedly the

seat of a University, whence, as in Germany, all but learned men are excluded. From this fact too, it arises that even among those, who are confined by necessity to mechanical employments, there is a general desire for knowledge, not to be found elsewhere. I accidentally heard in the workshop of a watch maker, a discussion among the mechanics about the authority of the Dean of the University which exhibited knowledge and acuteness far beyond the ordinary range of men of this station.

Before the middle of the eighteenth century they were the most religious, as well as best informed community in Europe. Indeed religion and general intelligence must go together in the lower walks of life; for enlightened religion alone can make an enlightened populace:—weaker motives, than such as a future life presents will not overcome the inertness produced by manual exertion and induce those who are wearied with bodily labour to redeem time from desirable repose and expend it in gaining knowledge.

The inquisitiveness, which had become habitual was made by Voltaire, when he took up his residence at Ferney, the instrument for introducing his licentious opinions; and he wrote and circulated in all the workshops small tracts abounding in immorality and impiety. It is well known what sort of composition the historian of Louis the XIV. would descend to write, and what he had the impudent audacity to print and avow. He proved in this case that he could count well upon the seeds of depravity in the breast of his readers; his sentiments became popular and still continue to be so.

What Rousseau published under the style and title of 'Citizen of Geneva,' was to be studied by all his fellow citizens, who took a pride in this wonder of the age; and while the father was admiring the *Contrat Social*, the daughter was preparing herself for a mother's duties by weeping over the *Nouvelle Heloise*. It

was not to be expected that the mass of his readers should separate truth from falsehood—and the axioms pronounced with eloquence from confident assertion which was only a veil for ignorance, or not permit his noble spirit of independence to plead in favor of his licentious doctrines and immoral practices. His opinions were received in their sum total; such as when this self-contradicting philosopher affirms that “Christianity is a religion, holy, sublime, true”—(Contrat Social, p. 194,) and that it is “full of things repugnant to reason and which it is impossible for any sensible man to conceive or admit.” (Emile, tom. III. p. 187.) So it was concluded to be our duty, as he himself argues in the volume last cited—that wherever we are born—under the Lama of Thibet or the impostor of Mecca, or the Author of the only true religion—to obey that system which rules in our native country.

The inconclusive reasonings and brilliant theories of the author of Emile have not been without their practical tendency in producing the present religious character of Geneva. The name has not been thrown off, but the spirit of christianity has fled with the profession of its peculiar doctrines. All that is distinctively christian in our divine religion—such as the uncreated dignity of its author, his existence before. “He was manifest in the flesh,” “for us men and our salvation” the desperate condition into which one sin had brought us and from which we could never have been delivered without divine interposition—the need that there is of the regenerating and sanctifying influences of the Holy Spirit to make us become effectively interested in the great atonement. In brief, all that belongs, not to Calvinism simply, but to Christianity, has passed away before the ruinous influence of Arianism and Socinianism:—until Professors, who sit in the seat of public instruction, have declared it to be a matter of indifference what we believe to be *His* attributes, whom the

church has ever professed to adore. Dr. Priestley, with characteristic candour, affirmed that if his sentiments be true, the christian world has been for ages in a state of gross idolatry;—but the doctors at Geneva are ingenious enough; they think, to reconcile the most contradictory extremes.

The result of all this spirit has been, a neglect of religious studies, even among the ministers and professors of Theology to a degree scarcely credible, when we consider the eminence of their predecessors.

There is every appearance however, that the religious character of Geneva has reached its lowest point of degradation. The work of reform is begun; and although it has been vigorously opposed ‘by the majority of the “Venerable Company of Pastors,” and has set many of the people in a flame, the truth is great, and must prevail.

The sentiments, of a majority of the Pastors have recently been tried, and their principles stand before the world in bold relief in the experience of the last five years.

Since M. Vernet presided over the Faculty of Theology, Arian principles have gradually entered into Calvin’s school, and have at length infected the greater number.

The spread of error may be traced principally I think, to the pride of human literature, which took possession of those whose main duty it was to pursue divine studies. Thus some of them felt honoured by Voltaire’s correspondence, as Principal Robertson permitted the profaneness of Hume to be familiarly expressed to him:—as if talent alone could be a basis for friendship between a reverend Minister of Edinburgh and a scoffing infidel. The consequence of this alliance and of the authority of great names has been much the same in Scotland and in Switzerland. From the Scottish Principal originated a party of imitators who brood over the church without zeal for its spiritual interests or solicitude for the spread of christianity in the world:—

"moderate" indeed in every good design, but fierce enough in restraining the christian ardour of their brethren.

It has long been much questioned how far error has laid hold upon the people of Geneva, and they who have studied the history of the reformation have been curious to know the state of religious opinion here where it was cradled. From the time that the exiles in Queen Mary's reign found an asylum in the neighbourhood of these Alps, the English and American churches especially, have felt a deep interest in the affairs of this city, and an enlivening affection for those who stand upon a soil so sacred. It was with many enthusiastic emotions that I came, as to a place of rest in my pilgrimage, to the city of Farel and Viret, Beza and Calvin.

Instead of giving an abstract opinion of the state of things here, which would be of little worth, I shall mention some important facts, most of which fell under my own observation, and may lead the reader to his own conclusions.

It is Mr. Malan's history that affords an exemplification of the ruling principles of the Pastors of Geneva. In 1816, when he was minister in their church, having no fixed charge, he was also Regent in the College. Having been educated in the lax system then prevailing, it was not till 1817 that he became convinced that the ancient doctrines of the Genevan church, as expressed in the Helvetic and French Confessions of Faith, are the truths which the Bible teaches, and which it belongs to every Minister of the Gospel, conscientiously, and at all hazards, to support. Since the Company of Pastors has grown so liberal as to require no signature to their constitution, he might have wavered to his dying hour, without any crisis forcing him, by external necessity, to end his doubts. And since this same assembly has "*improved*" its version of the word of God, if his balance had fallen on the side of Arian opinions, he might have lived

unmolested, and honoured to the end of his days.

But unhappily for his present repose, he became a Calvinist. His preaching, of course, assumed the complexion of his opinions: but the free expression of them in the pulpit, where Calvin and Beza, Turretin and Pictet had preached, was at once considered a monstrous heresy, by the aged Doctors. They immediately published a law requiring all the Ministers to pledge themselves not to touch upon the doctrines of our Saviour's divinity; human depravity; the influence of the divine Spirit, and predestination.

One of the leaders in this matter had already asserted in a sermon, that it does not concern us to know whether Jesus Christ be divine or not.

Upon his refusal to sign this "*reglement*," Mr. Malan was silenced. The company afterwards offered some explanation of their law, declaring that they meant not to forbid the expressing of a belief in these doctrines, but simply the treating them in the pulpit in a controversial manner. With this explanation at length, Mr. Malan signed the law, and recommenced preaching; but was soon after silenced positively and finally, his doctrines being past endurance. In a court composed of twenty-five Ministers of the Gospel, but five or six could be found to dissent from this example of ecclesiastical tyranny.

For a time, Mr. Malan quietly suffered this oppression; for though silenced in the canton, he could preach in the neighbouring districts of Switzerland; and the church of Lausanne had already shown itself discontented with the arbitrary measures in reference to his case.

But these men, who profess themselves so indifferent to confessions of faith and religious opinions, or rather violently inimical to such barriers against error, as if they interrupt Christian fellowship, could not stop here in their persecution of a Christian brother. Mr. Malan was still Regent in the College, from which he

derived his means, not superabundant, for the support of himself, his wife, and four children. The Rector and Professors all acknowledged the singular ability which he possessed for the duties of his office; and his uncommon aptitude in a most affectionate manner to instruct the scholars committed to his care. But though well learned in Greek and Latin, unfortunately, as they thought, he had also learned these heretical notions, which are found in the public confessions of all the Reformed Churches, and being a Calvinist, he was not to be permitted to remain in the University which Calvin founded, and where his laws were still in force, so wisely were they framed more than two centuries ago. They accordingly began by expressing their surprise that he used the Bible in the religious instruction of his class, and did not confine himself simply to their catechism. He answered that he made no change in the Formula; but that in developing its principles, he taught truths which were not contained in it. Upon its being demanded, what were his principles, he declared them to be entirely Calvinistic, and that he taught according to Calvin's catechism.

After some delay, *la Vénérable Compagnie Academique* commanded him to conform himself strictly to their Catechism, and to give no further developement to its meaning. To this he replied, by asking the venerable Company to examine whether his illustrations contradicted their doctrines, affirming that he could not conscientiously change their nature.

Upon the receipt of this letter, the Company dismissed him from his office, without further explanation.

It was necessary before this decree could take effect, that it should be sanctioned by the Council of State. To this supreme tribunal, Mr. Malan presented a memorial, in which, among other things, he shows—"that it was impossible that he should express either his assent or dissent in

respect to the opinions of his superiors in the Venerable Company, until they should give him some clue to comprehend their system." "He knew, because he had himself heard from their own mouths, that some of them denied the divinity of Christ, and the doctrine of original sin;—others that of the influences of the Spirit;—the greater number, salvation by grace;—and since they were continually opposed to each other, he might, by seeking to please one, displease all the rest." "If they would designate any confession, he could then decide;" "but," he adds, "that while they kept him in ignorance, he must obey his conscience, which assented to the Confession of Faith of the Helvetic Churches, which had been acknowledged and sworn to by all the Protestant cantons."

His letter, which is addressed according to the style which their usage demands, "To the Magnificent Council of the State of the Republic and Canton of Geneva," concludes in these words:

"I most respectfully entreat your Lordships to weigh well both the nature of my obligations, and the conduct which I have pursued; and to assure yourselves by examining the letters which I have addressed to the Venerable Company, that I do not contradict the Constitution, which recognizes the Reformed religion; nor the Ecclesiastical Canons, with which I am absolutely in conformity in doctrine; nor the rules of the Venerable Company, who, by their renunciation of every confession of faith, cannot, without persecution, condemn any one."*

The Council of State, however, confirmed the unjust decree, and thus deserves part of the opprobrium due to this act of tyranny.

This history of the "acts and proceedings" of the moderate party in the Church of Geneva, will give a better insight into their religious, or rather irreligious character, than any gene-

* Pièces Relatives, &c. Genève, 1819.

ral description. I find no fault with any man for changing his principles, upon good reason given; and his own conscience is to be supreme judge of the reason. The Pastors of Geneva may become Arians and Socinians, if they please; they take the risk, and stand or fall to their own Master, but let them avow their heresy, and no longer pretend to belong to that Church of Christ, whose fundamental truths they have corrupted. They must not present themselves to our view under that ancient and honourable garb in which we have been accustomed to behold Reformers and learned Doctors. They are no longer a part of that Church of Geneva, which we have been used to venerate as the body which owned such members as Pictet and Turretini and Diodati.

I do not object to Mr. Malan's being divested of his charge, if it had been done in a regular manner; it is but reasonable that parents should be anxious to have their children instructed in their own principles. But we can discern in this account many of the most offensive features of religious persecution.

The Council of State have recently become tired of their ecclesiastical advisers; they have given Mr. Malan permission to build a chapel beyond the walls of the city, where he now exercises his ministry; and is doubtless to be one important instrument in renovating the face of this most interesting portion of the Christian world.

The society at Geneva is of that cultivated, polished character which naturally belongs to its literary inhabitants. There are a sociability and an air of kindness which give it a powerful charm, even to a passing stranger; and yet none of that familiarity which sometimes shocks us in intercourse with people of a small or provincial town. There is scarcely an evening in the week, in which you may not find in one circle or another the most grave and learned professors, whose scientific attainments fill

Europe with their name. The deep researches which have occupied their morning, only render them the more disengaged for the intercourse of the evening—and when science is thus introduced it is without dogmatism or ostentation.

This ease of society and absence of pretension in men well known to fame, is striking, if compared with the air of consequence which the sciolists sometimes assume, because they have once read a few pages of what these men have written. The real possessor of knowledge does not require to be approached with the feeling of a worshipper of the grand lama; he has intrinsic qualities, which can bear rigid examination;—Pictet and Prevost do not hesitate to enter where they can be measured by ordinary men.

This sort of society then has the greatest possible interest, and in no city on the continent can an American spend his time with so much profit as well as satisfaction. The manners are more like those of his own country than any where else out of England. Indeed it is not easy to say how much of Mr. Hume's doctrine of cause and effect may be applied to the fact—but it seems that good domestic society is seldom found out of the region where tea is the prevailing beverage:—and although we cannot suppose that this herb has much that is intellectual in it, or that we import our ideas from China—yet it can be explained how the feeling of home and quiet society should become associated with this habit which collects an unceremonious family circle.

According to your taste, you may here select the style of conversation, which you prefer—for the politics of France are discussed in one corner and in the other, the domestic economy of the industrious bees. No where in the world is intercourse so easy with the living oracles of wisdom. Geneva is so much the resort of learned and noble strangers that it is almost like making a tour through

many countries to have spent a month in this city. If you were seeking for some one well acquainted with the new Constitution which the Emperor of Russia has given to the Poles—or the condition of the people of Moscow—or of the North-American Indians, you may find at the first turn, persons competent to satisfy an enlightened curiosity. These examples are selected, not at hazard, but from actual observation.

Besides, the Genevans themselves very frequently devote many years of their youth to foreign travel, and possess that lively interest in foreign persons and objects, which enables them to value these associations. It is sometimes quite like being admitted to a congress of delegates from many nations, to be one of a circle at the houses of the learned professors of the University.

The simplicity and frugality of the town have recommended it as a fit place of instruction for young men from very remote parts; and are such as may surprise one accustomed to the brilliancy and expense of Paris. But when we learn to estimate true worth, whatever be its garb, we shall think that a competent share of exterior elegance is here combined with the invaluable qualities of knowledge, benevolence and virtue. For in comparison with their neighbours, the Genevese are a most virtuous people: their morals have been injured by the contamination of French society; and, after they were added to the Empire, by the dissolute officers of the Imperial army;—but they are recovering from this evil; and their political abhorrence of what is French will aid them to see more clearly that nothing can be more degrading to their Canton, since the Helvetic confederation has been renewed, than fostering, or even enduring the vices of the late period of French usurpation.

Military men at best, are not often the most moral part of the community, but the instruments of Bonaparte's despotism seem the farthest removed

from all restraints of principle or feeling. The evils they brought upon Geneva by their intercourse, are well known. Wherever they are seen, they exhibit a pretty uniform character of selfishness, covered with the thin veil of professed kindness, and connected with the most unprincipled libertinism, avowed and openly practised.

It is horrible to hear their creed; if that can be called a creed, which is made up of negatives and denials; for example: that christianity is false, that our souls die with our bodies, that the possession of passions is a good warrant for their gratification—that the little armies of man against man are not noticed by his Creator—if indeed such an august Being exist; and that there is no moral obligation which does not arise out of human expediency. All arguments from law are of no avail with him, who has been so long accustomed to the strong argument of the sword; and all the terrors of the future world are nursery tales to the hardy infidel. The youth of France and Switzerland were dragged away from the charities of home to be crowded together in a camp, where these were the only current opinions, and which was indeed a moving city of plague. During the Italian campaigns, Geneva was on the high road of military operation.

Now that it has become the pride of each citizen that he is no longer a Frenchman, but a Swiss—there is an appearance that they will seek to emulate the former virtues of the Republic; for good morals are at the basis of the edifice of national prosperity and glory. Geneva, though much fallen, has yet a standing, comparatively elevated—the domestic virtues are cherished, good principles honoured, christian habits esteemed; vice is not endured in the light. But here, as every where, the training of all classes, not simply by moral rules, but by strong christian principles, can alone be the safeguard of their honour and the pledge of their present and future happiness. It is only the bringing

the truths of the Bible into daily operation which can regulate the conscience and purify the heart.

The form of civil government at Geneva is very singular when compared with American ideas of republican simplicity. It has the vice of all old models of administration;—the people are overmuch governed: there is no escaping the minute and vigilant wisdom which is ever vexatiously occupied in labouring for your benefit and protecting you from mischiefs arising only from its interference. A censorship of the Press is kept up;—and it is a curious sequel to the history of Mr. Malan, that Mr. Chenevière, Professor of Theology, having published a small volume, in which he ventures to reprobate the re-establishment of the Jesuits in the canton of Fribourg, found its circulation interdicted by the council of state, who feared that the pamphlet might shake the firm Helvetic confederacy.

When we look at Geneva, and remember Calvin, we are naturally led to compare our own with the sixteenth century; and would run up the ample streams of knowledge, which now spread health and beauty throughout the intellectual kingdom, into those narrow rills and fountains, which were then first opened. We have not room to discuss the accidental but noble attribute of our religion, that it fosters all true learning, and makes the humblest of its votaries, according to his means, a studious and intellectual man; putting at least one book into his hands, accompanied with a most imperious and attractive stimulus to mental effort.

But we should miss a large field of satisfactory inquiry, if we did not remark that the religious disquisitions which Calvin encouraged, made the knowledge of languages of prime necessity;—an acquaintance with the best masters of style, a thing diligently sought after; and gradually brought in, and cherished all that polite learn-

ing, which now with matricidal violence would turn religion out of the academies, and colleges, and universities which this Alma Mater has founded.

It is true that vain jangling and barbarous epithets came in with honest zeal, and that the pure spirit of christian peace fled before the vehemence of the *odium theologicum*; and the world at last became heartily tired of the war of words. But we must not forget that the war for things preceded; we must not forget what trophies were won from the enemy, who wrote on his standard 'ignorance, the mother of devotion,' and who repelled all knowledge which in his sense of the term, was not devout. And as we are to pardon the idle vaunting partizans, who are scattered over a field of victory, from which the main body has triumphantly drawn off; so in our disgust at their noise and shoutings, let us not lose our reverence for the mighty spirits, who operated the changes, the benefits of which we enjoy. M. B.

For the Christian Spectator.

Reflections on a Thunder Storm.

Nature, startled nature reels
From the centre to the poles;
Tremble, ocean, earth and sky!
Tremble! God is passing by.

Montgomery.

NOT only the dispensations of Providence, but all the works of God with which we are conversant *in the natural world*, appear to have received a message from their author to deliver to mortals. The luminaries of heaven, from the 'grand orb of day,' down to the smallest light that twinkles in the firmament, are fitted to enkindle a holy admiration. In the changes of the seasons, God by his goodness puts in a powerful claim upon his creatures to give him their hearts. In the spring, when nature seems to undergo a kind of annual renovation; in the summer, when the labours of

husbandry are crowned with a luxuriant harvest; in the autumn, when the falling leaves, and the universal decay of vegetation naturally carry the thoughts forward to the grave; and in the dreary season of winter, when the hand of every man is sealed up;—in each of these seasons, God is speaking to us in the language, either of gentle reproof or of tender expostulation. In the breeze that refreshes our bodies, in the verdure that covers our fields, in the gentle dews and the refreshing showers that promote health and vegetation, there is a still small voice calling upon us to be grateful.

But while the language of Providence in the operations of the natural world, is for the most part mild and expostulatory, and fitted to awaken our gratitude, rather than excite our terror, there are still some occasions in which God seems to clothe himself in robes of vengeance. Sometimes he speaks in the earthquake and volcano, but still oftener from the dark cloud in thunder and lightning. At such seasons peculiarly, we are ready to call upon our souls and all around us, to keep silence, and tremble at the greatness of Jehovah.

Let us endeavour to collect a few of the more practical lessons which this very common, though terrible phenomenon in nature, is fitted to teach.

I. We remark first, that a storm of thunder *furnishes us with an impressive and interesting view of the character of God.*

1. Particularly, of his *power* and *majesty*. We know not whether there is any exhibition in the natural world, in which these attributes are more strikingly illustrated, than in the gathering, bursting storm. Do we ever feel a more sensible impression of Omnipotence, than when we see the black cloud approaching on the wings of the wind, bearing in its bosom the elements of destruction? Do we ever feel more as if we were surrounded with deity, than when the whirlwind is rushing by, and the

lightnings blazing, and the thunders rolling around us? What an arm must that be that can wield the elements and guide the tempest at pleasure; that can change its direction or abate its fury; that can use even the thunderbolt as an instrument of executing his purposes!

2. The *wisdom* of God is not less apparent than his power and majesty. The various phenomena attending a thunderstorm, we shall not now attempt to explain or enumerate; but it is proper to remark, that with respect to some of them at least, natural philosophy, to whose province they belong, is still unable to furnish a satisfactory solution. But notwithstanding our ignorance of many of the natural causes which may be brought into operation, the wisdom of God is still conspicuous. It is indeed exerted in such a mysterious manner as to baffle the highest efforts of human reason; but this is nothing more than might be expected from a Being whose ways are so much above our ways. What consummate skill must be requisite for combining the elements, so that they shall act upon each other with such astonishing effect; and how happily are these phenomena adapted to answer the most valuable purposes, in the government which God exercises in the natural world. In the direction which the storm receives, and in the season of its occurrence, it is often easy to discover evidence of the most exalted wisdom. In short, every feature by which it is marked, proclaims a Being who is wise in counsel and wonderful in working.

3. Here also, we discover evident marks of *the divine goodness*. In the purposes which a thunder storm is designed to answer, there is a manifest reference to the promotion of our comfort. If it were not for the occurrence of this phenomenon, the exhalations of sulphur and other noxious vapours that are constantly ascending into the air, would destroy its salubrity, and probably beget many fatal diseases. But by this means,

there is a purifying process constantly going on, in consequence of which the atmosphere is cleared, in a great measure, of the elements of disease, and kept in a state of healthfulness and purity. If you have been accustomed to 'look through nature up to nature's God,' I doubt not that you have sometimes felt a sensible impression of the divine goodness come over your hearts, when you have walked abroad to behold the works of the Lord, immediately after a storm of thunder. While you have been refreshed with the cool air, and every thing around you has seemed to share its invigorating influence, have you not more tenderly realized the paternal character of God, and found your heart going up towards heaven in expressions of devout thanksgiving?

But there is another view of this subject in which the goodness of God appears equally remarkable. Sometimes in his infinitely wise providence, the lightning is converted into a minister of vengeance, and is commissioned to do a mighty work of desolation. Here it consumes in a moment, the hardly-acquired earnings of industry, and awakens a family from their midnight slumbers to witness the conflagration of their dwelling. There it cuts the thread of human life in a moment, and lets the soul fall defenceless into the hands of its Maker. But in the midst of danger, the goodness of God is sometimes signally displayed in our protection. What goodness was that which guided the lightning so near your dwelling, and yet preserved it from destruction or injury! or that permitted you to rest in security on your bed, while it seemed as if there were a universal crash of elements around you? Was not that an arm of kindness which drew you from the spot, which, but a few moments after, received the blasting contents of the thunder cloud? And when the lightning had already converted part of your substance into fuel for a conflagration, was it not an instance of good-

ness in God that he said to the devouring element, 'hitherto shalt thou come and no further.'

If you have ever seen a family, whose lives have been spared while the storm has discharged its fury at their doors, and the lightning has been blasting and consuming their substance around them; or if that God who holds the winds in his fist and gives them what direction he pleases, has preserved their dwelling when flames encircled and cinders covered it; that family would bear you witness that God does not forget to be gracious, even amidst the most terrible of his dispensations. If their hearts have ever been touched with the spirit of devout gratitude, they will renew their vows of fidelity, in the service of God, because he has redeemed their lives from destruction, and brought them back from the very threshold of the grave.

4. In a storm of thunder, the *sovereignty of God* is equally conspicuous with the attributes already mentioned. In the common events of life, which take place according to those established laws of Providence that we have been able distinctly to ascertain, we are too prone to keep out of view the sovereign agency of God. Because the hand that feeds, and clothes, and sustains us is invisible, and the blessings which it bestows seem to fall upon us in a regular and unbroken succession, we forget that we are living under the administration of a Being, who gives and withholds at his pleasure: and because, in the allotments of Providence, trials and afflictions are the common inheritance of all men, we come almost unconsciously to cherish a kind of lurking atheism, and believe in our hearts that afflictions come forth from the dust, and that trouble springs out of the ground. It is of great importance that this wayward propensity should be corrected and that we should not overlook the agency of God in the common events of life, merely because we are able in some measure to ascertain the laws

to which those events are subject. There is an impression of the divine sovereignty in the operations of providence, conveyed by a storm of thunder which it is not easy to resist. Even the sinner, who at another time, would not hesitate to blaspheme the majesty of heaven, now frequently trembles under the conviction, that he is in the hands of an omnipotent, offended, sovereign God. There is a commotion in his bosom, there is a paleness in his countenance, there is a trembling in his limbs, which seem to say that his intrepidity in sin is rebuked; and that it is a fearful thing to have an enemy in that God who commissions the lightning to perform its destructive work. Yes, every symptom of terour which the bold transgressor exhibits during this majestic and fearful display of the divine perfections, is an involuntary tribute rendered to the sovereignty of God; and the reason why he shrinks away from the black cloud as if it were a magazine of wrath, is that he beholds this very doctrine inscribed in letters of light, upon the bosom of the storm.

II. While we are taught by a thunder storm many impressive lessons concerning the character of God, *we are forcibly reminded of our own weakness and dependence.* When we behold such wonderful power exerted, and feel that the arm of the Almighty is stretched over us, how mean and little do the highest exertions of human power appear to us. While we shrink with awe before the grandeur and majesty of the storm, it should serve as a glass to reflect back our own insignificance. We feel at such a moment that all the created power in the universe, would be but as the small dust of the balance, when arrayed against the Almighty. What could the most powerful army that the world has ever seen do, if it should attempt to cope with Omnipotence in a thunder storm. One fiery blast issuing from the dark cloud might spread desolation through

all their ranks, and make them abandon the horrid experiment, frantic with consternation.

How weak, how poor, how insignificant, does man appear when contrasted with his Maker! And yet how he swells with pride;—how he pants with ambition;—how he represents the imputation of weakness;—how he labours to cover himself with the withering, worthless laurels of human glory! Surely, Great God, man is not in his proper element, till he puts on the garment of humility, and sinks into the dust.

III. We are impressively taught by a thunder storm, *the value of the doctrine of a particular providence.* I know not whether the system of atheism which rejects this doctrine, ever shows itself more barren of consolation than amidst the dangers of a violent, threatening tempest. According to this system, the lightning that flashes about us is sent for no purpose; is guided by no unseen hand; is the production, not of wisdom or goodness, but of chance. Who will envy the Atheist these transporting reflections? Who would pluck from his bosom the consolation of reflecting that the elements which are raging around him are under the control of no power, and that in one of these freaks of nature he may chance to be struck dead in an instant. If I were an Atheist, sure I am that however I might maintain my accustomed firmness amidst dangers that are less appalling, I should turn pale amidst this uproar of the elements; whenever else I might deny my God, I could never deny him here; and my heart would throb only with terour till I had thrown away the last vestige of Atheism, and found a refuge in the arms of a protecting Providence.

But how much more intelligent and consolatory are the views of the christian. When he walks abroad to contemplate the works of nature, he lifts his soul to heaven with devout affection, and silently exclaims,

'my Father made them all;' and now when a shade of fearful gloom has fallen upon these same works, and the tempest is discharging its thunder around the good man's habitation, "the same filial confidence enables him peacefully to exclaim, 'my Father rules the storm.' What though he commissions the lightning to consume my habitation, shall not he who hears the young ravens when they cry, provide his children with another shelter? What though some object, around which the tenderest affections of my soul are entwined, is to be taken from me, shall I not say, 'blessed be the name of the Lord?' What though I am instantly to be summoned into eternity, I will cling to thy Providence even in death, and into thine hand will I commend my spirit." Reader, the man who would rob you of the consolation of this blessed doctrine is a monster; and we should say with reference to all those systems which are offered as a substitute for that which recognizes the doctrine of a particular Providence, 'miserable comforters are ye all.'

IV. Another valuable lesson which a thunder storm teaches us is *the im-*

portance of being habitually prepared to die. In most instances when the effect of lightning is fatal, it is instantaneous; the soul performs its passage from one world to another, with more than the celerity of thought. How loudly does every such dispensation proclaim the solemn warning, 'he that is filthy shall be filthy still.' Here is no lingering process of consumption to give the soul a little leisure to dress itself, for its appearance before God; not even that little privilege is granted him, which that man enjoys, who is permitted to send up a few broken petitions for mercy amidst the torturing pain of a rapid, burning fever. And not only are we exposed to sudden death from a stroke of lightning, but from a thousand other causes. Let us then trim our lamps with diligence, and prepare to meet the bridegroom. We should let every earthly care be lost in forgetfulness, till we have gained that purity of heart—that sense of pardoned sin and redeeming mercy—that blessed spirit of adoption, which will make death, come when he will, a welcome messenger.

RELIGIOSUS.

Review of New Publications.

Travels in New-England and New-York: by TIMOTHY DWIGHT, S. T. D. LL. D. late President of Yale College; *Author of Theology explained and defended*.—New-Haven, 1821, 1822.—Vols. III. and IV.

IN our March Number, we offered some remarks upon the first and second volumes of this work, expressing an intention to resume the subject on the appearance of the two last volumes. These are now published, and complete the Travels of President Dwight in the States of New-England and New-York. The general remarks in our notice of the former vol-

umes apply with equal force to the present. We find the same accuracy of statistical details, the same glow of animated description, the same eloquence of style, and melodious flow of prosaic numbers; equal ardour of feeling in the cause of virtue, and just severity of censure on every custom or habit destructive of morality and religion, and injurious to the purity and happiness of society. The third volume is peculiarly interesting by its numerous sketches of the history of our former wars, and representations of scenery and manners, never before described. In a variety of instances, the future historian may avail himself of these accounts, to supply the

omissions and correct the mistakes of preceding writers. The author, who has visited the scenes of action and acquired his information from personal knowledge, or accurate investigation and inquiry, deserves the confidence of his readers, and has in all ages received it, far more than the mere scholar, who compiles the story of nations in his closet, states from the conjectures of his fancy the secret intrigues of statesmen, the minute detail of battles and campaigns, and the characters of his kings and heroes; or omitting every fact or transaction, however material, which appears incapable of embellishment; gives us orations that were never spoken; relates achievements that never took place, and labours chiefly to gain the applause of critics, for his skill in narration, his penetration in discovering the unknown causes of events, or for the elegance, pomp and majesty of his historical style.

President Dwight has given an account of the principal Indian nations, who originally inhabited and occupied the chief part of New-England and New-York, and of their customs, character and manners; an interesting summary of our war with the Pequots, who in the year 1636, threatened the ruin of our infant settlements, and of the final destruction of that powerful and hostile tribe; of the war with the Narrhagansetts, the desperate storming and capture of their almost impregnable fortress, and their complete subjugation by the efforts and valour of our ancestors.

In his narrative of the battle of Lake George and the defeat of an army of French, Indians and Canadians under the Baron de Dieskau, by the provincial troops under the command of the American Generals Johnson and Lyman, in the war between France and England in 1755, he has stated the merit and drawn the characters of those Generals with due discrimination. He has justly ascribed to General Lyman the principal glory of that important victory, and rectified the error of the English

historians, in awarding, as usual, all the honour to the Commander in chief, who was in fact wounded, and quitted the field of battle at the commencement of the action.

He has given a history of the northern campaign in 1757, the capture of Fort William Henry by the Marquis Montcalm, and the savage massacre of the garrison, after its surrender by capitulation; and of the ill judged and ruinous attack on the French fort at Ticonderoga; accompanied with just remarks on the disgraceful conduct and inefficiency of the British Generals, Lord Loudon, Webb and Abercrombie, who were then entrusted with the command of the English and Provincial troops.

He has recounted with accuracy many important events which took place during the revolutionary war, while the States of New-England and New-York were invaded by the armies of Great Britain, and mentioned various facts and circumstances, unnoticed by former writers.

In his third volume, among other events in the campaign of 1776, we find accounts of the expulsion of the British army from Boston by General Washington; of the battle of Brooklyn on Long Island, between the combined forces of the British and Hessians under General Howe, and a part of the American troops under the command of General Sullivan; our loss and defeat; the critical situation of our army, and its masterly retreat from Long-Island to New-York, under the immediate direction of Washington. In his second journey to Lake George we have a narrative of the battle of Haerlem after the evacuation of New-York, and the capture of Fort Washington by the British, with some just remarks on the conduct of the campaign, the mistakes of our countrymen in their plans of defence; the dilatory progress of General Howe, and his loss of favourable opportunities for the destruction of the American army.

In his Journey to Whitestown he has furnished us with an elegant his-

tory of the northern campaign in 1777, which terminated in the surrender of the army of Burgoyne. After stating its rapid progress and early success, he thus describes the brilliant action, commonly styled the battle of Bennington:

One of the principal difficulties, under which General Burgoyne laboured, was the want of a sufficient stock of provisions; and another, scarcely less distressing, the want of horses, and oxen for the draught. To obtain both these objects he detached Lieut. Colonel Baum with a considerable body of troops, to Bennington, where a collection of stores was deposited for the use of the American army: and, to support him in any case, Lieutenant-Colonel Brechman was detached after him to Baton Kill, at some distance from its confluence with the Hudson. When Baum had reached the Eastern part of Hoosac, he halted on the borders of a mill stream, called the Walloomscock, (a tributary of Hoosac river;) in consequence of information, that a strong body of the New-England militia were in the neighbourhood.

Among the levies forwarded to the American army, eight hundred of the New-Hampshire militia marched under the command of Brigadier General Stark. This gentleman had fought bravely at Breed's Hill; but for reasons, which do not appear, and which cannot have been sufficient, had been neglected in the progress of promotion. When requested by the New-Hampshire Legislature to take the command of their new levies, he consented, on the condition that he should be permitted to unite his troops to the main army, or not, as he pleased. Happily, he reached Bennington at this critical moment; and immediately dispatched a messenger to Colonel Warner, then at Manchester, to reinforce him with his regiment. At the same time he sent Lieutenant-Colonel Greg with two hundred of his men, to attack the enemy; supposing them only to be a body of savages. Greg, as soon as he perceived the real strength of his adversaries, retired; and met Gen. Stark advancing to his assistance. Warner obeyed the first summons, and with his own regiment, and a considerable number of militia from the neighbouring country, marched immediately to the assistance of Stark.

Stark, upon his arrival, instantly offered the enemy battle. Baum declined it. Stark, then leaving a small force to watch his motions, encamped his main body at a little distance. The next day it rained. The following morning, July 16th, Stark made his dispositions for an attack. Co-

lonel Nichols, with two hundred and fifty men, he sent towards the rear of their left; Colonel Hendrick, with three hundred to the rear of their right; three hundred more he stationed in their front; two hundred more he sent to attack their right, probably, also, to reinforce Hendrick; and another hundred to reinforce Nichols. The rest he retained under his own immediate command. The attack commenced on the enemy's left at three o'clock in the afternoon, and immediately became general. The action continued two hours. The British works were forced; their field pieces taken; and such of their men as did not escape by flight, were killed, or made prisoners.

Scarcely was this action ended, when General Stark was informed, that another body of English troops was advancing toward him, at the distance of two miles. His own soldiers, with the true spirit of militia, were dispersed in quest of plunder. They were rallied as soon as possible; and Warner, fortunately arriving at the moment in a road, which conducted him directly to the right of the enemy, began the attack; and gave the scattered soldiers opportunity to form in order of battle. Brechman made the best dispositions in his power; and maintained his ground with great spirit and conduct; but was forced to yield to superior numbers, and equal bravery. With a part of his force he made good his retreat.

In the battle of Hoosac, erroneously called the battle of Bennington, the British lost 226 killed outright; and 36 officers, and more than 700 privates made prisoners. Among the latter was Colonel Baum, who soon after died of his wounds. The Americans took four brass field pieces, and a considerable quantity of baggage, arms, and ammunition. Their own loss amounted to about 100 killed and wounded. The superior skill of the Americans in directing the musquet was conspicuous in these engagements.

The effects of this battle upon the public mind cannot be described. It was a victory of mere militia over the best disciplined veterans; and an unquestionable proof that other victories might be achieved by such men over such enemies. It was the frustration of an important enterprise; the accomplishment of which was indispensable to the success, and even to the comfort, of the invading army. It was a victory, following hard upon disaster, shame, and dismay; a morning, breaking out after a gloomy and melancholy night, and promising a brilliant and glorious day. It was seen, therefore, with wonder and delight, such as we may suppose the Egyptians felt, when they beheld the sun return after the darkness, which had so long brooded over their country.—pp. 224—226.

We have copied this passage, not only because it is an elegant specimen of historical description, but because it affords an opportunity to remark, that so far as the success of that action, (which was principally gained by personal bravery,) depended on military skill,—an important share in the honour of the victory must be ascribed to Colonel Warner, for his assistance in arranging the several divisions of our troops in the first action with Baum's detachment; and for his bold and judicious attack with his single regiment on the strong reinforcement brought on by Colonel Brechman, which arrested its progress and held it in check, until General Stark was enabled to collect the main body of the militia under his command, and lead them on to the final defeat of the enemy.

The American militia, especially in New-England, is chiefly composed of the hardy and independent farmers and yeomanry of the country. Active and enterprising by habit, and ardent in defence of their rights, they fought with enthusiastic valour for their homes, their families, and their farms, of which they were the sole and absolute proprietors. Their first onset was irresistible, and seldom failed to throw the foremost ranks of the enemy into disorder. Novices in the European art of war, and heedless of unseen danger, they were bold and persevering in defending even the most unfinished lines and untenable fortifications, which might shelter them from the view of the enemy. Unskilled and awkward in the manual exercise of the musket, but from practice in hunting, perfectly acquainted with its effectual and deadly use, they discharged their irregular fire with steady and determinate aim, and usually selected the most conspicuous officers for their mark. When thrown into confusion, they were incapable of rallying, and vanished rapidly from the field. They had no idea of disgrace from the defeat, but thought that mode of retreat the most eligible, which led them soonest out of the

reach of danger; reserving their courage for the next favourable chance of a more successful engagement. Their fire was terrible to the British officers, and their attacks were usually victorious, whenever they succeeded in killing or disabling the leaders of the opposing party. The fall of Baum secured the capture of his detachment in the first action near Bennington, as that of Baron de Dieckau in a former war gave the victory to the provincials in the battle of Lake George. But however important may be the aid of militia to repel a sudden invasion, a regular, disciplined, and permanent army only can be depended on for success, in an extensive and protracted war.

These last volumes, like the former, are replete with useful and judicious observations on the soil, climate and productions of our country, the state of its commerce and manufactures, and the manners of its inhabitants in different settlements. They exhibit agreeable specimens of the author's genius in picturesque description. Among many others, we refer to his view of the prospect near the junction of the Mohawk river with the Schoharie; of the Highland, near West Point on the Hudson; of Lake George and its environs, and Lake Winipisiogee or Wentworth, and the mountains that surround it; and of the famous cataract of Niagara. He never fails to communicate to his readers those emotions of beauty, grandeur, and sublimity, which the scenery is calculated to inspire. Destitute of this perfection, descriptions, however accurate, are invariably cold and languid.

His travels in the State of New-York afford much valuable information, new as well as interesting to the people of New-England. Our knowledge of the early settlement of that State, the manners of its first European inhabitants, and its progressive improvement in learning and the arts, has depended chiefly on occasional sketches in historical and geographical works, which usually contain on-

ly general remarks, and those often partial and inaccurate. Jefferson's *Notes on Virginia* is almost the only work of considerable magnitude, written with a view to a statistical account of any of our sister States. And we cannot but express a wish, that persons equally qualified may favour the public with similar descriptions of the middle, southern, and western States. They are almost unknown to foreigners, and but partially to the inhabitants of the eastern section. They have been joined with us in the general abuse of European Journalists and Historians, and we doubt not, that they have in many instances been as unjustly calumniated and misrepresented.

In these volumes we find accurate topographical descriptions of the greatest part of the country on our northern frontier; the wild and romantic aspect of the mountainous regions, the fertile ranges of the intermediate vallies, the beauty and splendour of the lakes, which abound in our territory, and the vast chain of inland seas, which compose our border, and supply the majestic river of St. Lawrence—views of nature, which equal in variety and sublimity, and surpass in extent and grandeur, the picturesque scenery of Scotland and Wales, so celebrated by the British poets, tourists and historians.

President Dwight excels in delineating the characters, habits and manners of different nations, tribes, sects, and classes of society; and presents many valuable sketches of the history of mankind. He draws a picture of the appearance of the human race in the state of nature, free from the control of law and the influence of religious opinions; exemplified in the Indians of New-England, and contrasted with the absurd philosophy of Godwin, and the other encomiasts of the virtues of savages, and the native purity and perfection of unsophisticated man.

In his letters on the Iroquois he has given a correct account of the government, customs, religion and phi-

losophy of that nation; who were a distinct race, possessed a superior character, and had advanced nearer to a state of civilization, than any other of the tribes in North America. Their idea of two contending powers of good and evil, who control the destinies of the world, is only a new exhibition of the Manichean system. They represent their great and good Spirit as a being of perfect benevolence, wholly employed in promoting the happiness of mankind, alleviating their misfortunes, and counteracting the malignant designs of the evil deity, whom they consider as the author of all their calamities. Such a character appears at least as deserving of homage and adoration, as the Brumha of the Hindoos, the Lamá of Tartary, the Scandinavian Odin, or the Jupiter of the Greeks and Romans, with all the synod of Olympus, so justly characterized by Pope,

Gods partial, changeful, passionate, unjust,
Whose appetites were rage, revenge and lust.

Their wild conjectures respecting the genealogy of their deities, and the origin of the world, are not more extravagant than the *Theogony* of Hesiod, or the mythologies of the Egyptians, Persians, and Hindoos. The story of the formation of the globe, by the accumulation of earth on the shell of an immense tortoise, floating in the interminable ocean of primeval waters, is not more replete with absurdity, than the atoms of Epicurus, the vortices of Descartes, or the reveries of the minute philosophers of modern times. Indeed all attempts of human reason to account for the existence of the universe, the creation of the world, the origin of man, our present state, our religious duties and our future hopes, serve only to show the depth of our ignorance, and our absolute need of a divine revelation. They demonstrate the vanity of earthly wisdom, and furnish the most complete comment on the vaunts of Infidelity, concerning the

sufficiency of the light of nature, and the dignity of man in the scale of universal being.

A great part of the last Volume consists of elegant essays on the literature, language, morals and religion of New England, and the genius and character of its inhabitants. Here the author completes his original design of showing to posterity, what was the situation of their country at the period of his travels. He gives a summary of our institutions for the preservation of order, the support of government, the encouragement of learning, and the establishment of religion; and of the beneficial effects which these institutions have produced on the virtue and happiness of the people. Here posterity may view with pleasure the moral and intellectual features of our ancestors, drawn in their genuine colours, with due diversities of light and shade, and exhibiting a correct and characteristic resemblance.

It may be objected that the work is designed by the author as a vindication of his native country, and may therefore be justly suspected of partiality. But it is a vindication founded on facts, and conducted with the greatest fairness and candour; neither palliating our faults, nor adopting the style of eulogy and panegyric. He was perfectly acquainted with his subject, and writes principally from personal knowledge. They who doubt his opinions can never question his veracity. His love of virtue and piety have led him to censure freely the vices and errors of his countrymen; and he manifests the same ardour in furnishing hints for our reformation and improvement, as in correcting the misrepresentations of our enemies.

In his criticism on European travellers in America, and foreign philosophers, who have attempted to characterize our country and its inhabitants, he has selected Volney, Weld, LaRochefocault, Buffon and DePauw, from those writers, whose publications had then been circulated. He

has noticed many instances of their notorious mistakes and unfounded assertions, and justly exposed the malignity of some and the general ignorance of all. His observations must be valuable to foreigners, who may have imbibed erroneous opinions from their false representations. But their writings were never considered of much authority in America, and have long since ceased to be more regarded than the almanacs and newspapers of the last century. We pay little more attention to their successors in the same employment. Well-by, intent only on spying out the nakedness of the land, and impertinently abusive in his intercourse with our inhabitants, may pass through our settlements unheeded and unmolested, and gratify his resentment for our contempt and neglect, by publishing a new volume of calumny and falsehood. Nor do we regret that a Thomas Moore should for a season suspend the fabrication of his lascivious Anacreontics for the orgies of Bacchus and the mysteries of the "darkveiled Cotytto," to point his harmless sneer at our supposed inferiority of character, and the rudeness of our customs and manners.

In his remarks on the language of New England, which has been the subject of so much censure and ridicule, he justly asserts, that "our inhabitants at large speak English more correctly, and with a nearer accordance to the standard of pronunciation of well educated people in London, than the mass of the inhabitants of England; that throughout the United States we have no variations of dialect; and that from Machias to St. Mary's, and from the Atlantic to the Mississippi, every American, descended from English ancestors, understands every other, as readily as if he had been bred in the same neighbourhood." He refers to the almost unintelligible dialects of the west country and of Yorkshire, and the distorted pronunciation and mutilated phrases of the populace of London. He adds many valuable philological observa-

tions on the changes of the language, and the additional words, introduced into its vocabulary in both countries. But he has by no means exhausted the subject. For notwithstanding the higher attainments in science of many individuals, and the superior elegance of their classical writers, it is an undeniable fact, that the mass of the common people, in the united kingdoms of Great Britain, are not only inferior to ours in knowledge and education; but in several large portions of their country, the English is not the mother tongue of their inhabitants. The Welch language in Wales, the Manks in the adjacent islands, the Erse or Gaelic of the Highlands, the Hebrides, and the northern counties of Scotland and Ireland, are the native languages of those several districts. To discuss this subject fully, would require a more particular dissertation, but it would afford the most ample materials for retorting the contempt of that class of British travellers, who range through some parts of our country, pick up a few vulgarisms at our taverns and boarding houses, and return to enrich the London journals with the colloquial barbarisms of the Americans.

The state of learning, morals, education and manners in New England is the subject of a course of letters, which compose an important part of this work, and explain the causes of that general diffusion of useful knowledge among all classes of society, and that love of order and uniformity of habits, by which this section of our country is distinguished, and whence the most beneficial consequences have resulted.

Literature, on its revival in Europe in the fifteenth and sixteenth centuries, was confined to the higher orders of the community, wrapped up in the learned languages, and raised above the reach of the common people. It was deemed a necessary policy, to keep the vulgar in ignorance. Statesmen believed that the less they knew, the more easily they would be held in subjection; and the catholic

church thought, as a leading doctrine, that ignorance is the mother of devotion. Never till of late was any general exertion made for the encouragement of education among the lower ranks of society. New England claims the honor of giving the earliest example of the establishment of schools in every parochial district, with a permanent provision for their support, by the public acts of her legislatures.

The author proceeds to give a concise history of religion in New England, from the middle of the last century to the period of his travels. He relates the manner of its establishment, and the mode of settlement, qualifications, and influence of the clergy; the articles of faith and rules of ecclesiastical discipline in churches of the congregational order; and the situation and tenets of christian sects of other denominations. He institutes a candid comparison between the state of religion in Old England and in New England, and refutes the false accusations brought against us by the English writers on this subject.

His observations on the infidelity and atheism of France during its revolution, the efforts of its disciples to circulate its principles in this country, and their baneful influence on our morals and religion for a season; with the counteracting causes, arising from our settled habits and institutions—from the horror of every reflecting mind at the impious blasphemies and worse than savage barbarity of the revolutionary leaders—from the vigorous exertions of the clergy and the friends of Christianity, both in America and Great Britain, and from the protecting care of heaven in the revival of religion, and the restoration of morals; form an important history of that eventful period, and cannot be read without the deepest emotions of gratitude to our almighty preserver.

We insert the conclusion of our author's account of those interesting scenes.

I have heretofore mentioned the efficacy of the New-England Institutions. These operating, every where, and every moment, and, although silently and insensibly, yet powerfully, operating, have with a constant accumulation of energy, greatly contributed to wear away this formidable combination of mischiefs. Habits are proverbially the only important sources of permanent good. From steady, national habits, only, can great national good in the ordinary course of things be derived. From the New England Institutions such habits have long since sprung; and from a very early period have constituted a stable, national character. Such a character can hardly be materially changed unless by the ravaging hand of conquest, or the slow progress of time. It becomes the common nature, and

Si Naturam expellas furca, tamen usque recurret.

There is a constant renitency of the mind against all those innovations, which sensibly affect his character; an elastic tendency towards the recovery of its original position. To such habits, under God, New-England owes in no small measure its escape from that degeneracy, which has so miserably affected many other countries.

The influence of the French Revolution, which for a time threatened us with moral ruin, was to a great extent counteracted by the evils of the revolution itself; by the character of the men who successively conducted it; and by the evils which flowed from it as consequences. I need not tell you, that the calamities of this Revolution outran all expectation, example and belief. When the Americans began to read, and believe, the successive massacres of Paris, a considerable number of them were startled. Blood, here, has rarely been shed, but under the solemn decision of a jury. Nay, it has been rarely shed at all, except in a period of war. The ferocity of the Parisian women, those fiends in a female dress, filled the mind of the whole sex in this country with horror. The guillotine curdled the blood even of coarse, and unfeeling men; and the death of Louis XVIth awakened general detestation. The ravages of La Vendee, Nants, Toulon, and Lyons, completed the picture of woe.

Nor was the impiety of France, and its violation of all other moral principles, much less impressive than the tales of its cruelty. There was a grossness of immorality, a brutal Atheism in the speeches, and measures, of the National Legislature; a disregard of evidence, truth, and justice, in the proceedings of its Judicial tribunals; a ferocity in the conduct of its Judges and Juries; and a savageness in the behaviour of its Executive officers; which, if reported by others, would have been consider-

ed as an outrage upon credulity itself. Happily for us, they were their own historians; and the truth of their recitals could not be questioned.

Nor were the minds of my countrymen less advantageously affected by the treatment, exhibited to the successive leaders in this Revolution by those who followed them. The hero of yesterday, was regularly murdered by the hero of to-day: and the possession of the supreme control was only a regular introduction to the guillotine. There was something amazingly solemn in seeing these Goths, and Vandals, these Alarics, Attilas, and Genseric, successively led up by the hand of Divine justice to the block, to make a feeble expiation of their crimes by their blood. About one hundred of them perished in this manner. These facts taught my countrymen that the attachment professed by these men to the liberty of their country, was nothing but a pretence to help themselves into place and wealth: and this hypocrisy they naturally, as well as justly, transferred in the end to all their coadjutors.

At the same time the wide spread calamities, brought upon other nations by France, particularly upon such as had enjoyed a free government, contributed to the same general effect. My countrymen saw with astonishment, as well as with regret, one republic after another blotted out from under heaven: and this by the hands of the very men, who had solemnly announced to the world, that France would make no conquests.

Finally, the termination of this convulsion established the views, which had been thus formed, beyond the possibility of any material alteration. Every wise and dispassionate man saw with conviction, that Infidelity is hostile to all public and personal happiness; that without the influence of Religion, political freedom can never be long enjoyed; and that a connection with the leaders and disciples of this revolution, would only be baleful to his own country. Even the French nation itself by quietly settling down under the military despotism of a single man, as an asylum from the tremendous oppression of their Directory, proved beyond debate, that no government of mere force is equally terrible with that of Infidel Philosophy.

Another great truth of no less importance was impressed on a contemplative mind by these events. It is this; that Infidelity naturally, and necessarily, becomes, when possessed of the control of national interests, a source of evils, so numerous, and so intense, as to compel mankind to prefer any state to these evils. No fact of a political nature was ever more instructive to thinking men, than the torpid submission of France to the rod of the Emperor Napoleon. Even the

Infidels of this country, particularly the intelligent ones, saw in this fact, and in those which preceded it, the efficacy of their own principles, and the danger which they threatened to mankind. Alarmed by the prospect, they first ceased from their endeavours to make proselytes; then began to speak favourably of the Christian Religion, and finally insisted, that it was absolutely necessary to good government, liberty, and safety.

For a considerable time the Clergy of New-England generally, were plainly unaware of the extent to which this degeneracy of principle and practice prevailed. With the propagators of Infidelity and vice, they naturally had very little intercourse; and the evil proceeded for a considerable time with so much silence, and decency, as to be unobserved by men, who were either employed in their studies, or in their active business were chiefly conversant with persons of a better character. Some of them, however, from a peculiarity of circumstances, discovered the danger at an early period. These gave the alarm; and although scarcely credited at first, because the change was too great to be admitted in such a country as New-England, yet gradually gained the ear, not only of their brethren in the ministry, but of all the sober inhabitants. From that period, men of wisdom and piety, in considerable numbers, made vigorous efforts against this invasion of human happiness. A great multitude of judicious discourses were preached throughout the country; and not a small number published on the various branches of the Deistical controversy. These, the enemies of religion were never able to answer. The subject became at the same time generally the theme of conversation; and was handled with an efficacy, which was both extensive and powerful. Nor was personal influence less exerted, or less successful. The danger was so obvious, and so great, as to alarm all men of consideration. Even many Infidels, terrified as they were by the events mentioned above, united heartily with others in repelling evils, which they saw daily thickening, and threatening every thing which they held dear. Nay, in considerable numbers they openly renounced their principles, and became professed adherents to the cause of Christianity.

At the same time also, a series of efforts, made by men of talents and worth in Great Britain, formed a strong mound against the tide of iniquity. Several writers, to whose labours all succeeding generations will be deeply indebted, exposed the weakness of the arguments, the base designs, and the contemptible character, of the principal agents in this system of corruption. Of those, by whom their writings were read, most were convinced and the rest put to silence.

You will easily believe, that when Infidels became thus interested to oppose their own principles, all sober men, who believed in the divine origin of the scriptures, but had not hitherto made a public profession of Christianity, felt the subject still more deeply. These with a single voice united in strengthening the government and religion of their country. Accordingly they conversed in favour of both with new earnestness; exhibited a more marked reverence for the constituted authorities of their country; frequented more punctually the house of God; regarded and treated its Ministers with enhanced respect; and appeared openly, and every where, as the determined supporters of religion. From these exertions made by a body of men, so numerous and influential, society may be said to have assumed a new aspect.

Finally, a revival of religion commencing at this season, spread gradually through a great part, not only of Connecticut, but of New-England. This revival, which is still spreading over many parts of the country, has been attended with the happiest circumstances, and followed by the best consequences. Among the many thousands who have been solemnly affected with religious considerations, and greatly, as well as evidently reformed, very few have exhibited any appearance of enthusiasm. Almost all have, at the same time, presented to the observing eye proofs of vital Christianity, which could not be rationally questioned. Perhaps there has been no extensive reformation of mankind, in which fewer instances have occurred either of hypocrisy, or delusion. In consequence of so auspicious an event, the Church of Christ has been increased by the addition of many thousands of professors; the zeal, and the charity of Christians have been materially enhanced; and the labours of Ministers have become more abundant and exemplary, more strenuous and successful.

Among the happy effects of this reformation, one particularly, ought not here to be forgotten. A large number of those who have personally shared in it, have emigrated to the new settlements; and have already begun to build churches, settle ministers, and establish the public worship of God. In this manner the state of society is there assuming, in many instances, a new aspect. In this manner succeeding generations will find themselves in these countries, born and educated in the house of God; trained up to piety; invested with invaluable privileges here; and entitled to immortal happiness hereafter.

President Dwight finishes his remarks on New England, with a description of the characteristics of its

inhabitants, and a genuine portrait of their personal appearance, and appropriate national qualities, moral and intellectual, at the commencement of the present century; and concludes the work, with observations on the situation of the American Republic, the extent of its territories, the rapid increase of its settlements and population, and our happy progress and improvement in arts, learning, policy and morals. He recounts the causes of our growth and prosperity, and presents a sublime and animating view of our future prospects.

Our readers will find their attention amply repaid, on the perusal of these *Travels*, by the information and entertainment they will receive. While we seize with avidity the journals of travellers, who describe the manners, customs and curiosities, and recount the transactions of foreign nations, it must be disgraceful to be ignorant of the state of our native country, and inattentive to the novelty and magnificence of the scenes that surround us, and the course of events in which we are personally interested.

In reviewing a work, comprising such a variety of important topics, and containing so much new and valuable information, it were not a difficult task for an illuatured and unfriendly critic, to point out slight inaccuracies and mistakes, to combat some of the author's opinions, and in the triumphant tone of modern criticism, exult in the supposed display of his own superior knowledge, wit and acuteness. Instead of attempting in the manner of Longinus and Quintilian, to show the true character and merits of a book, and mark the beauties of its composition, many of the present race of reviewers may look up to Zoilus, as the founder of their school. They seat themselves in their magisterial chair, pass with mock dignity their sentence of condemnation, and boasting of the impartiality and justice of their decisions, exclaim,

Judex damnatur, cum nocens absolutur.

An Eulogy on Alexander Metcalf Fisher, A. M. Professor of Mathematics and Natural Philosophy in Yale College, who perished in the wreck of the Albion, April 22d. 1822. Delivered in the College Chapel, June 26, 1822: by JAMES L. KINGSLEY, A. M. Professor of the Hebrew, Greek and Latin Languages. New-Haven.

No recent event has so much afflicted the particular friends of Yale College,—and indeed, the friends of science and literature generally in Connecticut, as the death of the late Professor Fisher. When the distinguished head of that Institution, was five years since taken away, an universal gloom was spread over its prospects, and over the feelings of its friends. That painful event, however, was not *unexpected*. For more than a year, the stroke was viewed by the individual himself, and by his particular friends, as hanging over them. Dr. Dwight was also approaching the period, when age itself must have lessened his activity and usefulness, if disease had not snatched him away. His sun shone indeed with undiminished lustre. Its light and heat were unabated; but we knew that in its course it must soon set for ever. We had already seen and felt his greatest influence—as great as we could ever expect to see exercised by any individual in such a situation. Although, therefore, the loss was felt to be great, and to our first apprehension, irreparable, yet it disappointed no fond expectations;—it destroyed no flattering prospects of future and greater usefulness. We were prepared to bow to it, as an awful dispensation of Providence—a solemn admonition, peculiarly calculated to remind us of the prescribed period of human activity and usefulness, even when it is extended beyond the ordinary limit of this life. We need not add, that in all these respects, the loss of Professor Fisher was different. He was comparatively but a youth; and though his sin-

gular endowments were well known to his personal friends, and to his instructors, even from his first entrance on his Collegiate course—yet he was but just beginning to be known to the public. But how rapidly was his fame increasing ;—how confidently did we anticipate his future eminence, and how fondly did we hope, that he was destined to shed a glory over the scientific character of this country, which should compel the admiration even of Europe. Although but twenty-eight years of age, he had nearly made himself acquainted with the labours of all preceding inquirers into Mathematical and Physical Science ;—he had almost reached the limits which hitherto have bounded the field of discovery, and was therefore ready (as he was singularly qualified,) to carry his investigations into unexplored regions. His attempts in this way, had already given him a character, even in Europe ;—they had called forth the admiration of her philosophers, who were thus prepared to welcome him to her shores. Those shores he reached indeed, but with an event how different from all that we had hoped. He was dashed on their rocks by the violence of the tempest, and all our hopes in him were buried with his body in the deep. When the distressing intelligence reached this country, we can say for ourselves that we could hardly believe it. Not because there was not evidence but too painful, of the fact ; but we were *unwilling* to believe it. We had presumed so strongly, that he was destined by Providence, to accomplish all that we had hoped, that we seemed in the first moment, rather to trust to our power of interpreting the designs of Heaven, than to the evidence of distressing facts. But in the language of Professor Kingsley, in the commencement of his Eulogy,—

Our most appalling fears,—our most distressing apprehensions are at length confirmed ! The faint hope which we so fondly cherished on first hearing of the

loss of the Albion, that Professor Fisher was still living,—that in some way to us unknown, while others perished, he had escaped, is now dissipated ; and we are left to the painful, the overwhelming reality, that he who was the object of our respect, our esteem, and our affection, is no more !—It is no longer doubtful, that the Almighty Ruler of the seas, in wisdom to us inscrutable, has delivered him up to be the sport of the winds and the waves ; and his remains now slumber in the depths of the ocean !—p. 3.

In thus introducing to the notice of our readers, the Eulogy of Prof. K. we would confidently recommend it to all who wish to form a correct estimate of the character of Professor Fisher. The manner in which it is executed, needs no commendation of ours ; it is such as to defy our criticisms, if we were disposed to find fault with it. Certainly no one who heard it delivered, and who partook of the general feelings of the audience, could find it in his heart to seek in its pages, occasions for critical remark. To our minds, the breathless attention and strong emotions of the audience were evidence, not only of the estimation in which the subject of the Eulogy was held, but also of the propriety and power with which the eulogist performed the task assigned him. We would only remark, that if the term *Eulogy* be taken in the sense which too often attaches to it,—that of a laboured attempt to present the subject of it to our admiration, by magnifying his excellencies, and setting them forth in hyperbolic expressions,—the word has no appropriate application to the discourse before us. This is an Eulogy, only because a simple and faithful exhibition of Professor Fisher's character must be one. We were intimately acquainted with him, and with his character. We admired his powers and virtues, when he was a student in college, and had the pleasure of witnessing the developement of his faculties, and the daily progress of his studies. We have had frequent opportunities of intercourse with him since,—and the fruits of his mind have, as we formerly stated, occasion-

ally occupied our pages. We therefore feel ourselves qualified to speak with confidence of his merits. So far has Professor Kingsley been from an attempt to exaggerate, that he has, we are confident, through fear of seeming extravagant, cautiously selected terms adapted rather to meet the views of the public, than to express the fulness of his own feelings. Certain it is, that language, in some instances at least, more emphatic and forcible—more bordering on the extravagant, than he has used, would have met more exactly our own views of Professor Fisher's character, and our feelings towards him.

The facts stated in the obituary of Prof. F. in our last number, will preclude the necessity of extracting those passages in which the author sketches, in a masterly manner, the principal events of his life, and the character he sustained in childhood, and when a pupil, a tutor, and a professor in College. The system of study which he planned and pursued after he was appointed to the latter office, exhibits the characteristic extent and comprehensiveness of his views. The reasons which induced him to make the voyage to Europe, and which prompted his academical friends to wish him to make it, must have been well known to Prof. Kingsley, and as our readers generally, it is presumed, are unacquainted with them, we shall quote the passage, together with the remarks of the author on the melancholy event which in a moment blasted their hopes :—

In the time which elapsed from his election to his new office, to his departure for Europe, he had examined and digested the writings of the principal philosophers of Britain, tracing every discovery, theory, and illustration to its source; and had read, with the same attention, many of the most valuable publications of the mathematicians and philosophers of France. He had, in the same time, prepared a full course of lectures in Natural Philosophy, both theoretical and experimental, which for copiousness, clearness, and exact adaptation to the purposes of instruction, equalled the highest expectations of his friends. Having thus far accomplished his original design, he resolved

on an excursion to Europe, not so much for the sake of making new acquisitions in science,—for the knowledge of European philosophers is found in their books,—as to visit the places of public instruction, and examine by actual inspection, the modes of communicating knowledge in the foreign universities:—to form an acquaintance with men who were distinguished in his own department,—and to obtain such information as might enable him more fully to aid in raising the scientific character of his country, and in promoting the usefulness and prosperity of this college, to the interests of which he was entirely devoted. Every preparation was made which was thought necessary to secure the attainment of his object; and after the fullest inquiries, and taking the best advice, he embarked at New-York for Liverpool, on board the Albion packet, where, to use his own language, in the last communication received from him, "every thing seemed to promise a quick, safe and agreeable passage."—On the first of April last, he left his country, full of animation and zeal, and attended with the ardent wishes of his friends for the success of his enterprise.

But how frail are our hopes!—how limited our views!—how imperfect our apprehensions of the ways of Omnipotence, and how vainly do we prescribe to infinite wisdom and goodness, the rules of his government! We confidently trusted, that fruit so fair would be preserved to maturity,—that a morning so clear and serene, would be followed by a day of unclouded brightness;—but the fruit is nipt and blasted,—the day, long before it reached its meridian splendour, is shrouded in darkness, and our fond expectations have perished for ever.—We are now apprized of the melancholy event, that the Albion was dismasted in a gale on the coast of Ireland, and driven upon the rocks;—where, with a single exception, all the passengers, and among them Professor Fisher, were lost in the waves.

If the bare recital of this fact fills us, with deep distress, if we shrink from approaching the final scene, and check our imaginations, which would paint in too vivid colours the last sufferings of our departed friend;—what must have been the horror, the agony, which rent his bosom, in actual view of a death so sudden, so unexpected, so awful!—But here let us not indulge too far, our gloomy surmises. Others may have been distracted with fear and wild with apprehension; but he, no doubt, was calm and collected. Others, frantic with grief, and mad with alarm and terror, amidst the rage of contending elements, may have abandoned themselves to despair;—but he, no doubt, was undismayed, and knew where to place his confidence. We may, indeed, suppose that the thought of his parents and his

home, the friends he had left behind, and the institution so much the object of his affection,—the idea of the sudden extinction of his earthly prospects, and the loss of whatever his heart held dear, now rushed upon his recollection, and filled him with unutterable anguish,—yet those who best knew him will most easily believe, that the last feeling of his heart, as the billows closed around him, that the last aspiration as he sunk into the opening gulph was,—“Father not my will, but thine, be done.”—pp. 10—12.

It is not easy, in few words, to give a full-length portrait of Professor Fisher's character. It had not, like that of too many who are selected for similar situations, a few strikingly bold and impressive features, while all the rest is insignificant;—where excellence itself verges to the preternatural and monstrous, and helps to give the appearance of deformity to the whole outline. On the contrary, the *moral qualities* of this amiable man, were not less admirable than his singular talents;—and those talents seemed equally fitted for an almost intuitive apprehension of truth, in the exact sciences,—for the detection of error, in the mazes of metaphysical speculation,—and for the quick perception of *the ridiculous* in human character, the follies and vices of which he had the power to expôse, either with playful humour, or with the severity of satire.* If we were permitted to point out his resemblance to Newton, in the power of investigation, and in a remarkable simplicity and modesty of character, we would add that he much more nearly resembled Leibnitz and Boscovitch in the surprising versatility of his talents, which seemed almost equally fitted for every mental exertion, and were actually and successfully directed to mathematics and physics—to metaphysics and morals.

‘The character of Professor Fisher,’ says Mr. Kingsley, ‘such as it appeared to me from familiar ac-

quaintance and long observation, I should fear to delineate in any other place than this,—where there are so many who can testify to the justness of the description, and shield me from the charge of fanciful and extravagant panegyric. But here I do not hesitate to exhibit it as it was—in perfect confidence, that what I say will receive the fullest attestation from those who hear me.’

After noticing ‘the quickness with which he apprehended the most remote truths,’ and the ‘caution’ with which he proceeded to his conclusions, the author adds,—

With a mind so unshackled, he was in a high degree prepared for original investigation: and here perhaps was found his most distinguished characteristic. Whatever subject he examined, he was almost certain to find some new method of supporting or illustrating truths already known, or by the aid of discoveries already made, to advance to some new and more remote conclusion.—p. 14.

As to the extent of his scientific and literary attainments, the proofs he has given of eminence in mathematical and physical knowledge, leave no room in this department for doubt or hesitation. Whoever has watched the progress of his studies, or the course of his instruction, or has examined his communications to the public, will need no further evidence of talents and acquisitions in his own peculiar province, of the first order. But his researches, as before intimated, were not confined to mathematics and physics. The philosophy of the mind was likewise his favourite study. He was familiarly acquainted with the writings of the most distinguished metaphysicians, and had examined with the closest scrutiny, their various reasonings, speculations, and theories. If his knowledge of the exact sciences qualified him to pursue with uncommon advantage the evanescent and less easily defined objects of intellectual philosophy,—his knowledge of the laws of the human mind, its capacity, and the proper region for the exertion of its powers, was no less useful in directing and regulating his physical inquiries. This rare union of two kinds of knowledge so different, and the want of which union has so often been attended with injury to both, was considered by the friends of Professor Fisher as constituting one of his chief excellencies, and affording the surest promise of future usefulness and distinction. Besides his acquirements in the branches of knowledge already mention-

* Proof of this last assertion might be given, by a reference to his academical exercises, when a student in College, and to several articles in different periodical publications to which he contributed.

ed, and, which formed, no doubt, his favourite subjects of research, he ever continued to cultivate a taste for classical learning, was familiar with the literature of England and France, and, indeed, there are few topics of miscellaneous knowledge, to which, with his great industry and exact method in the employment of time, he had not been able to give a portion of his attention.—pp 15, 16.

I have only to add,—that to his other qualities, was united a deep sense of religious obligation. All his conduct seemed marked with an exact and unvarying conscientiousness. Few have manifested a higher reverence for the divine law, or failed less in their obedience to the precepts of the Gospel.—pp. 16, 17.

If there is any one point on which we could have wished the Eulogist to have been more explicit, it is *the religious character* of Prof. F. The last paragraph of our extracts contains all that is said on this interesting subject,—except what is implied in the closing sentences of the Eulogy.

It is by meditation on the good and just government of God, that we are reconciled to the evils we are called to suffer;—that we are able to see their object and their end, and to consider present affliction as light, in comparison with future and eternal rewards. It is this which will satisfy us, that though one so highly valued and beloved, has been removed from his parents, his brother, his sisters, and his friends,—the good of all may still be intended :—that the College so greatly bereaved, may, even in this affliction, be the object of Divine favour; and that the deceased himself, who has drunk so deep the cup of sufferings, may, at this moment, see reason to rejoice in the event, which fills us with sorrow; and what we lament as his so great loss, may be, in truth, his highest gain.—pp. 18, 19.

All that is said in these pages is not only strictly but *emphatically* true. But we believe that more than this might be said with truth: we are aware, however, of the difficulty, if not impossibility, there was of introducing it into this discourse. An Eulogy hardly admits of discussion concerning the merits of its subject, and Professor Kingsley was giving an authentic—we had almost said, an official representation of a public character,—not a mere effusion of personal feelings;—it behoved him, there-

fore, most scrupulously to confine himself to such facts as could be substantiated by the most satisfactory evidence. Though Professor Fisher never made a public profession of religion, and though in private conversation, while he spoke with freedom on religious topics generally, he rarely introduced himself—his own feelings and hopes; this reserve seemed, however, to us, to be the simple effect of his peculiar modesty and humility. That he had the fullest conviction of the truth and inspiration of the scriptures, after an extensive examination of the subject, is certain.* That he believed in the great truths of religion—the doctrines of grace, we have satisfactory evidence. We believe also that he felt the necessity of that entire change of character, through the influence of revealed truth, and the special operation of the Holy Spirit, which is usually termed conversion or regeneration; and we ascribe his neglect to make a public profession of religion, and his habitual silence in regard to his own religious exercises, to his exalted views of the christian character, to his disposition, in all things to believe less to his own advantage than others thought concerning him. He gave evidence that he *felt* deeply and solemnly on religious subjects—we believe that he felt correctly. His uniform tenderness of conscience,—the sacred regard which he always manifested for religion, and every thing connected with religion,—the interest which he felt in religious and charitable institutions,—the respect which he ever showed for religious characters,—his anxiety for the religious improvement of the students in college,—his desire communicated to us, that there might again be among them ‘that which is commonly termed a revival of religion,’ as he expressed it,—the deep interest which he after-

* He remarked to a friend, that ‘nothing which was incapable of mathematical demonstration, was more clearly established, than the truth and inspiration of the bible.’

wards felt in the revival in this city, and the assertion which he is understood to have made, that he considered it to be the work of God,—all lead us to believe that his *religious feelings*, were as strongly marked as the conscientiousness of his conduct, and to hope that he was truly reconciled to God, and walked both in the love and fear of him. Indeed, such conscientiousness, as he uniformly manifested,—such faithfulness in duty,—such attendance on religious services and the means of grace,—such respect for religion itself and every exhibition of it, do always raise in our minds, a *presumption* of holy affections in the heart, as the source from which this conduct flows. But

when such conduct is viewed in connection with the circumstances before mentioned, we can hardly refrain from ascribing to Professor Fisher that *personal piety*, which had he professed, none who knew him would have doubted his sincerity. In indulging this pleasing hope, we may indeed be deceived. We will, however,—we *must* indulge it. We will believe that the last feeling of his heart, as the billows closed around him, and he sunk into the opening gulf, was fixed on his Saviour; and that he could not only say—‘Father, not my will, but thine be done,’ but could also adopt the prayer of the dying Stephen—‘Lord Jesus, receive my spirit.’

Literary and Philosophical Intelligence.

IN consequence of the extraordinary advance of the British settlement in New-Holland, in civilization and moral habits, it is considered by the British Government as no longer a proper place of exile for criminals. It is said to be even preferred by free emigrants, to the British Provinces in North-America and the Cape of Good Hope. New-Zealand is fixed upon as the future receptacle of those outcasts from society, and a vessel loaded with them has already sailed for that island.

Volcanoes.—A recent foreign paper states, that ‘in the night of the 20th of Dec. the mountain Oefields Jokel, to the south-east of Hecla, which has been at rest ever since the year 1612, began to emit fire, that the ice with which it was covered suddenly burst with a sudden crash, the earth trembled, and immense masses of snow rolled from the summit of the mountain, a height of 5500 feet. Ever since a large column of fire has been rising from the mountain, which threw out vast quantities of ashes and stones, some of the latter weighing from fifty to eighty pounds, being cast the distance of a German mile, (five English miles.) The mountain continued to burn till the 1st of February, and smoked till the 23d, but at that time

the ice had again collected round the crater. The weather was very unsettled and stormy during the eruptions.

A volcano is also said to have recently broken out in Unmak, one of the Aleutian islands. The first eruption ‘which was very violent, covered Oonalashka, and even some more distant islands, with sand, soot and ashes.’

Palm-tree Ropes.—An attempt is making to introduce into this country the art of manufacturing the fibres of the palm-tree into ropes. At Manilla, in the island of Lucon, the principal of the Phillippine islands, vessels are rigged throughout from the palm-tree. The fibres are said to be fine, strong and flexible, with a beautiful lustre like raw silk, and far preferable to hemp for running rigging. From experiments which have been made it is supposed to be four times more durable. Besides, it wants no tar, and neither absorbs so much water, nor retains it so long. It is believed that after a little habit it may be manufactured into ropes, at an expense little or not at all greater than hemp. The fibre possesses an elasticity which qualifies it in a remarkable degree for making sieves, and the tow will probably be found a

good substitute for hair and moss in stuffing mattresses.

Messrs. Gray & Hewit of this city have just published the first number of a quarterly work, entitled "The United States Law Journal and Civilian's Magazine," edited by several members of the Bar. This number is executed in a handsome style, and contains extended and interesting discussions of several important subjects. If the work is conducted with energy and ability, it cannot fail of rendering important service to the profession, and will we hope obtain an extensive patronage. While the other professions are deriving invaluable benefits from similar publications, it is sincerely to be desired that equal privileges may be enjoyed to a greater extent than has hitherto been the case, by gentlemen of the bar. It is well observed in the prospectus to the present work that, 'while the interests of the Farm-

er, the Merchant and the Mechanic have been consulted, and much time and labour have been employed for the benefit of the Divine, the Physician and the Naturalist: little has been done by means of such journals, for the profession of the Law. While every other road of science has been strewn with flowers, few efforts have been made to remove the rubbish that impedes the course of the Advocate, or to relieve his exertions by agreeable relaxation.'

William W. Woodward of Philadelphia proposes to publish an original work, entitled, 'Letters on the Sacrament of the Lord's supper, by Samuel Bayard, Esq. of Princeton, New-Jersey, in one volume, 12mo.' From the character of the author, and from the interesting nature of the various points proposed to be discussed, it is presumed that the work will be a valuable and useful one to communicants.

List of New Publications.

RELIGIOUS.

A Letter to the Rev. Abner Kneeland of Philadelphia, containing a Refutation of his alluring and deceptive Inference of the popular Doctrine of Universal Salvation, from the attribute of universal benevolence in Deity, as exhibited in his Lectures. Interspersed with miscellaneous views of Scriptural Arguments on the point. By Roswell Judson, A. M.

The Theological Review and General Repository of Religious and Moral Information; edited by James Gray, D. D. Vol. I. No. III.

Biblical Dialogues, between a Father and his Family; comprising Sacred History from the creation, to the death of our Saviour Jesus Christ; the Lives of the Apostles, and the Promulgation of the Gospel; with a sketch of the History of the Church down to the Reformation: The whole carried on in conjunction with Profane History. By Susanna Rowson. 2 vols. 12mo.

Fifth Report of the United Foreign Missionary Society, presented at the annual meeting, held in the city of New-York on Wednesday, May 8th, 1822.

The Evangelical Catechism; or a Plain and Easy System of the Principal Doctrines and Duties of the Christian Religion; adapted to the use of Sabbath Schools and families; with a new method of instructing those who cannot read. By the Rev. John Mines. Second edition. Richmond, Va.

MISCELLANEOUS.

An Eulogy on Alexander Metcalf Fisher, A. M. Professor of Mathematics and Natural Philosophy in Yale College, who perished in the wreck of the Albion, April 22d, 1822. Delivered in the College Chapel, June 26, 1822. By James L. Kingsley, A. M. Professor of the Hebrew, Greek and Latin Languages.

The United States Law Journal and Civilian's Magazine. Edited by several members of the Bar. Published Quarterly. Vol. I. No. I. New-Haven, Gray & Hewit.

An Abridgment of Murray's Grammar, with selections from Webster, Ash, Cook, and others. Second Edition.

Clio. By James G. Percival. No. II.

Religious Intelligence.

Mission to the Sandwich Islands.

It is difficult to decide which of the stations under the observation of the American Board is the most interesting or the most important. When we read the intelligence from one, we feel for the moment, that the preference is due to that; as we proceed and peruse the accounts of a second, a third, or a fourth, we feel the same with respect to each successively. The truth is, they are all interesting, are all important; nor is it necessary, nor would it be desirable to give the preference to any one of the number.

The public journal of the mission at these Islands, has been received, extending from Nov. 1820 to Nov. 1821; which, with former communications, contains the history of the establishment from its commencement, a period of more than a year and a half. Nine children had been taken from the school to go with other emigrants to people an uninhabited island near the equator. It was a severe trial to the missionaries to part with these children, who were receiving a course of christian instruction. They furnished the company with Bibles, Testaments, and School Books, hoping that none would lose what they had learned. This disappointment may be overruled for the furtherance of the gospel,—as the dispersion of the primitive disciples by persecution proved in the end to be the means of its extension. The island which these adventurers are going to settle, may soon become a field of missionary labour. In the schools at Woahoo, Momee and Atooi, there are in the whole about eighty pupils.

The king, Reho-reho, is pleased with the missionaries, and favours their proceedings. Tamoree, the king of Atooi, and father of Prince George has been reformed from his intemperance, and has publicly prohibited the national dance, all kinds of play and unnecessary labour on the Sabbath. He has also expressed a desire to correct the prevailing loose notions respecting marriage—one of the most difficult subjects which the brethren, as christian casuists, will be called to manage.—But if those in authority once set the example, the entire abolition of polyg-

amy will be comparatively easy.—Thomas Hopoo, at the desire of his majesty, constantly attends the king as his faithful and highly esteemed chaplain,—as well as the teacher of the young prince, his son. Successive excursions have been made to the interior and other parts of Woahoo particularly, and the gospel preached to various companies of the natives, as there was opportunity. They universally treated the missionaries with kindness, and listened with interest to their instructions. They hardly ever fail, when they have once been addressed on the subject, to express a desire to hear more ‘about the great God, and the things contained in the bible.’ George Sandwich arrived April 20th, 1821, in health, to the great joy of the mission. The missionaries are diligent and indefatigable in pursuing their inquiries abroad, as well as in extending their operations on the islands where they are established. They have written to the head chief of the most important tribe on the North-West coast. He has promised to protect missionaries if they will come to live with him. The correspondence thus commenced, may in the end, as it is expressed in the journal, ‘kindle a fire in that frozen region, which shall shine even on the tops of the stony mountains, and terminate in the evangelizing of that wretched portion of our lost race.’

Palestine Mission.

The intelligence from this station has an interest, which, following the impulse of our feelings, we could wish were wanting. But he who has his way in the whirlwind and the storm, has done it; therefore we bow in silent submission, adoring him even where we cannot comprehend the reasons of his providence. Mr. Parsons, whose father is a congregational minister at Pittsfield in the State of Vermont, was graduated at Middlebury College, and studied divinity in the Theological Seminary at Andover. He had been about two years on the ground where he was destined to act, and was the first man who ever visited the holy city in the capacity of a Protestant Missionary sent out for the purpose. The interesting account he gave of his

visit to this place, has been read with admiring emotions, and we trust with profitable reflections, by thousands.—But he rests from his labours, and now walks the streets of the New-Jerusalem, where ‘there is no need of the sun or the moon to shine upon it; but the Lord God and the lamb are the light thereof.’ And his ‘works do follow him.’ His example as a private christian and his exertions in this country as an agent of the American Board, were greatly blessed to the advancement of the cause, which of all others was dearest to his heart. The conversations he held, the instructions he gave, the tracts and testaments he distributed on the islands and shores of the Mediterranean were not without sensible effect at the time,—they still operate, and will long continue to operate for the promotion of the same great end—the salvation of fallen men through faith in the atoning sacrifice of the divine Redeemer. Had Mr. Parsons done nothing after leaving this country, but perform his tour to Jerusalem, his mission would be one of the most important ever undertaken. Such were his reflections:—

‘A voyage to and from Jerusalem, in company with pilgrims, is attended with many things unpleasant; but without doubt, affords the best advantages for giving instruction, and for gaining an extensive influence. For more than two months, I have resided with pilgrims on their passage to and from Jerusalem. I have been with them as one of their number, read to them the holy Scriptures, conversed with them upon the nature and importance of renewing grace, and of constant preparation for the coming of Christ. Not in one instance have I been interrupted by improper conduct. During the whole passage I perceived not a smile of contempt towards the Word of God. Generally there was a pleasing attention. The effect of reading the scriptures upon several of the pilgrims was very apparent, and very salutary. They understood what they read, and repeated to me the substance, with great correctness. These impressions may soon be effaced, and they may, by the blessing of God, result in a saving conversion to the truth. Of this I am sure, that wherever they wander as pilgrims on earth, they will be commended to God by many, who wait for the redemption of Israel.’

‘The reading of the Scriptures is perhaps the most effectual method of doing good at Jerusalem. In this respect, the time from Christmas to the Passover, is invaluable. Multitudes, and among them men of influence and literature, from almost every part of the world, are literally assembled in one place; and the information they receive will be communicated to thousands of souls. This station I view as one of the most important that can be selected, and one, which cannot be relinquished, without great criminality on the part of the Christian community.’

Mr. Parsons was greatly beloved, and is greatly lamented. He was a very devoted christian of highly respectable talents and various learning. He was very accomplished as a man—in disposition, person, manners, and address, fitted to find welcome access to, and to adorn the most intelligent and refined society. He was eminently characterized by a graceful and dignified mildness of demeanour, and a readiness of utterance and action—a happy adaptation of himself to surrounding scenes and circumstances. He was indeed among modern Missionaries what Melancthon was among the Reformers. We naturally desire to know something of the last hours of such a man—the place where he sickened—where his immortal ~~soul~~ ^{spirit} took its departure; and where his flesh rests in hope. This account is contained in a letter from Mr. Fisk, his surviving colleague, to Jeremiah Evarts, Esq. the Corresponding Secretary.

“*Alexandria, Feb. 10, 1822.*

“Very dear Sir,

“I have written to you twice, since we arrived at this place. In my last I stated the opinion of the physician, that brother Parsons would probably never enjoy perfect health in this climate; though he said, without hesitation, that he would recover from his present weakness. So we all hoped and believed, though I apprehend brother Parsons had less hope of it, than any one who knew him.

“His symptoms continued favourable till the day before yesterday; and our hopes were rather brightened. Then his diarrhœa returned, though not severely; and the physician said it would be easy to cure it. Yesterday it was worse. and he was weaker than I had

ever seen him. My apprehensions respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been accustomed to do. Last evening we spent a most precious hour in reading the Scriptures, prayer, and conversation. We read John 14th, and conversed some time about the 27th verse, "Peace I leave with you," &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, "I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me." He then fell asleep, and I sat down to write. I soon heard him saying in his sleep,—*"the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven and all on earth."* After sleeping a while, he awoke; and seemed about as usual at that hour. I proposed sitting by his side through the night; but he insisted on my going to bed; said he felt as though he should have a very quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o'clock I bid him good night and wished that God might put underneath him the arms of everlasting mercy. He replied, "The angel of the Lord encampeth round about them that fear him."

These, my dear Sir, were the last words that I ever heard that beloved brother speak,—the last, that I shall hear him, until I hear him speak in the language of immortality. Twice while I slept, he awoke and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past 3 Antonio heard him speak, or groan, and started up. He saw something was the matter, and called me. I was by the bed side in a moment. O what a heart-reading moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side and attempted to revive him, but in vain. I sent in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It was evident that he was dying. I attempted to commend his departing spirit to that

Redeemer, on whom he had believed. I pressed his hand, and kissed his quivering lips, and spoke to him; but he gave me no answer,—not even a look, or a motion. He took no notice of me, or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then became placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

After the first pang of separation I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories!

I turned my thoughts to myself, and found my heart sink and faint. But I have not room here to describe the emotions that agitated my breast.

A little while after, as there was no person with me who understood English, I read a chapter, and prayed in Greek with Antonio, and then we dressed the body for the grave.

Early in the forenoon, Mr. Lee, the Consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The Consul walked with me next to the coffin, and the others, sixty or seventy in number, followed in procession to the Greek convent, where the few English who resided here, bury their dead. At the grave, I read some verses from Job xiv, Ps. xxxix, 1 Cor. xv, and Rev. xxi, xxii, and then made a short address, and closed with prayer. We then committed the dust to its kindred dust there to await the archangel's trumpet.

To me the stroke seems almost insupportable. Sometimes my heart rebels; and sometimes I hope it ac-

quiesces in the will of God. I desire your prayers, that I may not faint when the Lord rebukes me.

With a heart overflowing with grief,
I subscribe, yours affectionately,

PLINY FISK."

Mr. Fisk, since the death of Mr. Parsons, has joined Mr. Temple at Malta; where they are preparing and waiting to prosecute the mission, as the indications, bearing upon the present disturbed state of the country, shall lead the way.

Expectations from Missionaries.—The friends of man and of religion are very sanguine in calculating the results of the benevolent exertions of the present age. Nor is there reason to fear that there will be any disappointment as to the ultimate effects produced. A moral machine, consisting of so many parts, and having such extensive bearings, cannot continue in operation without being sooner or later followed with consequences the most desirable and important to the human race. But we may greatly err in anticipating these effects as much nearer than they really are. Christians are in the habit of expecting more from Missionaries than there is good reason to expect. They look *too soon* for the fruits of missionary labours; and are impatient if called in providence to wait beyond the time of their eager anticipations: whereas the husbandman does not expect a crop as soon as the seed is put into the ground; but allows time for it to spring up, grow and mature for the harvest—'first the blade, then the ear, after that the full corn in the ear.' When a Missionary goes out, however able, active and faithful, we are not to expect that the first intelligence from him will be that of the conversion of sinners through his instrumentality. He has first to perform a toilsome tour or long voyage, in order to reach the place of his destination. This may require three, six, or even twelve months. When he has reached the place, if the ground be new, he has to select a particular spot—for which selection great deliberation and judgment are necessary. Having selected the station, the establishment is to be organized and the settlement formed—which is not

commonly effected without considerable embarrassment, labour, and delay from several unforeseen causes. Sometimes no small perplexity of mind is experienced from occurrences and circumstances, which no written instructions could anticipate and provide for. Ordinarily a new language is next to be learned,—which is never an easy acquisition, nor the work of a few days; and which may be subjected to serious hindrances for the want of books or teachers. To learn an unknown language so as to speak it with correctness and fluency, especially in the discussion of moral subjects, requires much longer time than learning merely to read it so as to understand the import and connection of the words. All this the Missionary, in most instances, has to do before he can begin to preach, which upon an average will require from one to three years. Three years more may elapse before he will begin to see the fruit of his labour. We are not to expect the gospel, even if preached plainly, affectionately and faithfully, to take immediate effect. There must be some culture of mind. At least this is usually the case in the course of divine providences. There are deeply rooted prejudices to counteract,—there is darkness to be dissipated; a grossness of feeling and conception to be refined and elevated,—the attention is to be awakened,—the heart affected,—the conscience reached. This is especially necessary among Pagans, whose language contains few or no words for the expression of spiritual objects.—Those not acquainted with the subject by experience, or not familiar with the communications of the distant messengers of the cross, can have no adequate idea of the difficulties they are often called to encounter, and the trials they have to endure, from this cause alone. We must allow the commissioned herald of the gospel time to make preparation,—to form his plans,—to commence his labours, and persevere in them,—to plant and water the seed of the word. To encourage and not dishearten the Missionary, we must send after him our prayers and contributions for his support, and not our impatient wishes and premature expectations of his success.

The Catholic Church.—The religion of the church of Rome is not more decidedly opposed to the pure truths of christianity than it is to the principles of civil liberty. History proves (what the events of the present day particularly affirm) that in proportion as the spirit of revolution and reform prevails in the community, the influence of the established hierarchy is diminished. Its exorbitant demands are resisted, or its useless institutions are abolished, and succeeded by juster and more enlarged views of duty on political as well as on moral subjects. The sittings of the Cortes of revolutionized Spain, have of late been occupied with the discussion of a bill for the new organization of the clergy. This bill reduces the number of the Religioes (those who live on religious establishments and are drones, to say the least, to society) 73,000; makes a daily saving to the state of \$28,000; and suppresses 113 Colleges, Abbeys and Priors: We hope the work of reformation will advance until the Bible becomes the religion of the country, and the just and equal rights of the people are established and maintained on the basis of its principles. With regard to this topic, we have heard from the lips of a distinguished countryman of our own, what our personal knowledge of the subject corroborates. 'I used to think, said he, when I read the accounts of the Roman Catholic religion and their clergy in the works of the 'Reformers,' that they wrote under the influence of prejudice, and their statements were exaggerated; I especially flattered myself that Papacy could not remain still what it was in the early part of the 17th century; but on visiting Spain and Portugal I found that all I had read was true; yea, that the one half had not been told. I am convinced from actual inspection and observation that the spirit of Popery is the same now that it was in the time of Luther; and that the whole system is eminently calculated to corrupt the heart, and to darken and debase the intellect.'

REVIVALS OF RELIGION.

In New-York alone nearly six hundred of the teachers and scholars of Sabbath schools, have been added to

the church. About one hundred have died rejoicing in the hope which the gospel inspires.

In Oxford, (Mass.) a work of converting grace has been advancing for several months; twelve have been received into the church; forty are candidates for admission; twenty more are expected to make a public profession of their faith in Christ, and others are still inquiring what they must do to be saved.

It is stated in a letter from Morristown, (N. J.) that there are within the bounds of the parish, to human appearance, not less than two hundred who have 'either obtained a good hope through grace, or are not far from the kingdom.'

On the second Sabbath of May, forty were received into the church in Great Barrington, (Mass.) as the first fruits of the revival which commenced there in Nov. last. Twenty-four of these 'were descendants of professing parents;'—the proportion of males to that of females as two to three; all of them were young or middle-aged persons; and twelve were heads of families.

In the region of Henderson, (N. Y.) and Sacket's Harbour, there has been an extensive and powerful revival. In the latter place it is still advancing. A number belonging to the garrison of the United States are among the converts.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

THE Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$2007 75, from May 15, to June 15, inclusive.

The donations to the United Foreign Missionary Society during the month of June, amounted to \$984 61.

The donations to the American Bible Society during the same month, amounted to \$3954 60.

The amount of the receipts by the Treasurer of the American Education Society, during the same month was \$2738 06.

Ordinations and Installations.

June 5.—At Austinburgh, Ohio, the Rev. PERRY PRATT, was ordained as an evangelist, by the Presbytery of Grand River.—Sermon by the Rev. Joseph W. Curtiss.

June 16.—The Rev. LUTHER D. HATCH, was installed pastor of the

church and congregaton of Newbern, N. C.

July 10.—The Rev. GEORGE E. PIERCE, was ordained pastor of the church in Harwinton.—Sermon by the Rev. Mr. Hawes of Hartford.

View of Public Affairs.

UNITED STATES.

The boundary between the United States and the British territories, has finally been settled by the commissioners of the two nations, appointed for that purpose.

One of the principal subjects that has occupied the public attention for some time past, is the unhappy contest between Mr. McDuffie and Col. Cumming. By the latest accounts, it seems as if these votaries of false honour were not satisfied with having once wickedly exposed their lives, but are again to meet each other in single combat. After all that has been said and done on this subject by the religious part of the community, where shall we look for arguments sufficiently powerful—for motives sufficiently urgent to stay the murderous hand of the duelist? The commands of God, the welfare of the community, the happiness of friends, and even the awful retributions of eternity have again and again been urged, but all in vain. The unhappy victim of the practice acknowledges the justness of such appeals, and the importance of such considerations, but he resists their force because he dares not risk the consequences upon his reputation among men of the world—a species of reputation too, which, in his cooler moments he admits, is in this instance at least, justly despised by the wise and the good. We almost despair of any stop being put to the existence of this practice until the National and all the State Governments, with one voice, shall declare every person in any way concerned in a duel, to be forever disqualified for any office of trust, emolument or honour, civil or military; or until some Cervantes shall arise and hold up to public ridicule the folly of a practice, which no considerations, human or divine, have hitherto been able to prevent.

RUSSIA AND TURKEY.

The suspense in which the civilized world has been so long held, with respect to the real intentions of these powers in regard to each other, still continues. Confident hopes of the preservation of peace have, indeed, been uniformly expressed by those persons in Europe who are supposed to be best acquainted with the political relations of the states in question. But vigorous and increasing preparations for war; the contiguity of large hostile armies; and the proposal of ultimata, by *both parties*, are not the usual precursors of the restoration of harmony between nations at variance.—On the one hand, the departure of the Emperor of Russia and his principal minister for the army would seem to justify the confidence with which many have predicted an immediate rupture. On the other, the partial compliance of Turkey with the preliminary demands of Russia,—the evacuation of Moldavia and Wallachia, and the modification of some of her most offensive positions in the negotiation, have at least diminished the immediate probability of such an event.

In the mean time the internal dissensions of Turkey have continued with disastrous animosity. Encouraged by partial successes, the Greeks seem to have meditated a general union of their nation and religious party in the design of resisting their Mahometan masters. Some of the islands which had hitherto been tranquil were induced to join in the scheme. Of these Scio, well known to the American religious public, was selected by the Turkish government to be made an example of its vengeance. The forces of the Pacha approached the island, and not having succeeded in persuading the inhabitants to submit, attacked them with the fury of

extermination, and actually put to the sword about 15,000 of them in the maritime parts of the island, sparing only such of the females as they chose to reserve for a captivity scarcely preferable to death. Whatever may be the result of these commotions, we cannot but feel the most lively gratitude to that Being, who through the influence of a purer religion, has largely tempered with mercy even the ferocity of the warrior, whose sword is drawn in defence of a civilized and Christian nation.

SOUTH AMERICA.

The new States of this continent appear to be gradually though steadily approaching a regularly organized and acknowledged state of independence. Their struggles with the force of Spain continue with various success, but on the whole decidedly to their advantage. Public sentiment in their favour seems to be gaining ground in Europe; and the example of the United States in acknowledging their independence will

probably, at no distant period, be followed by those powers which are not interested in the return of these provinces to their former state of political depression.

MEXICO.

The effort made by the Mexicans to obtain a free government, has terminated in the establishment, for the present at least, of despotic authority in the person of General Iturbide, the leader of the revolution. A Congress has been formed, whose first business appears to be to frame a constitution for the nation. We regret to observe that the maintenance of the Roman Catholic religion, to the exclusion of every other, is a part of the basis of the intended system. But the progress of free inquiry in the newly emancipated states contiguous to them, their intercourse with this country, and their partial experience of the blessings of freedom, preclude the supposition that they can long be held either in political or religious bondage.

Answers to Correspondents.

B. N. and J—H— will be inserted.

L.; M. B.; S. T. and two pieces from A. Z. are received.

L. and A. PASTOR are informed, that though the subject upon which they treat is an important one, yet we are in doubt as to the expediency of bringing it forward in the *Christian Spectator*. In order to do any thing like justice to it, a volume, instead of a few short essays, would be required. And further, any other than a thorough examination of the whole ground of the controversy in all its bearings could be but of little service, while it might have a tendency to unsettle the minds of many. We hope our correspondent will duly appreciate our motives in determining upon the course we intend to pursue.

We thank Δ for the friendly feelings which no doubt prompted him to make his communication, although we cannot assent to the correctness of most of his remarks. Some of them however are, we are well aware, founded in justice, and we shall endeavour to make a proper use of them.

* * We have received a letter of nearly five sheets from Professor Norton, in which he attempts to fasten upon us the charge of falsehood for our denial that the writings of Calvin or of the Westminster Divines, will support his statement of the leading doctrines of Calvinism. After the treatment which Dr. Miller, in similar circumstances, received from the "*Unitarian Miscellany*," we should be justified in coolly informing Prof. Norton that if he chooses to publish his letter in the form of a pamphlet, at his own expense, we will consent to its being stitched up with one of our numbers, and circulated among our subscribers. But we will not follow such an example. Prof. Norton's communication shall be inserted whenever it is purged of those reproachful and menacing expressions which he well knew could be endured by no man who is not lost to every feeling of self-respect—expressions which we think too well of Prof. N. to believe he can reflect upon hereafter with any other emotions than shame and regret. As a specimen of these, we need only mention that he speaks of a highly respec-

table writer in our work, as “an anonymous scribbler without TRUTH and without SHAME;” and treats him as so utterly abandoned, that “he (the Reviewer) or any other writer of a similar character, is *obviously* not to be TRUSTED to make ASSERTIONS without the *salutary dread of an answer upon his mind.*” Our readers will be amused to learn that these and similar expressions are the offspring of entire calmness and self-possession; since Prof. N. says in express terms of our Review, “it is one which is not likely to affect my character or my peace.” If such be the overflowings of his mind in its *peaceful* moods, it would be a curious spectacle to see him for once seriously angry. In that case, acting as he appears to do by the rule of contraries, we might expect that “the tempest and whirlwind” of his passion would be expressed in the language and deportment of a gentleman.

In requesting or rather demanding the insertion of his letter, Prof. N. has treated the Conductors of the Christian Spectator, not as men who are influenced by a sense of honour, or integrity, or christian feeling, but as governed by no higher motives than the sordid considerations of interest and fear. “If you do not insert it in your work,” (he says,) I shall take every other means to give it publicity—it will probably find its way to many of your readers, and they will receive it with an impression particularly unfavourable to yourself and your cause.” This passage is explained by another. “I expect” (he says) “the whole of the letter to be inserted without omission or alteration.” He is not satisfied with attempting to intimidate us into submission, but to render the humiliation more complete, he would compel us to publish the very terms of intimidation and reproach by which it was effected: that the world may know that we were influenced by no sense of justice or generosity in granting his request; but solely by the dread of his displeasure. Of such treatment there can be but one opinion among high-minded men of every sect and party. Prof. N. himself could not expect us to submit to this haughty dictation, without regarding us as abandoned to a sense of character. Serious as the alternative is, we must therefore prepare ourselves with becoming fortitude to meet the fearful consequences of his anger.

But although Professor Norton has by this treatment forfeited all claim to our indulgence, it shall still, as we stated before, be with him alone to decide whether his communication is inserted or not. Let him act by that rule whose authority he will not call in question—let him address the Conductors of the Christian Spectator in terms which he would willingly see applied to himself in the Christian Disciple, and his letter shall be promptly inserted. But if he rejects this proposal (for whose fairness we appeal to every candid man of his own party) and chooses to adopt some other mode of making public his communication, let him not intimate in doing it, that this step became necessary except by his own choice, for the intimation will not be true.

We shall add a single remark as to the subject in debate. We understand Professor Norton, in his Tract, to impute to Calvinists the doctrine (which he states more explicitly in his letter,) that “God creates men with a nature which necessarily makes them objects of his vengeance.” Or to divide the proposition.

I. That God creates a *sinful* nature in men.

II. “That this nature necessarily (i. e. by a *physical necessity*.) makes them the objects of his vengeance.”

That he speaks of a *physical* necessity Professor N. will undoubtedly admit, for the subsequent sentence ascertains his meaning. “If as moral agents *they can do nothing to deliver themselves from his curse &c.*” Such language can be applied to nothing but a necessity which is strictly physical. To speak thus of beings who transgress and suffer only of their *free choice*, would be a contradiction in terms. Nor could any man brand such a doctrine as “blasphemy.” Such then are the sentiments (as explained and confirmed in his letter,) which Professor Norton attributes to Calvinists in his Tract. Now to the Question. Does Calvin or the Westminster confession inculcate these doctrines?

I. “God creates a *sinful* nature in men.” So far is Calvin from maintaining this position, that he disclaims and rejects it in the most pointed terms. In his chapter on Original sin (Inst. Lib. II, cap. 1,) he spends two sections out of eleven in making this disclaimer. The very design of these sections is to op-

pose those, "who dare to charge God with their corruptions." (Sect. 10, 11.) "They falsely seek for the work of God," he says, "in their own pollution." "Wherefore let us remember that our fall must be imputed to a corruption of nature that we may not bring an accusation against God himself, the author of nature." "It arises not from *creation*, but the corruption of nature, that men being enslaved by sin can will nothing but what is evil." Inst. Lib. II, cap. v, sect. 1. "I ask what excuse can he plead, seeing that he cannot impute the hardness of his heart to *any one but himself*." Do. Lib. II, cap. v, section 5. "Thus" he concludes, "vanishes the false and nugatory system of the Manicheans, who having imagined in man a *substantial weakness* (substantialium malitiam,)* presumed to invent for him another Creator, that they might not appear to assign *the cause and origin of evil*, to a righteous God." With this accords his comment on Eph. ii, 3. "Since God" he says, "is the author of nature, how is *He* absolved from guilt if men are naturally in a state of ruin? I answer, nature is two fold, the first from God, the second from Man's corruption. The condemnation spoken of by Paul, *is by no means derived from God*, but from our depraved nature; since we are not born such beings as Adam was created in the beginning, but are the corrupt descendants of a degenerate and polluted parent." The Westminster Confession, in like manner, denies that God is made the Author of sin by their creed, (chap. 3,) and attributes our depraved nature to our first parents from whom "it is conveyed to all their posterity, descending to them by ordinary generation." (Chap. 6.) Professor N. may exclaim, that all this is unphilosophical, and contradictory, and if he please, "atheistical." But these are not the points in question. He has stated the doctrine of Calvin to be "that God has so formed men that they are by nature wholly inclined to all evil." Calvin on the other hand repeatedly says God has *not* so formed them;—that "*their condemnation is by no means derived from God*." On the same point later Calvinists are equally explicit. "To suppose, (says Dr. Ridgeley) that it (the soul) is created by God impure or with an inclination or propensity to sin, cannot well be reconciled with the holiness of God.† President Edwards likewise says, "there is not the least need of supposing any evil quality *infused, implanted or wrought* into the nature of man by any positive cause or influence whatever, either from God or the creature; or of supposing that man is conceived or born with a *fountain of evil* in his heart, such as any thing properly *positive*."‡ All this may fill Professor N. with astonishment. He may again ask how can this be consistent, &c. &c. &c. But the question is not the consistency, but the *fact*, "what did these writers believe and teach?" To reject their most solemn declarations on this subject, is a baseness we would not think of charging on Professor N.; and yet if this be not done, does he not stand before the public, convicted of misrepresentation?

II. "This nature *necessarily* (i. e. by a physical necessity) makes them objects of his (God's) vengeance." Such is the second part of Professor N's statement of the doctrines of Calvinists. We have already shown that a physical necessity must be here meant, otherwise the inference of Professor N. in the context falls to the ground. What then does Calvin hold on this point? "But if any one should ask them whether God is not necessarily good, and whether the devil is not necessarily evil, what answer would they make? For there is such a close connexion between the goodness of God and his divinity, that his deity is not more necessary than his goodness. But if any one should sacrilegiously object that little praise is due to God for his goodness, which he is constrained to preserve; shall we not reply that his inability to do evil arises from his infinite goodness and not from violence? Wherefore if a necessity of doing well, impairs not the *liberty of the divine will* in doing well, if the devil who cannot but do evil, nevertheless sins voluntarily, who then will assert that man sins less *voluntarily*, because he is under a necessity of sinning."|| With all his singular notions of Calvin, Professor N. will hardly charge that writer with maintaining that God acts by a *physical necessity*; and he cannot therefore but acknowledge that in the view of Calvin "men are" *not* "by their nature necessarily (i. e. by a

*By this term Calvin evidently means, a depravity created in the *substance* of man's body or soul.

† Body of Divinity, I, 341.

‡ Treatise on Original sin, Part 4, chap. 1.

|| Inst. Lib. II, cap. iii, sect. 5.

physical necessity) made the objects of divine vengeance." It is by a *moral* necessity alone, according to this statement, that God is good or that man is evil. Many other passages of the same import might be cited. But why then does Calvin contend so warmly against man's "freedom of will." The mistake on this subject arises, we apprehend, from a clog of metaphysical terms since his time. "The freedom of will," against which Calvin contended, as we learn from his own statement,* was a kind of self determining power which was asserted by his opponents—a sovereignty of the will by which it rises above the power of motive or inclination and arbitrarily selects what it chooses.† Such a freedom of will destroys all notions of moral necessity either in God or man; and would indeed destroy all *moral character* in any being, no less effectually than physical necessity: it has therefore been long exploded by sound philosophy. We do not indeed apprehend that all Calvin's views of metaphysical subjects were either clear or correct. His was not the age of philosophical precision. His system of theology was derived chiefly from the Scriptures. In adapting it to the received system of philosophy at his time, he sometimes erred: and many who followed him became still more erroneous. Neither in metaphysics nor in theology do we call him or any man Master. But he was very far from maintaining those blasphemous doctrines which are so often attributed to him by ignorant or designing men. As to the Westminster Divines we need hardly add that their ninth chapter commences in these words, "God hath endued the mind of man with that *natural* liberty that it is neither forced nor by any *absolute necessity of nature* determined to good or evil." The inability afterwards spoken of, cannot therefore be physical necessity, but what is now termed moral inability. So little support do we here find for the statement which Professor N. has put into their mouths, that "God creates men with a nature which necessarily (in the physical sense) makes them objects of his vengeance!" Here again it will be in vain to shift the question, and contend that there is no distinction between physical and moral ability or inability. That is not the point at issue. Did Calvin or the Westminster Divines mean to inculcate any *necessity* which destroys or impairs the entire liberty and accountability of men; or makes God in the least degree the author of their transgressions? Both reply that they never did—that they abhor the suggestion. Suppose then their philosophy should be proved incorrect, would this impair their solemn declarations as to what they believed and taught? If not, then is not Professor N. again convicted of misrepresentation?

We have shown therefore that neither Calvin nor the Westminster Divines, (and we may add, *no Calvinist* within our knowledge) believed or taught the existence of such beings as Professor N. has described, "men with a nature which necessarily (in the physical sense) makes them the object of his (God's) vengeance." It is a chimera of his own imagination, to be found only in the region described by the Poet, where dwell "Perverse, all monstrous, all prodigious things." To apply the doctrines of election or future punishment to such beings would be trifling indeed. In those doctrines we firmly believe. But we believe in them only in reference to beings for whom the Saviour has died; who have as complete liberty of choice and action as God himself; and who if they perish, will perish solely in consequence of their own act and not by the act of God. In supporting these doctrines we ask only a fair statement, and we fear not for the consequences.

* 1st. Lib. II, cap. 11, sect. 7.

† Calvin maintains that there is in man a strong tendency to evil, which he denominates a *bondage* to sin; as we say the drunkard is a *slave* to his appetite, and the passionate man to his anger. He would not therefore admit that beings who are in this sense *slaves* of sin could be called *free*. But he totally disclaims the doctrine of a *physical* necessity. "Man does evil voluntarily and not by constraint." (Lib. II, cap. 11, sect. 7.) And in the next preceding section but one, he mentions "freedom from necessity," or as he chooses to call it "freedom from coercion," as belonging to man in his fallen state. The word *necessity* he prefers to use in the sense of President Edwards to denote *moral certainty* or fixed disposition.

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Religious Communications.

To the Editor of the Christian Spectator.

SIR,

THERE are two or three topics of considerable importance, which I do not remember to have seen distinctly brought forward, among the many valuable remarks that have appeared in the religious publications of the day, touching the education of pious indigent young men for the ministry.

I allude, in the first place, to what I shall venture to call the literary dangers and temptations, which are not unlikely to beset them on their way from the plough and the shop, to the desk, especially in the early stages of their preparatory course. When a pious young man, whose advantages for mental improvement have been small, and who has a turn for study, is suddenly presented with the prospect of a liberal education, he can hardly fail of resigning himself for a time, to the dominion of sweet and almost delirious emotions, which can never be described, and to which the sons of affluence are and must be strangers. In this early twilight, those attainments which he had been accustomed to contemplate at a hopeless remove from his humble sphere, are presented to his fancy in even more than their real magnitude. As he steps upon the threshold of the temple of knowledge, and turns his eye towards the fields of literature and science which his juniors have already entered, he discovers in the distant perspective so many new and interesting objects, and sees so much before him, that he feels the necessity of making uncom-

mon exertions. This is especially the case, when, as it often happens, the subject of charitable aid commences his studies so late; that he has to go over the whole ground, after his equals in age have left college, or even entered upon their professions. Another thing which demands extraordinary diligence in study, is the consideration that the beneficiary is carried forward by the hard earned contributions of many, who are as indigent as himself. Thus circumstanced, he would feel entirely unworthy of continued patronage, if he did not subject himself to a very rigid economy and close application.

In all this, there is certainly much to commend. I have no hesitation in saying, that the young man ought not to receive charitable aid, who has no such delicacy of feeling or sense of duty; but who on the contrary, believing that the public are bound to help him into the desk, feels justified in needless expenditures and in a leisurely preparation. Such, if any such there are, should have their names erased at once from the charitable list, to make room for worthier recipients. But there is danger, on the other hand, that when an ardent mind, under a high sense of obligation, emerges from obscurity and begins to expand, the pursuits of literature will be permitted to clash with the duties of religion. The beneficiary has so much on his hands—it seems to him such a Herculean task to master new and strange languages—his means are so scanty, and he is perhaps, withal, so far advanced in

life, that he can find much less time than formerly for secret prayer, reading the scriptures and serious self-examination. The same urgency of study seems likewise to justify, and even require him to forego many of the pleasures of social prayer and religious conference. So many books must be read to fit him for college, and after he enters, his time is so fully occupied that he can seldom afford to meet his christian friends in the praying circle, where he used so often to see them, and to enjoy with them such sweet communion with his God and Saviour. At first he painfully feels the loss of these privileges, and sighs for the leisure from which he has been taken. But in sitting down to Virgil, instead of going to the religious meeting, he acts from a sense of duty in opposition to his inclinations; and this makes him think, not only that he must be right, but that there can be little if any danger from too ardent a pursuit of the great object of his present attention. Thus his feet begin to slide before he is aware of it; and one of the first proofs of this is, that his heart is not so warm, his prayers are not so spiritual, and his exhortations are not so earnest as they were, when charity found and took him up, and placed him in a course of education. His friends and patrons are grieved and alarmed at it; for it is but too obvious, that while he is advancing towards the pulpit in one respect, he is going away from it in another; that while he is increasing in knowledge, his christian graces are on the decline. They perhaps express to him their fears, and he is more than half convinced that these fears are well founded. His heart tells him that he is a backslider—but then,—what can he do? An education will not come to him without study; he labours under many embarrassments, and how can he attend to every thing at once? Thus he reasons, and his conscience is for the present almost satisfied; and thus by insensible degrees he becomes more wedded to his classics

and less inclined to the duties of religion. He begins to shine as a scholar, but at the obvious expense of his piety. I do not say that this is a necessary consequence. I speak rather of what is sometimes the fact.

And here a new temptation awaits the studious beneficiary. The honours of college begin to sparkle in his eye, and the brighter, because till lately, he never dreamed that such distinctions were possible to him, a poor and obscure cottage boy. In looking round, he sees that he has many competitors; and it ministers largely to the natural pride of his heart, to find that he has now a fair prospect of outstripping many in the race, who started long before him. As he approaches the goal, he presses on with redoubled ardour, and when he grasps the prize, is tempted to sit down in all the exultation of victory.

Thus in one respect, the hopes of his friends are perhaps more than realized. He comes out adorned with literary honours. But where, in the mean time, are those high and holy promises of future distinction in the christian graces with which he sat out? How much better qualified for the ministry is he, by christian experience,—by growth in grace, than he was when he first commenced his studies? Alas! what reason has he to lament, that while he has been feasting upon the stores of literature and science, he has brought leanness into his soul.

Now I do not say, that originals answering to the foregoing sketch are common, much less that they are confined to beneficiaries. To the same temptations and dangers in *kind*, are other pious young men exposed in their academical course. But the indigent are *peculiarly* exposed. Let those who can speak from experience tell me if it is not so. Let them say, how much it has since cost them to regain the ground which they lost by the gradual decay of vital piety, during the early years of their preparation for the ministry. And let

those who are now rising into notice, under the fostering hand of charity, guard against the dangers to their personal piety, which lie in ambush beneath the flowers of literature, around the borders and among the acclivities of Parnassus, and along the steep ascent that leads to the temple of science. Let them remember, that if a classic education is needful, it is after all but a secondary qualification for the sacred office. Piety is the first; and to the possession of this, in a high degree, should every one who aims at the ministry, aspire. If either the heart must suffer, or the head not be quite so well stored in the progress of a liberal education, it were certainly far better for a beneficiary to content himself with somewhat lower attainments in classical lore, and give himself time for the cultivation of the christian graces, than to excel in the former and be deficient in the latter.

But I should do injustice to the subject, and to the poor and pious recipients of christian bounty, were I to stop here. There is another and opposite view, which ought to be taken. There are other unkindly influences to which young men of the class above named are exposed, between their early manual occupations and the pulpit. They are in danger of being too much diverted from their studies, even by religious meetings, as well as of pursuing them too exclusively. This danger arises from two sources—from yielding too far to the benevolent impulse of their own feelings, and from the solicitations of their benefactors.

First; from the warmth of their own feelings. It is one of the characteristics of youth to be ardent; and this commonly shows itself with great vigour in the commencement of religious experience. The young man who has himself just been brought out of darkness into marvellous light, feels a peculiar anxiety for others who are still sinking in the horrible pit. Something must be done to rescue them, and why should he excuse him-

self from any effort of which he is capable? In the ardour and gratitude of his first love, he wants to be all the while actively employed in some religious service or duty. It is in this state of mind, and when their zeal far outruns their knowledge, that some persuade themselves they have a call to become religious teachers at once; and thus without any preparation, either literary or theological, they thrust themselves into the vineyard, hereby shutting the door against their own future improvement; and though their motives may be good, doing much harm to the cause of religion.

Though comparatively few are thus borne quite away beyond their depth, by the first fervours of hope and zeal, still many are in a state of mind not materially different from this, when assistance is proffered them, and they are put upon the list of beneficiaries. The consequence is, that to betake themselves to those dry studies which lie at the threshold of an education, requires more self-denial than they well know how to practice. It is doing violence to the best feelings of their hearts. It is forcing them away from their highest enjoyments. It is cutting them off for the present, from almost all the pleasures of doing good. And then, they are ready to ask, what are to be the mighty advantages of this long and close application to study? Why should we be regularly shut up with our grammars and dictionaries so many hours every day, when by frequent religious visits, and by attending all the conferences and prayer meetings, we might hope to be in some little measure useful to others,—while at the same time, we should be preparing ourselves for the duties of the ministry: Now there is something so natural and plausible in such a train of reflections, that we are not to wonder, when we sometimes see the pious beneficiary, postponing the better judgment of his instructors, to the desire of present usefulness; and devoting more time to

occasional meetings, than is compatible with a regular academical course. He is sorry to disoblige those who are assisting him; but he feels constrained to do it, by a conviction that they judge incorrectly; and that his paramount duty to God compels him to contravene their wishes. The case here supposed may not be a common one; but I am sure it is not imaginary. Some excellent young men of the present day will be convinced, before they have advanced far in the ministry, that if they had applied themselves a little more closely to study when preparing for college, and to this end had denied themselves some of the pleasures of an extended christian intercourse, it might ultimately have contributed to their greater usefulness. But the partial neglect of study of which I am now speaking does not result entirely from the inclinations of the beneficiary himself. It sometimes happens, that his immediate advisers and benefactors demand more of him in the way of religious exertion, than they ought. They may think, that as his ultimate object is the ministry, he ought to be a kind of missionary all the time that he is preparing for the work. They may think that every conference and prayer meeting lies on the direct road to the pulpit; and that so far from retarding his progress, a punctual attendance upon all such meetings will facilitate his preparations. Under these impressions, they may demand so much; may call him away from his books so often, as very seriously to interrupt the course of his education. In this way, and especially when there is any uncommon attention to religion where the beneficiary resides, he is sometimes prevented from acquiring the habit of close application, (a thing of immense importance to his future standing and usefulness;) is discouraged by his fellow students leaving him far behind; or is obliged, in order to keep pace with them, to encroach upon the hours of rest and put his constitution in jeopardy.

But this is a point on which I trust it cannot be necessary to enlarge. Those who would have the student do all the good he can, as he passes along, are actuated by the best feelings and motives: and when they perceive, as I think they must, that the recipients of their charity may be seriously injured in the way which I have just mentioned, they will relax in their demands for these premature missionary labours. The truth is, if you intend to have your missionaries well qualified for the ministry, you must give them time to study; and you must not complain, if when they are so ardently engaged, as the nature of the case demands, in their academical course, you have less assistance from them in your religious meetings, than you had permitted yourselves to anticipate.

After all that can be said however, no rule of procedure can be laid down which will apply in every case. A good deal will depend upon circumstances, and much must be left to the discretion of the beneficiaries themselves, aided by the counsel of judicious and experienced advisers. The great thing is, to find and maintain the golden mean—to keep alive the spirituality of the student, and to obtain what aid we can from him as he goes along on the one hand; and not to interfere with the regular course of his studies on the other. If his heart is warm, and he really wishes to keep it so, he will find leisure for the duties of the closet and for social prayer, without losing his standing in the grammar-school, or the college. By husbanding his time to the best advantage; by making the most of hours and minutes as they pass, he may improve his heart, while he is cultivating his understanding—may master his diagrams without neglecting his bible—may shine at once as a scholar and a christian—may do much good and gain no little profitable experience, without any serious impediment to his progress in classical learning. Let all then, whom it may concern, guard against the dangers which

have been pointed out both on the right hand and the left, and may they ever be guided by that wisdom which is 'from above' and is 'profitable to direct.' A. Z.

A SERMON.

Prov. xvi. 25.—“ *There is a way that seemeth right unto a man; but the end thereof are the ways of death.*”

It is frequently said that it is no matter what we believe, or what we do, if we think we are right; that if we mistake the way of our duty, God will reward us for the intention and forgive the error. Now although it be true that God's unerring eye, which sees the end and the beginning, can make a thousand discriminations which we cannot make, and therefore can easily separate the wheat in a man's character, if there be such, from the chaff; yet he does not permit us to content ourselves in any thing short of the truth. He marks out a plain path for us to follow; and gives us no reason to conclude that any thing but truth will save us. The sentiment of its being a matter of indifference what we believe or practise, if we are only sincere in it, is a maxim of the world, and not of God. There are important principles which God requires us to believe and make the foundation of our action, on penalty of his everlasting displeasure. We are not at liberty therefore to quiet ourselves in the embrace of error, and say we are right so far as is necessary;—we shall all get to heaven at last, if we do as well as we can, even if we do reject some fundamental doctrines of religion. We have no right to love ourselves so much as to suppose that the infinitely wise and holy God will disturb the system of his government, and interrupt the harmony of his kingdom, for our sakes. There is another and a higher object for him to pursue. He will maintain the purity of his throne, and

the good of those who have cast their all upon him, though the whole created universe besides should, in consequence, tumble into ruin.

It is vastly important then that a man be right, and not merely think himself so. “There is a way that seemeth right unto a man; but the end thereof are the ways of death.”

The sentiment here declared is obviously the following:—

The mere sincerity of a man's belief or conduct, is no evidence of its safety.

This sentiment we shall now endeavour to illustrate and enforce.

In the first place. *Sincerity does not alter the truth.*

If God has given a revelation of his will to man, which contains a definite meaning, that meaning is unalterable. No belief of any man to the contrary can in the least affect it. If God has said, for instance, that no man shall be saved except he repent, if any man think otherwise, be he ever so sincere in his opinion, the same truth remains, and the consequences must take place.

How is it with things that pertain merely to this life? If a man believe that there is no such city in the world as London, does his belief make any difference with the fact? Lot, when he warned his sons in law of the pending destruction of Sodom, seemed to them ‘as one that mocked.’ They were undoubtedly sincere in their opinion that he was deranged—and yet the fire came and destroyed them, and their very sincerity in error was their ruin. If a man comes and tells you that a wasting disease has broken out among your cattle or a fire has begun to desolate your buildings, and you disbelieve what he says; will your sincerity alter the truth?—If you are sick and your prejudices against physicians run so high that you will not consent to employ one because you verily believe that he will do more harm than good, will your sincerity save your life? May not your mistake on this subject be the whole cause of your death? A

man is crossing a bridge; and he is told that it will most assuredly give way and let him down into the abyss below—but he does not believe the warning—he is sincere in rejecting all that is said to him,—the bridge fails and he is lost. Now did he not make a fatal mistake here? and was not the truth precisely the same as if he had believed it?—If you are acquiring property, and you verily believe that one plan which you adopt, notwithstanding the remonstrances of your friends, is the best, and you at length find that you were wrong; will your sincerity alter the truth?

Now apply these very same principles to religious truth. Why should men reason so differently on the subject of religion from what they do on every other subject? Why should they believe that in every thing there may be fatal error except in the most important of all things? How can it be that we may mistake in every thing so as completely to defeat our purposes; and yet in the salvation of the soul, that there should be no danger? If it be true that the conditions of salvation which God himself has stipulated, are definite, and that unless they are complied with, we must be lost; it is the last degree of absurdity to fold our arms and conclude that we are safe, because we are such as we choose to be.

Paul was sincere in his opposition to the gospel. 'He verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth.' Yet the truth was that he ought not to have done them; and had he persisted in that wicked sincerity, he would no doubt have perished forever. The Jewish populace when they cried out concerning the Lord Jesus Christ, "Crucify him, crucify him," were no doubt persuaded that they were doing God service. They would not probably have crucified him whom they knew to be the Lord of Glory. They first persuaded themselves that he was an impostor, and then proceed-

ed to put him to death. And yet the truth was, that they were acting in direct opposition to the laws of God, and were bringing wrath upon themselves and their posterity. The papist is sincere, when he supposes that counting his beads and saying so many prayers and so many *ave marias* will fit him for heaven; and yet these things do not in fact fit him for that holy place a whit the more for his thinking they do. The qualifications for heaven remain precisely the same as God has declared them to be, and precisely the same as if the belief of the papist had not been entertained. The Mahometan is doubtless sincere when he declares his belief in the Koran, and when he treats the servants of Jesus Christ with contempt. Yet his sincerity does not alter the truth.

Where is your warrant from the bible that what God has revealed it is of no importance to believe? Where is your warrant that truth is nothing, and sincerity is every thing? The bible speaks of certain men's 'making shipwreck of the faith;' and of their 'bringing in damnable heresies;' of their 'denying the Lord that bought them,' and consequently of their 'bringing upon themselves swift destruction.' And shall we say in opposition to God, that if we are sincere in these 'damnable heresies,' we shall not be destroyed?

No; truth is so plain in its fundamental principles, that no man can mistake it, if he uses his faculties as he ought to use them; and he that contents himself in important error will find his mistake when it is too late to provide a remedy. When the Lord Jesus Christ shall be seen coming to judgment in the clouds of heaven, and all the holy angels with him, of what avail will it be to us that we never believed that event would take place? Will the surprise occasioned by it, afford any relief from the impending wrath?

* II. *Sincerity in error often arises from ignorance, when information*

might be obtained, and therefore is guilty and must be punished.

When Peter brought home to the consciences of the Jews the guilt of killing the Prince of Life, he added, "And now brethren, I wot that through ignorance ye did it, as did also your rulers." Yet this circumstance did not take away their guilt; for they had the means of knowledge which they had neglected to improve. He therefore pressed upon them to repent and be converted, that their sins might be blotted out. They were as completely wrong and as truly exposed to the wrath of God, as if they had gone with their eyes open and put to death the Messiah.

It is easy to see that similar cases may occur at the present day. A man may deny the truth of the most important doctrines of the bible through mere ignorance,—when, if he were more enlightened, he would admit them. Now as his ignorance does not alter the nature of the truth, and as he has the means of information within his reach, is it not obvious that he is in a very dangerous condition? And is he not guilty too, for being ignorant in such circumstances? and will not his condemnation therefore be just? The case is perfectly plain. You do not know for example, that repentance is necessary for acceptance with God, and the reason is, you have never read your bible with honesty, and seldom attended public worship; or if you have attended, you have not thought of the truth which has been declared there. You go to the bar of God in this ignorance; and there you are asked whether you have complied with the conditions of salvation laid down in the bible. You reply, "I did not believe that there were any conditions."—"Why did you not?" "I was ignorant." "Had you the scriptures within your reach?" "Yes." "Did you ever honestly read them for the purpose of knowing your duty?" "No." "Did you ever hear the truth from the pulpit?" "No." "Why did you not learn when you

had all these advantages?—"Out of thine own mouth will I condemn thee, thou wicked and slothful servant. Thou didst not know the conditions of salvation when they were proclaimed before thee. Thou hast set at nought all my counsel, and wouldst none of my reproof:—this thou mightest have read in the bible,—"I also will laugh at thy calamity; I will mock when thy fear cometh; when thy fear cometh as desolation, and thy destruction cometh as a whirlwind; when distress and anguish cometh upon thee: then shalt thou call upon me, but I will not answer; thou shalt seek me early but thou shalt not find me: for that thou hatedst knowledge, and didst not choose the fear of the Lord."

Can a guilty ignorance then be pleaded for sincerity in error? No—reader, you will not dare to mention it on that day.

III. Sincerity in error often arises from wilful blindness, and therefore is guilty and must be punished.

How often does it happen that a man will refuse to look at both sides of a question. He is determined to believe what he wishes to believe, be it right or wrong. He will pronounce the clearest truth to be falsehood merely because he will not open his eyes. Our Lord Jesus Christ long ago decided that there are some who 'hate the light, and will not come to the light lest their deeds should be reproved.' Now such a man may sincerely believe what is most undoubtedly false, and he may extend that belief to fundamental error in religion. Can you say that he is safe?

Take an example. A man, either from dislike to the bible or from some other guilty cause, may refuse to look at the evidence, and therefore deny its divine authority; and he may under the influence of such causes, reason himself into a sincere belief that it is all a fable. Now will this man's sincerity set aside one jot of the evidence which the unprejudiced mind perceives? Will not the bible with all its sacred denuncia-

tions remain in full force? And will not all its threatenings overtake that man, just as certainly as if he had believed and yet refused to obey? Can you produce a single passage in that holy volume which gives the least encouragement to the hope that God will suffer the man who rejects its authority, however sincere he may be in doing it, to escape with impunity? On the contrary, all the denunciations of that book are levelled against unbelievers of every description; and if they must be fulfilled upon him who assents to them but does not perform the highest act of faith—giving up his soul to God; surely they must, upon them who not only do not perform this, but actually refuse any credence to the whole subject. If then the infidel must be overtaken by the wrath of God, must not the same hold true of others who shut their eyes upon the truth which God has revealed, so as to admit it in the gross but to deny it in its particulars? And when it shall appear by the light of the great day, that he and others refused to look impartially at the truth, and to use the faculties which God has given them, what will their sincerity avail them? Their voluntary refusal to look at the truth will be enough to prove their guilt, and their sincerity in such circumstances will be nothing but a name, and will not weigh a feather in the balance of God.

The Universalist is often sincere in his belief that all mankind will be saved, from this very same principle. He takes his bible, not to find what is true, but to hunt after passages to confirm him in the opinion he has already embraced; and being under the influence of this wilful blindness, he interprets what he finds according to his own pleasure. He is determined at all events to maintain his opinion, and he voluntarily shuts his eyes to the evidence that blazes upon him for the contrary. Now does such a man's sincerity exonerate him from blame? No, reader, it is the very nail which fastens him down. It is the very

chain by which he is drawn away from God and his duty; and by which he will probably be dragged to the bottomless pit.

IV. Sincerity in error often arises from sloth, and therefore is guilty and must be punished.

A man is too indolent to examine into the evidences of Christianity, and for aught that he perceives, that religion is not true. Or he admits it in the gross, but is too indolent to look at the evidence of some of its fundamental doctrines, and he therefore denies them. Under such circumstances of what avail is sincerity? Our religion requires activity. If then a man is too indolent to inquire after the truth, and he falls into error in consequence of that indolence, surely he has no one to blame but himself, if he dies forever. If you are wasting away with disease and you are too lazy to provide a remedy which is within your reach, you will unquestionably die. And whatever sincerity you may have in the belief that activity will not save you, death will not delay a moment on that account. So it is in the case before us; and why should it not be so? Is there no analogy in the providence of God? Does he institute means with respect to the attainment of every good thing in this world, and no means with respect to another world? If it is true that by neglecting the means of life here, we shall die; why is it not true also that by neglecting the means of life hereafter we shall die? Be not deceived—God has not established a regular system of providence with respect to the attainment of every thing valuable on earth, and suffered men to go on at random,—in a mere chaos, to heaven.

What! can a man who is too indolent to inquire after the truth, plead his sincerity as an excuse for being in error? Do you think that God will accept one species of guilt as an excuse for another? Then my fellow sinner, he is not only such an one as

thyself, but he is far more imperfect than thou.

V. Sincerity in error often arises from indifference to the will of God; and therefore is guilty, and must be punished.

God has given us a revelation of his will, and surrounded it with such unequivocal evidences that no honest man who will examine, can mistake them. And yet many are so indifferent about this revelation that they will not even give themselves the trouble to inquire what it contains. They hear the preaching of the gospel perhaps; but when they have passed sentence on the preacher, they think they have done with what he has said. It is no concern of theirs whether it be true or false. They betake themselves again to their business, and seem to think that the transactions of the sabbath are rather designed as matter of amusement and relaxation, than for serious thought.

Now these men will of course, have some ideas about religion, but they are taken, not from the bible, but from their own heart, and the world. There is a floating of certain indefinite notions, which they have not revolved enough in their minds to bring to any point, that God will take care of them in some way or other. But they are so perfectly careless with respect to what God has said on the subject, that they give themselves no concern at all in the matter.

No wonder that such men are sincere in error. There would be just the same sincerity in error with respect to the things of this world, if any could be found that were equally indifferent about them. If you were so indifferent with respect to making money, for example, you would be as sincere in error on that subject as these men are in religion. You would know so little about the management of money that you might put it in the earth and sincerely believe that it would produce a crop. You might shut up your shops and sincerely believe that your customers

would come and open them. You might turn off your cattle and sincerely believe that they would get their subsistence. But in all these cases you would be disappointed. Equally so must the man be who expects to go to heaven for his sincerity when he is perfectly indifferent about regulating it by the truth.

What idea can a man have of God, who can suppose that he will regard with complacency the sincerity which proceeds from mere indifference to what he has said? Can you suppose that God has given us a revelation of his will, and yet, that he cares nothing at all about it?—That he is perfectly indifferent whether we believe what it contains or not? or whether we take enough notice of it even to read it, or not? Such a complete indifference in any man as to what he had himself said you would regard as proof of the merest imperfection; that he was a man of no decided character at all; and not even worthy of the name of a rational being. And will you degrade the ever-blessed God to such a condition as this?

Suppose a man should trample under foot the laws of this community by such an indifference to them that he did not consider they existed, and having violated them, should plead in extenuation that he sincerely believed he was doing right. Would his sincerity prevent his punishment? Would not every man say that ignorance of the law was no excuse for breaking it? Can then the Supreme Ruler of the universe be indifferent to his law, when imperfect men are so tenacious of theirs? No, reader, God is not sporting with his creatures. He has not given a law to be trifled with. He has surrounded it by the most solemn and awful sanctions; and he expects, being a God of truth, that men will place confidence in what he says, or else take the reward of their perverseness in the pit of destruction.

It is clear then, that mere sincerity in a man's belief or conduct is no

evidence of its safety, because however sincere we as individuals may be, the truth remains the same; and because sincerity in error often arises from various guilty causes, such as ignorance when information might be obtained, wilful blindness, sloth, or mere indifference to the will of God. We infer then

The importance of knowing and believing the truth.

We are sanctified through the truth only, and not through error. We are made free by the truth only, and not by error. It is by the truth only that we are led onward by the Spirit of God to heaven; and it is the truth only that will shine there in its meridian lustre. The sacred writers lay great stress on the importance of truth. "Though we or an angel from heaven," says one of them, "preach any other gospel unto you, than that we have preached unto you, let him be accursed." And so intent was he upon impressing the importance of the truth upon his readers that he repeats it—"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Even the kind-hearted apostle John holds the same language. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that bideth him God speed is partaker of his evil deeds." It is not then a matter of indifference what a man believes, provided he is sincere. There is such a thing as truth; and it is vastly important for a man's welfare that he embrace it.

Do you ask how you shall know the truth? Honestly seek for it, and humbly ask direction of God. Open your mind to conviction. If for example you wish to ascertain whether the christian religion be true, put yourself in the attitude of an inquirer. Do not determine the question before you look at the evidence. Suppose a judge should sit on the bench with his mind fully made up as to a ques-

tion of importance that was coming before him, when he had not heard one particle of the evidence except as it was represented by enemies. Would you not pronounce him entirely unfit for his office? and would you have any confidence at all in his decision?—Do not resort to books of ridicule. What has ridicule to do with this solemn subject? If this religion be true, it is a tremendous truth for the wicked. And whether it be true or not, ridicule will never determine the question. What would you say of a judge, to resort to the same simile again, who should suffer a cause which he was about to try to be ridiculed in his presence? Would you not say he would be likely to be biassed, and that probably his decision would not be according to truth? And will you suffer yourself then in a matter of eternal moment like this, to judge under the influence of ridicule or prejudice? Will you cheat yourself out of immortal life for the mere gratification of a selfish and wicked heart?

But probably you have settled this question; and you wish to know what the bible contains. Go to the sacred book, honestly praying for divine direction; and examine it with a disposition not to dictate, but to be taught. This is the meaning of our Lord's declaration that 'except a man become as a little child, he cannot see the kingdom of God.' What is the characteristic of a little child? Docility—a willingness to believe every thing that his father tells him, whether he can comprehend it or not.

Now to whom does this subject apply? If the eyes of any *general believer* should light upon this—a man who has some loose, indefinite notions about the way of life, but who is too much engrossed in other things to give himself the trouble of fixing his ideas;—let me tell him that this subject is meant for him. Sincere as you are, you are in the broad road to perdition. "There is a way that seemeth right to a man but the end thereof are the ways of death." And

this is the way in which you are walking: It is true you are not a hypocrite, but there are other sins besides hypocrisy, and sins as heinous as that. What is your sincerity good for?—Sincere about what? Nothing at all. Or if it be a definite object, it is sincerity in opposing your Maker. God has declared that you must seek the truth and embrace it, and you are sincere in being indifferent to it! Your sincerity then which you count so much upon, amounts to nothing more nor less than this:—you are sincere in acting contrary to the command of God. Such sincerity is the very aggravation of your sin; and it will be the weight which will sink you deeper and deeper in the burning lake for ever

The *slothful christian* too is meant by this subject. You are sincere so far as you go; but you may be in a fatal mistake as to your having any part or lot in the salvation of Christ. If doing the will of Jesus be an evidence of discipleship, what evidence can he have who sits still and quiets himself in the labours of others? The present day is a time of action. Every christian should be at his post, ready to act on the defensive, or to build up the walls of Jerusalem. Like the labourers of Nehemiah, every man should work with one hand, and with the other hold a weapon, ready to act in every emergency. It is not a time to rest while in the field of battle. The enemy is active; and why should the armies of the Lord of hosts be idle? Is it a time now, when God is pouring out his Spirit on so many of our towns, and when he is manifesting his glorious power among the pagan nations in bringing them to the knowledge and obedience of Jesus Christ—is it a time now, to sit still, and say, “The Lord will not do good, neither will the Lord do evil?” Do you think you are going to heaven without an effort? If you do, you will find yourself sadly mistaken, when it is too late to rectify the mistake. When the marriage supper of the Lamb shall be ready

for all who belong to his household, you will stand without and knock, and say “Lord, Lord open unto us;” and he will answer, “Depart from me—I never knew you.” The heaven which I have provided for my people is a place of rest; but you have never laboured. When I was an hungered, ye gave me no meat. When I was thirsty ye gave me no drink.—Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me.”

This subject is meant also for the man who contents himself with supposing that he is good enough already, and needs no change of heart to prepare him for heaven. The Lord Jesus Christ has decided that you do need this change; and whether you believe it or not, it is true, and will one day be found by you to be so. The reason you do not see it now is, that you see not your own hearts. Your sins have blinded you. However sincere you may be in your error, you will find when you appear in the presence of infinite holiness, that you are naked, covered with shame, and filled with despair. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” The sooner you get out of this way the better; and the sooner you awake to a sense of your danger, the more likely you will be to escape from it.

This subject is meant also for the Universalist and the Deist, and all who embrace not the fundamental truths of the gospel. It has been shown in this discourse, that a man may be sincere in error, and still not be safe in it. Many of this class however have not even the negative excellence of sincerity to boast of. They cannot, if they will reflect for a moment, suppose that christians are so totally destitute of discernment, as not to perceive that they have no confidence at all in their own professions. Why all this uneasiness which many of them show, if they fully believe what they profess to believe? Their principles, if they really be-

lieved them, would make them perfectly indifferent whether others believed them or not. They would never trouble themselves to make one proselyte. They would never make an effort to hinder others from believing the gospel. Christianity is certainly better for society, they themselves being judges, than their principles. It does not make profane swearers, and disturbers of the peace of the community. And if they really were contented in what they profess to believe, they would keep their mouths shut on the subject, and let others be deceived in so wholesome an error as the gospel. But the fact is, that principle of human nature which prompts a man to draw around him a multitude, when he is afraid he is wrong, is the principle they act upon. And while they behold many attending to the truth, believing the truth, and submitting to the truth, their consciences which God has placed within them, are so galled, that they find it difficult to resist. Now is not this the fact? There are however some who cherish these principles within, but say nothing of them to others who are really sincere. The evidence of their sincerity is their silence. Let such remember that they also are travelling onward no less certainly than the others to perdition. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

There is another class of people who are meant by this subject;—those who, for want of examination, sincerely believe that the work of conversion to God which is going on among us is a delusion. Notwithstanding all your sincerity; yet, as you have the means of knowledge within your reach, you are in a fatal error. You must come out of this error, and acknowledge the hand of God. You must open your eyes to the truth. What other cause can you assign adequate to such effects as you see, but the power of God? Why have so many of the thoughtless, the gay, the profane, and even of the unbelieving, given up their gaiety,

their profaneness, their infidelity, and bowed themselves at the foot of the cross? It is not preaching alone that has done this. Preaching they have had before. It is not sympathy alone; for how can the infidel who openly sets at nought the influence of religious people, be affected by sympathy with them? Search the whole catalogue of causes within the knowledge of man, and you can find no one but the great Supreme that is adequate to these effects. It is the testimony of God to the truth of his gospel.—Take heed lest it be said of you as it was of old to those that believed not the operations of God—"Behold ye despisers, and wonder and perish; for I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you." Let all remember the truth which is here declared. No matter who you are. No matter what your opinions may be, if they be not right. No matter what your character may be, if it be not holy—be you rich or be you poor, be you learned or be you ignorant; you must repent and believe the gospel, or you must perish for ever.

And what good will it do to oppose the kingdom of our Lord Jesus Christ? He will reign in despite of all the efforts of earth and hell. And is it not much better to come and own his sovereign sway, and submit to him, and receive the rewards which he is ready to bestow? If you refuse, the loss will be your own, and yours only. The chariot of his grace and providence will roll on, and the wretch that opposes it, must be crushed beneath its wheels.

For the Christian Spectator.

Christianity not promoted in the world by the existence of different denominations.

ON the subject presented under this title, it will *first* be shown, how far it is necessary, or to be expected, that mankind should differ in their views of the religion of the Gospel; and

then the result will be applied to the illustration of the sentiment which is here expressed. Some seem to suppose, that the diversities in the christian communion are, on the whole, of no disservice to the cause, but rather help to advance it; that even for the time being, they aid its progress by the spirit of inquiry and zeal which they excite; and as they exist in the providence of God, that it is right they should; and that it would be wrong to endeavour to alter this state of things—indeed, that it is a state of things, which in its nature is unavoidable. Religious disputes, it is said, elicit truth, keep up in the mind an interest on the subject of religion, and excite its friends to new and increased exertions to promote its prosperity. In this opinion however, it is to be feared, that there is greater latitude given to the depravity of man, than deference paid to the providential will of God.

With respect to any necessary disagreement on the christian topics, (the point first to be examined,) it can evidently be admitted only in a slight degree. Disagreement is unavoidable, only so far as the minds of men are differently constituted, as to their essential properties. And they are not so differently constituted in this respect, as that truth should necessarily appear to be falsehood, to *any* mind. Men can no more think alike, it is said, than they can look alike. But there is a general resemblance, running through the features, and the forms of men. One man, amidst all the varieties of the human race, always appears like another man, and not like a brute. If there be no greater difference in the original thinking powers of human beings, than in their outward aspect, they are under no invincible necessity of having materially different views of religion. In some circumstantial details of the system, and in some deductions from the truths actually revealed, which affect christianity only in a slight degree, it is perhaps impossible that *all* should be agreed.

Ordinary minds must be capable of perceiving the essentials of christianity, otherwise it would have been communicated to mankind almost in vain. But to judge of the minute filling up of the outline—to judge of the full form and proportion, requires certain advantages, as to strength of intellect, education, or situation in life, which are not the lot of all men.

With this small abatement, it is perfectly clear, that mankind are not necessitated to think differently on the subject of revealed religion. In cases of *essential* diversity of views, actually occurring, this fact must be owing to some other cause, than the constituted difference of human minds. It must be owing, either to the system as being obscurely revealed, and therefore difficult to be understood, or to the voluntary and criminal blindness of the heart, in those who mistake it essentially. We cannot suppose the former, because that would be at variance with its divine character. On this account, there is no more just occasion, that two persons should see the religion of the Bible in different lights, than there is that the sun, to one man should seem a most luminous object, and to another man, a feebly twinkling planet. Whatever christianity may be, it is to be received, of course, just as it exists. Such is its claim. It does not allow us to receive another thing, either wholly or partly in its stead, and as answering the same end. Making due allowances for circumstantial variations, as the eating of herbs, the observation of days, and the like, its language is, “But though we or an angel from heaven, preach any other gospel unto you, than that which we have preached, let him be accursed.” “If any man shall add unto these things, God shall add unto him, the plagues that are written in this book.” This authoritative demand of the christian faith, since the system is true, shows that its enunciation is not obscurely made, and that it is capable of being sufficiently comprehended. It shows moreover, that

the thousand forms, in which it is professed, all varying from one another, and in some instances directly opposing one another, are contrary to its spirit, and of course, as will soon be noticed, must obstruct its progress. Here I do not mean to say, that all these forms are wrong, or that none of them can be essentially right. Some one or more of them must be essentially right, since christianity is in the world, and the true church exists, and has always existed. But it is meant that *many* of them must be wrong, and that it does not comport with the nature of christianity, nor with the nature of any thing else, that there should be such variety and opposition in the self-same thing.

In regard then to the different denominations in the christian community, it is to be observed, that there is a variance, which is not in its nature necessary or unavoidable. Of consequence, it must be voluntary, and blame must attach to those, who have caused separations contrary to the injunctions of the gospel. In such, it must be owing to a moral disease—a disease of the heart, and there is no necessity for its existence, except that which arises from depraved voluntary choice, and from the fact that under the providence of God it *does* exist.

From two sources, will be shown *the obligations of men to be one in name and in sentiment* where religion is concerned.

In the *first* place, from the nature of the thing itself. Religion is one. ‘There is one Lord, one faith, one baptism.’ It is the self-same, consistent, harmonious principle throughout. This being the fact, it is capable of being perceived as such. It was intended to be so understood. May a system so complete and entire, be deranged and divided and subdivided into as many parts as the fancies of men shall devise? May this spiritual building, so compactly put together, and fair as a whole, be torn asunder, and all that each community shall possess, be only some

glittering fragment which it has borne away from amid its ruins? The system can be accurately traced; all the parts are fitted to one another; a due dependence and regularity are observable in the whole: there can therefore be no more propriety in adopting a part, and rejecting the rest of it, than there would be in adopting a part of the Copernican system and rejecting the rest, and then calling that which is embraced the Copernican system. All the principal parts of such a scheme of religion, as of such a theory of the world, must stand or fall together. Where christianity is consistently embraced, it must be embraced as a whole. That people should differ in their views and feelings concerning the true religion, so much as the variety of denominations would indicate, is strikingly inconsistent with the nature of the thing.

Again; the positive instructions of the bible show the obligations of men to be one, in name, and sentiment, where religion is concerned. Division among those who bear the christian name is emphatically reprobated. The apostle Paul says, “Now I beseech you brethren mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.” In another place he says, “For whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?” Union on the other hand, is as emphatically recommended. “Now I beseech you,” says the apostle again, “by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment.” Again, he exhorts the Ephesian christians, to “walk with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the

bond of peace." Mankind, as some persons suppose, *cannot* think and act alike in religion: but does the apostle admit this principle? *He* would have us *perfectly* joined together, in the same mind and in the same judgment.

The selfish and unholy feelings of the heart have a greater influence, than is commonly supposed, in separating professed christians from communion with one another. Secessions from christian communities are often, perhaps always made under the pretence of finding a purer worship and more correct creed; but the real object is frequently no more than the gratification of the wills and fancies of men. It is not to be expected in the present state of the christian world, that all can be persuaded, to join any one particular denomination now existing, and in this manner become one. In a human view, such an union as is desirable can be brought about only by the exercise of a purer charity, where we perceive the evidences of correctness in any denomination; or else by bringing together that which is christian in every denomination, and forming it one, under a broader name than has heretofore been adopted. Taking the christian world as we find it, our obligation of being united can be fulfilled only in one or other of the ways above mentioned. But it was not originally necessary that professed christians should fall into this evil. Had the injunctions of Christ and his apostles been obeyed, there would have been but one denomination among christians, and that of course would have been correct. They would have continued to be christians; and not as was the fact, with the great body of the professors of christianity in early times, have awfully departed from the spirit of religion, thereby rendering secessions from them lawful and necessary.

The diversity of sects professing the christian faith being not all necessary, nor authorized by the rule of

scripture, I will apply this truth to the illustration of the sentiment at first advanced.

Such a state of things being contrary to the nature and precepts of christianity, it is of course an obstruction to its progress. It is the want of religion, where otherwise it might exist in its power. It is the extinction of its light, where otherwise it might shine with a pure splendour. The errors and contentions of the different denominations are themselves, to some extent, the annihilation of the religion they profess. So far as there is a difference from one another, and of course if they are not all wrong, a variance from the truth, so far christianity is checked in the world. How different in all probability, would be the result of spreading the gospel, if the energies and capabilities of Christendom were directed by one approved denomination, and concentrated into one grand system of operations! Indeed so far as *much* is effected under the measures now employed, it is by the partial cooperation of different denominations of christians. Those Bible associations, which are producing so much good at the present day, exist in a great measure by means, if it may be so expressed, of sectarian union. And the missionaries themselves, who are sent by communions eagerly contending at home, are under the necessity of acting in concert abroad, in order to recommend the gospel to the heathen. They seem by their union, to lose that only which is evil in one another, and to bring into action and thus to augment the salutary principles of all.

The very nature then, of the diversity which exists in the christian name, is a counteraction of the christian principle and cause. In this view, it is but too evident, that christianity is impeded in its progress, by the existence of different denominations, except in this sense, that nothing under the divine superintendence shall fail of its destined end, and all

things in the general system, shall be conducted to the best issue. Under the sanction of this principle, we have nothing to fear for the religion of the cross, as to its ultimate entire success, notwithstanding the present discordant views of its professed friends. But before that success can take place, these discordant views must cease. In estimating the proper influence of such discordancy, we are to take into view, not the final result, and the divine interference; but present effects and human agency. What best promotes the cause *now*, we are bound to consult; and if we find the immediate influence of diversity of sects to be pernicious, we have no right to think that it will ever be otherwise. We must believe that the best—the most prosperous state of christianity, will be, when these differences of feeling shall be done away.

Some of the *unfavourable effects* which the existence of different denominations has on the interests of religion, may not improperly be here brought into view.

One unfavourable effect is, the dissemination of a large mass of error, amid the christian community. As the denominations all differ from one another, and in many instances are directly opposed to one another, teaching the most contrary and jarring sentiments, much of that which is so taught must, of course, be wrong. Accordingly we find that error, in a thousand forms, has infested the christian community, from age to age. The different sects, all pretending to derive their tenets from the word of God, have, many of them at least, propagated notions most abhorrent to that word. Under the sanction of the christian name, probably every truth of the bible has thus been denied by one denomination or another. Indeed, many directly disregarding the apostle's injunction that we should be perfectly joined together in the same mind and in the same judgment, have, upon the slightest and most detached intimations of scripture, formed themselves into

separate communions, whose peculiarities have been a libel on the christian name. Among these, if I mistake not, are one or two denominations, which are strongly soliciting notice at the present day. By what rule, that sect for instance which rejects the atonement of a divine Saviour, or that which disclaims the awful sanctions of religion in the punishment of the wicked after death, should consider itself *christian*, it would be difficult to tell. Truth is sometimes elicited from the discussions which grow out of these varying modes of belief, but the error which is disseminated is much greater in amount; and where one has been benefitted by the truth, hundreds perhaps have been destroyed by the error.

A *second* unfavourable effect is the alienation, distrust and bitterness of feeling which the different denominations generate between one another. This is a result which flows from the very constitution of our natures. We are apt to feel in regard to those who differ from us, on the subject of religion especially, that they are altogether in fault, and consequently have but slight claims to our consideration. We are displeased at what we think to be their perverseness and unreasonableness; and because we cannot bring them over to our views, we are too much inclined to hold them in aversion or contempt. The different denominations of christians have certainly been too much alienated, and mutual attempts to injure one another, have often been too successfully made. Persons among them who were destitute of evangelical feelings, have been concerned for nothing except the interests of a party; and where their dispositions have not been naturally violent, yet the circumstance that they have been enlisted in such a cause, has often betrayed them into measures, which otherwise they would have abhorred. Men of piety have undoubtedly considered such a state of things as intended for a trial of their

patience. They have so improved it, and in this respect, good has been the result. But where a few christians have had an important grace improved by the collisions of sect, many more among the impenitent, have had their natural corruptions heightened to a great degree; and even among good men of different parties, there have been suspicions, jealousies, and animosities wholly unworthy of the gospel.

Connected with the above, another unfavourable effect arising from diversity of denominations, is *the temptation which it affords people, to be uncharitable and censorious*. In the opposition which one meets with from another, we seem to see much more crime than perhaps really exists. Many things are said, which because they are said against a party, are not considered as slanderous or abusive, although they would possess this character, if uttered against private individuals. The principles of each sect seem, from their nature, and when consistently retained, to preclude it in a measure, from exercising charity towards every other. The members of one communion, viewing those of another communion as in the wrong, perhaps as the enemies of God, are often led to say against their brethren, things which justice will not warrant. And it is too frequently the case, that they seem to themselves to be justified in widening the difference which exists between them, by magnifying small faults, and small errors; by distorted representations; by captious criticism; and by the arts of ridicule. They who are united in christian truth, have undoubtedly a right to blame the advocates of error: but none have a right to be slanderous or abusive.

Still another hurtful effect arising from the diversity of denominations, is *the prejudice which such a state of things excites in the minds of many, against all religion*. Christianity has been greatly hindered in its course on this account. Many, from

seeing the variance of professed christians among themselves, have been incurably prejudiced against the gospel. Aided and instigated by the depravity of their hearts, they have thought that they perceived the futility of all pretensions to religion, where its professors have been so divided among themselves concerning its principles. A decided rejection of revealed truth in many instances, may undoubtedly be attributed to this cause. They who profess the christian faith, are supposed wholly to represent its real character. Through this medium mankind judge of it, rather than from its native majesty and beauty. And the men of the world—they who have not yet chosen their religion, and who, from want of inclination or of leisure, do not pay much attention to the study of its evidences, would be apt at once to reject it, from seeing such diversity and contrariety in its professors. One denomination would be considered as no better than another, and all would be condemned alike. With persons of weak or perverse views, and with those also whose minds are wholly absorbed in worldly pursuits, it is perfectly natural, that such should be the inference derived from the differences of professed christians. And such, it is believed, has been the actual feeling, in a vast number of cases.

The last unfavourable effect arising from the diversity of denominations, which I shall mention, *has reference to the personal piety of the individuals who constitute them*. The state of things which we have been contemplating is the occasion, it is to be feared, in many instances of their substituting attachment to sect, for attachment to religion. Many are apparently engaged in the good cause, who would be far from pursuing such a course, if they had not the interests of a party to support. Such a circumstance naturally enlists the feelings of men, aside from any strict religious principle. Their zeal in such a case, is excited not by a regard for religion, but by a desire to answer

certain sinister purposes. Melancholy is it to think how many, in all probability seem to themselves christians, merely because they are bigots and partizans. The existence of various denominations, affords an occasion for this miserable self-deception. Or rather this self deception, on the part of many, constitutes such a state of things. The natural man wishes to be any thing but really religious ; and therefore, while living in impenitence, he often seeks an opiate for his conscience in any erroneous opinion which happens to prevail and is countenanced by others, or which he can form and establish for himself, on the subject of religion. Thus christianity is neither displayed in her intrinsic loveliness, nor enjoyed in her living consolations, nor experienced in her sanctifying power, as she would be, were she embodied and presented to the world in her native entireness, or were all who profess attachment to her, united in the bonds of one common name and faith.

B. N.

For the Christian Spectator.

Mr. Editor,

I was much pleased to see what is said in your last number respecting the importance of *reading the scriptures, as a part of the public services of the sanctuary*. You will permit me to add, that all the arguments of your correspondent, in favour of this practice, are equally applicable to *expository preaching*. If ministers were accustomed to devote a part of each sabbath to this species of preaching, it would, I am confident, greatly add to the usefulness of

their public services. Remarks made on extended portions of scripture in their connection, might in this way be so effectually impressed upon the minds of hearers, that ever afterwards when reading the passage, the explanations and reflections and pungent appeals of the preacher would be revived in their memories.

It is well said by Dr. Mason in his Farewell Sermon to his Congregation in New-York, that 'the practice of preaching the word of God in its connection, has this peculiar advantage, that in going regularly through a book of Scripture, it spreads out before you all sorts of character, and all forms of opinion ; and gives the preacher an opportunity of striking every kind of evils and of error, without subjecting him to the invidious suspicion of aiming his discourses at individuals.' While, on the other hand, the minister who always preaches from insulated texts, is often compelled, in order to make his discourse in any degree interesting, to exhaust his mind to find something that will interest his hearers by its *novelty* or by its *ingenuity*. His appeals to the conscience too often, of necessity, do not arise out his subject, and his practical remarks are seen to be far fetched and inappropriate.

In short, Mr. Editor, I feel fully convinced that the man who steadily adheres to the practice of preaching the word of God in its connection, adopts the most effectual method to make both himself and his hearers in the true sense of the term 'mighty in the scriptures'—'mighty' in the knowledge of their contents and in the practice of the duties they inculcate.

Yours, &c.

A LAYMAN.

Miscellaneous.

An Account of the Island of Malta.

To the Editor of the Christian Spectator.
Sir,

I herewith transmit to you an account of Malta, which place I visited in January last. I ought to remark in justice to myself, that I remained there only a few days, during which time I had not so much leisure to view the Island as I could have wished. As some time has elapsed since I left it, and as I now write merely from recollection, it is probable that many little objects which I saw and which were then deemed interesting, will have escaped me. You will not therefore expect of me an account so particular, as a longer continuance and more leisure would have enabled me to give.

From the year 1190 to 1525, Malta was under the government of the Kings of Sicily. At the latter date, Charles V. gave it to the Knights of the order of St. John of Jerusalem, or as they were then called Knights of Rhodes,—since known as Knights of Malta. This grant was ratified by the Pope in 1530. The order bound themselves to maintain a constant warfare against the Turks and all Corsairs, who infested the neighbouring seas. To assist the Knights in extirpating these freebooters, most of the civilized nations of Europe paid them an annual tribute, by which and by other means they became immensely wealthy. They were also under vows of celibacy and chastity: and whilst they adhered strictly to the former, they scrupled not often to violate the latter, by taking as mistresses many of the Grecian women. They held the Island until 1798, when the Grand Master treacherously delivered it to the French, under the command of Bonaparte. It remained in possession of that nation about two years, during which time the Grand Master

was sent to Austria, the government overturned, the order dispersed, and the island plundered of property to a large amount. From the church of St. John, in the city of *Valetta*,* or *Malta* as it is more frequently called, a chandelier was taken, said to have been the largest and most valuable that was ever formed, beside many of smaller size—all of pure solid gold, together with all the sacred vessels of that stately edifice, the whole of which were of the same precious metal. In Florianne, a small village, about half a mile from Valetta, the Knights had erected a large and spacious hospital for the reception of the sick and wounded of all nations, and by a solemn vow had bound themselves to administer with their own hands, to the relief and comfort of the unfortunate occupants of this humane and liberal institution. The cups, dishes, spoons, plates, and most of the culinary utensils were of silver, and of immense worth. These attracted the notice of the French commander, and with every other valuable article fell an easy prey to that rapacity, which appeared to be bounded only by the want of property at which to grasp. Whilst these scenes of plunder were exhibiting, and in the same year which the Island was delivered to the French, an English squadron appeared,† and put an end

* It derives its name from La Valette, who founded it in 1566.

† The Island continued to be blockaded by the English for more than two years, when it surrendered to them, A. D. 1800. The French deserve to be severely stigmatized for their depredations while here. The English too have been guilty of the same conduct. Since the Island has been in possession of Great-Britain, the Maltese have been compelled to see not less than five thousand brass eighteen and twenty-four pound cannon—many of them presents from the former potentates of Europe—carried from their shores to be deposited in the Tower of London.

to that order of things which threatened to strip the island of all its wealth, and despoil it of all its ancient grandeur: therefore there still remain some specimens which bespeak the former wealth and magnificence of the Knights. Enough to show that though small, it must have been a very powerful state.

The labour which has been bestowed here is immense, and almost exceeds belief.

The City of Valetta is impregnable. It is situated on the south east side of the Island, between two of the finest harbours in the Mediterranean, on an oblong, elevated peninsula. These harbours, the entrance into either of which is less than one fourth of a mile in width, extend into the Island about the same distance as the City does.—The city is defended not only on each side of it, but on each side of the harbour by heavy artillery planted upon the top of the walls, and also for some part of the distance, by two tiers of guns below the top, penetrating through embrasures. The City is also surrounded by the walls from forty to fifty feet in height, mostly cut from solid rock; and the moats or ditches between these walls are about forty feet wide. It is said that thirty thousand men are required to garrison this little place. On the back of the town where it can be assailed only by land—about half a mile distant, are three more walls, which with the moats, will not suffer by comparison with those already mentioned. Should these be obliged to surrender to superior force, those of the town standing on an eminence, or more elevated ground, might still be successfully defended. After having carefully surveyed these wonders of nature and art, I can discover no way by which the city can be taken, except by treachery, or by starving it into a surrender.

The population of the Island is about one hundred thousand—of Valetta, about twenty thousand. This is a well built and handsome city. The streets are regular, being laid out at

right angles, and in general sufficiently wide. The houses are of free stone, with flat roofs covered with plaster, and many of them elegant, and taken together, are as magnificent as in any town I have ever visited. The squares are so small that the buildings cover all, or nearly all the ground—or rather as I should have said, *all the rock*, for the whole of it is nothing but solid rock.

The *Governour's Palace* is the largest, and one of the most elegant buildings in Valetta. It occupies the whole of one square, fronting about three hundred and forty feet on four streets, and therefore covering more than two and a half acres of rock. It will compare with any building I have ever seen. Formerly it was the residence of the Grand Master of the Knights, and is said to have been equally splendid with any palace in Europe. I visited several apartments of this stately edifice. One of them about sixty feet by thirty, was hung with tapestry, the most superb that was ever designed by the ingenuity, or executed by the art of man. The devices are various; some emblematical of the different orders of knighthood, others representing engagements with their enemies—the weapons with which each army fought—the wild beasts employed against each other, as for example, a tiger thrown upon a horse, tearing his back, and the blood streaming from the wounds inflicted upon this noble and useful animal. Another apartment which I visited is used as an armoury. Beside about twenty thousand stands of arms and other implements of war, placed here by the British Government, in this room are deposited the weapons of the Knights—and also those taken from their enemies,—the Turks, Moors, Arabs, Saracens and others. Among these are the pike, spear, battle axe, pistols of various kinds, muskets, mortars, and with many others, and most of these implements of death different from those of modern times. But not the least curious, is a cannon

about the size of a modern six-pounder, made of leather, paper and rope. Strange as it may appear, I have no doubt that it may be used with perfect safety. It was designed more particularly for rising ground, being easily transported by two men.—But a still greater curiosity are the coats of mail used by the Knights, which have as many joints as there are in the human frame, and are a complete defence against musket balls, from the crown of the head to the sole of the foot. On one I noticed that there had been a slight impression made by three musket balls, which struck near the heart of the person whom it defended.

I went twice to visit the principal church, which is that of *St. John*, and have to regret very much that both times the doors were closed, so that my curiosity was not gratified with an internal view of this superior building. It is very large, and with the exception of *St. Peter's* at Rome, is the most splendid and magnificent church in Europe. Though stripped of many of its ornaments and much of its wealth, the tapestry still remains, and this alone cost forty-five thousand pounds sterling,—or about two hundred thousand dollars.

The other public buildings of *Valetta*, as well as many palaces of private gentlemen, are handsome, and bespeak the wealth of its former proprietors.

About six miles from *Valetta*, near the centre of the Island, stands *Citta di Vecchia*, or the Old City. Curiosity prompted me to visit it, and I was amply compensated for this little excursion. It was at that place where *St. Paul* spent most of his time during his residence on the Island. The first curiosity shewn to our party, (three in number) was the *Cave*, or grotto, in which tradition says, the Great Apostle of the Gentiles was confined for three months. In order to get into this grotto, we entered an apartment in a small college, and with two ‘holy candles,’ after descending a few steps, were at the interesting spot. The grotto is of a circu-

lar form, from ten to twelve feet high, and in size, equal to a room sixteen or eighteen feet square. In the centre stands a white marble statue of the saint, executed at Rome by the sculptor *Goffa*, which has been in its present situation about one hundred and fifty years. It represents the Apostle, with an open book in his right hand. I brought away a piece of the rock which the superstitious Catholics of the island almost adore, on account of its wonderful qualities. It is deemed by them an infallible antidote for the bite of any venomous or poisonous reptile. They also tell us that notwithstanding the quantities daily taken away by travellers, the rock does not in the least diminish—that when a piece is broken off, or dug up to day, it will tomorrow morning be found to have grown up again. These, with other equally absurd stories, they relate with all imaginable gravity, and it is considered a great offence for us heretics to have even a doubt of the truth of what they say. We therefore looked wonderfully astonished, and swallowed every word relative to the extraordinary properties of the cave, with the most profound veneration and respect. Not far from the Cave is another statue of *St. Paul*; with a viper fastened upon his hand, said to stand on the precise spot where he shook off the venomous beast. We must therefore, I suppose, have been near the possessions of *Publius*,—perhaps on the spot where *St. Paul* healed the father of that “chief man of the island.”

Our next visit was to the *Catacombs*, which were near by. They furnish a most astonishing exhibition of the labour of man. With four wax candles, a steel and flint in case of need, two guides—a priest and a peasant, we started. The entrance is about five feet in height, and four in width, the width gradually increasing. After a gentle descent of ten or twelve rods we walked down ten steps, which conducted us into a large hall, about twenty feet

high, the roof, if I may so call the top, supported by columns, which in cutting the excavations had been left. In this apartment the dead used to lie in state. Near it was another which had been used as a place of worship, and in one part were the remains of an altar, on which the ancient barbarians offered sacrifices. Here an aperture led to the top, through which was a small perforation to let the smoke escape. From this room excavations were made in every direction, forming a labyrinth.—We passed into several which had been the sepulchres of the dead, but nothing now remained save a few scattered bones, one of which, of an arm, we brought away. On the sides and floor, places every where appeared cut into the rock, of the shape of coffins of every size, from the infant of an hour, to the largest of our race. In one direction the excavations extend to Valetta, a distance of six miles.—In another to Singlea, distant eight miles. But the entrances which are from the rooms already noticed, have been stopped up by order of the Government, so that the whole of these wonders of art have never been fairly explored in modern times. The reason given for it is that these passages are so crooked, so numerous, and branch out in so many directions that several travellers have lost their way, and consequently their lives, in these underground, or rather under rock passages; for you will recollect that the whole is cut from a solid rock. Without a guide, my courage would not be sufficient to lead me twenty rods from the entrance of this subterranean passage—for to return, would be as difficult as to escape from the Cretan labyrinth. The grotto, and also the catacombs are both without the walls of Citta di Vecchia, as is also a small church called St. Paul's, underneath which is something like a cemetery, where the dead, after being dried and preserved, are placed in niches. As all our party had in other places seen similar establishments, we did not enter this, but

proceeded within the walls to visit the grand Church of the Great Apostle of the Gentiles. It was founded by the Knights and does no small honour to its founders. This church was plundered by the French of much of its wealth and many valuable articles, but the building with some ornaments, still remains. It is a large, well proportioned fabric. The floor is mosaic marble work. The columns are variegated marble; the base elegantly ornamented with mosaic work, is formed of verde, yellow, and black antique and other marbles, and curious precious stones, among which I recollect only the lapis lazuli. The altar is of gold, silver, and precious stones,—over it is a statue of St. Paul, of solid silver and as large as life. On each side are two large columns of pure alabaster. The whole church was hung with crimson tapestry, embroidered with gold and silver,—has two large organs. We were shown where, beneath the floor, five Bishops had been buried: over their tombs hung their hats. Next we were conducted into a chamber of the church, where was an extensive library—then to a gallery of paintings, principally of Popes and Bishops of the Catholic faith. After this, we were conducted to the top of the building, where we enjoyed a full view of nearly the whole Island, with all the little villages upon it—And not the least interesting sight to me was a fair prospect of St. Paul's harbour, being the same spot where he reached the shore after his shipwreck. Indeed, I could almost see this great champion of the Christian faith, and his unfortunate shipmates, escaping from their dangerous situation, and rejoicing that they had reached the shore.

Almost the whole island which was once little more than a sterile rock, is now in a high state of cultivation. The fruitful island of Sicily and the neighbouring coast of Africa have furnished nearly all the soil of Malta, which is generally from four-

teen to twenty inches deep—but even with this soil it appeared as verdant on the third of January, as with us the first of June. To prevent the soil from being washed away by rains, it is divided by thick stone walls into lots, some containing one fourth, others half an acre—and others much larger, according as the local situation seemed to require.

Perhaps I cannot convey a better idea of the wealth of some of the Knights than by informing you, that one of them from his private funds, built an aqueduct which extends from Citta di Vecchia to Valetta, a distance of six miles, and at the present day, supplies the latter city with most of the water there used. The language spoken by the higher classes of society is Italian; and by the lower, corrupt Arabic. A large proportion of the population are extremely poor. Most of their living is fruit and horse-beans, which are eatable only after having been a long time soaked in salt water; bread they can seldom afford to taste. And yet it often happens that the marriage state is entered into by these poor creatures, when neither party exceeds thirteen or fourteen years. Before the age of twelve they are not permitted by the church to marry.

After what I have seen of Malta,—after viewing the immense labour which has been bestowed upon this little spot, I am prepared to believe that the art and industry of man can accomplish almost any thing. In the preceding, I have given you but a mere sketch of Malta; but I am fatigued with writing, and presume you will be with reading. I therefore only add, that I remain,

Your friend, &c. N. C.



To the Editor of the Christian Spectator.

SIR,

I feel inclined with your permission, to offer a few strictures upon the character of *Honorius*, as it is drawn by an "OBSERVER" in the

May Number, at pp. 242—3, in the current volume of your miscellany. "He regularly," says your correspondent, "visits the house of God from a delight in the ordinances of divine worship. The language of his soul is, *How amiable are thy tabernacles, O Lord of Hosts!* He hails with joy the light of sabbath morning, and feels amid the solemnity and stillness of the sanctuary, that God is indeed present. He loves to join with his fellow worshippers in praise, in prayer, in listening to the word of life, and to catch by sympathy from the looks of those around him, the holy flame of piety. He spends the sabbath in acts of devotion, esteeming it a delight, and the holy of the Lord honourable." Such, according to an '*Observer*,' are the high, the almost rapturous enjoyments of Honorius, in the duties of religion on the sabbath:—But alas! for all his piety, when the few sacred hours are gone. For, continues the very same *Observer*, "Monday morning finds him as intently engaged in wordly pursuits and schemes as if his everlasting happiness depended on his success. Setting aside some hurried devotions, you would not perceive that there was the least connection between the duties of the two days, either in the manner or in the spirit with which they are performed, and would believe that the sabbath was valuable to him only as it gives him new vigour of body, and new elasticity of mind to perform the business of Monday." Nor is this all. "Approach him and inspect the chambers of his own heart, and you will find that his pursuits are worldly, that his habits are worldly, that his *temper* is worldly, and his *affections* are worldly."

This is indeed a mournful picture, and it is not my intention, Mr. Editor to blame an *Observer* for any of the paradoxes of this kind, which may have fallen under his notice. We are sometimes constrained to witness great improprieties in the conduct of those who profess to be

the disciples of Christ, and there is, so far as we are concerned, no harm in this, provided we admonish them faithfully, and pray for them fervently. But I think your correspondent was under no obligation, to extend his charity so far as he has done, in the case before us. His object in this strong contrast evidently was, to shew not merely what the *world* would say of Honorius, not how the *ungodly* would sneer at him as a saint on the sabbath and a sinner all the rest of the week; but to show how very inconsistently a person may act, and yet be a christian—how much spiritual enjoyment he may have on every Lord's day, and how suddenly it may give place to all the sordidness of worldly gain, and all the shifts and conflicts of a worldly ambition.

Now with all the charity I can command, and with the bible in my hand, it is impossible for me to regard *Honorius* as a real christian. If his subsequent behaviour corresponded in any good degree with the representation which is given of him on the sabbath, he would indeed have a strong claim to that charity which *an Observer* seems inclined to exercise. But let us look at the picture. "*Monday morning finds him (Honorius) as intently engaged in worldly pursuits and schemes as if his everlasting happiness depended upon his success.*" Can it be possible? Why, it was but yesterday, that he esteemed "the sabbath a delight and the holy of the Lord honourable."—Strange inconsistency! Can all this be said of any true child of God? For we must observe that Honorius does not *gradually* lose his spiritual enjoyments, and *gradually* as the week advances, yield to a worldly spirit. No: the transition is so sudden, that he is as much in the world on Monday morning, (save a few hurried devotions) as if he had never known any thing about the pleasures of religion. I ask again, can it be?

For we are to remember, that this is a real and not merely an apparent change in the objects of his affections, and all in a few hours. "Approach him says an *Observer* and inspect the *chamber of his heart*, and you will find that his *pursuits* are worldly—that his *habits* are worldly; that his *temper* is worldly—and his *affections* are worldly." Thus every thing about and within him is worldly; and yet he is held up to our view as a *christian*—very unstable and vacillating to be sure, but still a true child of God. And if one christian may rise and fall in this manner from week to week, so may another, and so may a thousand. This appears to me a dangerous doctrine. That piety which is implanted in the breast by the spirit of God, is not, I am persuaded, the "morning cloud and early dew," which the foregoing representation would make it. Such views, I think, though sketched with the best intentions, are calculated to do injury, by fostering false hopes in persons who may be conscious that their own character, at least on week days, is drawn to the life by *an Observer*. They will, I am afraid, be apt to view themselves as only backsliding *christians*, when they ought to conclude that they are total strangers to experimental religion.

That real christians do backslide, and that the inconsistency of their conduct and their profession too often exposes religion to reproach, is what I fully believe. But that they are *ever* the subjects of such sudden and mighty transitions, from worldly to spiritual pursuits, tempers and enjoyments, and so backwards and forwards, as the weeks roll successively round, is what I think the scriptures do not warrant us to believe: and it becomes us to be exceedingly cautious, that in exhibiting our views to the public in a widely circulated magazine, we do not encourage hopes which in the end, will be "like the spider's web." A. Z.

Review of New Publications.

A Plea for Sacramental Communion on Catholic Principles: by J. M. MASON, D. D. New-York, 1816. pp. 400.

Strictures on Dr. John M. Mason's Plea for Sacramental Communion on Catholic Principles: by A FRIEND TO TRUTH. New-York, 1821. pp. 210.

On Terms of Communion, with a particular view to the case of Baptists and Pædobaptists: by ROBERT HALL, M. A. Boston, 1816. pp. 115.

A Reply to the Rev. Joseph Kinghorn, being a further vindication of the practice of Free Communion: by ROBERT HALL, M. A. Leicester, 1818. pp. 280.

IN the last prayer which our Saviour offered for his disciples and in which he expressly included those who should afterwards believe on him, a leading petition was that they all might be one; and the object for which especially he desired their unity, he declared to be that the world might be furnished with a convincing evidence of his divine mission. For several ages this object was happily realized. The most impious could not deny that the gospel was a bond of union to those who embrace it, nor that the evidence of its heavenly character, which its subduing and harmonizing influence exhibited, was peculiar. To their astonishment they saw it capable, not only of overcoming the common principle of disunion in the natural selfishness of men, but also of assimilating those whose characters and habits had been most discordant and repulsive. Jews and Gentiles, the learned and the rude, the refined and the barbarous, were blended, on their submission to the common faith, in one body, and were joined by ties, more tender and sacred than those of consanguinity itself, in one commun-

ion. From corruptions, both in doctrine and practice, the primitive church could not indeed pretend to be free; but these were not suffered to rend the bond of her communion. If they were subversive of her faith, she rejected the authors of them from the number of the faithful; if they were not, they were regarded with that forbearance which the common imperfection of all her members obviously claimed. To separate from her fellowship members whom she acknowledged to have fellowship with God, she considered a usurpation to be abhorred.

The progress of similar sentiments and feelings for a few of the last years, we hail as the dawn of an auspicious day. We cannot but view it as one of the surest indications of the approaching triumph of the gospel, that while its friends of different countries and different denominations are combining their prayers and their efforts for the promotion of their common faith, they are beginning to recognize in each other their Father's image, and to regard with wonder and regret, their past alienations. And it is worthy of grateful notice that the two writers whom we have named, possessing as they do, an undisputed eminence in their respective churches—churches too, between which there are greater obstacles to a reciprocal communion than between any other that agree in the leading articles of the faith, have appeared at the same time in vindication of catholic communion. Nor, much as it may be regretted, is it a just reason for surprise that their publications, after the extensive circulation which they have received, have not obtained a more decisive practical influence than is actually found to exist. So slow are public bodies in changing their established principles and usages, that no extensive revolution in this respect could have been expected

very suddenly to appear. That so desirable an issue may be ultimately gained, the subject must be frequently examined, and awaken extensive inquiry. Our conviction of this would furnish an apology, were apology needful, for calling the attention of our readers to some of the main principles which these writers have so powerfully, and as we believe immovably supported.

The object of "the Plea" is to establish the principle that no qualification for sacramental communion may by the law of Christ, be exacted from any individual, other than visible christianity, i. e. a profession and practice becoming the Gospel, without regard to those sectarian differences which consist with the substance of evangelical truth. The object of Mr. Hall is more particularly, to evince the application of this principle to the case of Baptists and Pædobaptists. While he avows an unshaken conviction that the sentiments and practice of Pædobaptists respecting one of the ordinances of the New Testament are unwarranted, he insists that his Baptist brethren also are unwarranted in regarding their error as a disqualification for communion with them in the other ordinance. This he urges on the general principle which we have stated, and which he himself expresses in the following terms—"that no man, or set of men, are entitled to prescribe as an indispensable condition of communion, what the New Testament has not enjoined as a condition of salvation."

The principle which Mr. Hall has thus laid down, is evidently the same with that which is asserted by Dr. M. in "the Plea," though strictly speaking, not what the New Testament enjoins as the condition of salvation, but only the credible profession of it, can be the basis of communion between men who have no means of discerning "the inner man of the heart," by which alone that condition is obeyed. We therefore adopt the terms of the Plea as more explicit and precise, and that the principle as

thus expressed, may be the more distinctly apprehended, we remark in this place, that there are two questions on the subject of communion, which are sometimes unhappily confounded.

One is *whether a credible profession of the Gospel is the only indispensable condition of communion*; and the other, *what is necessary to constitute such a profession*. The decision of the former is the direct object of both these writers; although as might have been expected, they incidentally suggest their sentiments concerning the other. Dr. M. particularly, is led by his plan to such a developement of the principles on which the communion of the church has been maintained from the age of the Apostles, as furnishes no very doubtful evidences of his own views concerning the profession which should be deemed satisfactory. His sentiments incidentally declared on this point, are the only real subject of the "Strictures," which we have ventured with some hesitation, to introduce in this connexion. Evident as it is from every page, that the author violently dissents from the main principle which Dr. M. vindicates, he nowhere directly controverts it, but only complains of him for admitting as evidence of christian character what he himself would reject. With what degree of candour or justice his complaints on this ground are made, we may on some following page, consider; but that they have no relevancy to the main position of the "Plea," is manifest.

To determine precisely what is essential to a credible profession of christianity is a difficult task; and while different christian societies which acknowledge each other's professions to be of this character, shall continue to regard each other "with the jealousy of rival empires," instead of owning their common relation to the body of Christ by visible communion, every attempt to determine this, in a manner that will be generally satisfactory, must be hopeless;

and indeed were it done, the decision would be of little practical importance. Let it be a settled and an avowed principle in those societies that the great distinction between men, which they are to regard in their ecclesiastical proceedings, is the distinction between those who are "in Christ," and those who are not; that *in Christ Jesus, neither circumcision availeth any thing nor uncircumcision, but faith that worketh by love*; and consequently, that all those whom they refuse to admit to their communion, they reject as having no just claims to christian character. They would then be better prepared to examine the question concerning the proper ground of such claims, with humility and caution, and would perceive an object to be gained by a decision of it, worthy of their most serious and prayerful inquiry.

That we may perceive the correctness of this principle, it is necessary that we ascertain the import of the word *church*, as it is employed in the holy scriptures. On this point Mr. Hall remarks:—

If we examine the New Testament we shall find that the term *church*, as a religious appellation, occurs in two senses only; it either denotes the whole body of the faithful, or some one assembly of christians associated for the worship of God. In the former sense it is styled in the apostles' creed, catholic, or universal; a belief in the existence of which forms one of its principal articles. In this sense Jesus Christ is affirmed to be "head over all things to the church, which is his body." When the term is employed to denote a particular assembly of christians, it is invariably accompanied with a specification of the place where it was accustomed to convene, as for example, the church of Christ at Ephesus, or at Rome. Now it is manifest that these two significations of the word differ from each other only as a part differs from the whole, so that when the whole body of believers is intended, it is used in its absolute form; and when a particular society is meant, it is joined with a local specification. It is equally obvious that whenever the word occurs in its absolute form it comprehends all genuine Christians without exception, and as that church is affirmed to be his body, it could not enter into the conception of the inspired writers that there were a class of persons strictly united to Christ,

who yet were none of its component parts. —*Terms of Communion*, p. 70.

A distinction is commonly made between the visible church and the invisible. It is the distinction between the collective body of those who *profess to be*, and the body of those who *really are* genuine Christians; and on this subject it should be carefully observed. When the church is spoken of in relation to sacramental communion, the visible church obviously is meant; for only in this sense is the church organized, endowed with sacraments, or capable of being distinguished by men. But in this sense it is not true that 'the church comprehends all genuine christians.' There is 'a class of persons strictly united to Christ, who yet are none of its component parts.' Indeed all who have ever become members of the visible church and were not mere intruders, were 'strictly united to Christ,' previously to their admission. Yet it should be remarked, and we think due attention to the remark, may relieve the inquisitive mind from hesitation concerning the proper application of many passages of scripture on this subject, that *what the invisible church is to the eye of God, that, as the term denotes, the visible church collectively is to the eyes of men*. This may be a reason that the sacred writers are not careful to mark the distinction, but leave us without hesitation to apply to the collective body of visible christians, language which to the eye of God is true only in application to those who are "called and chosen and faithful." Thus Paul in his inscription to the Corinthian brethren, addresses them as "the church of God in Corinth, them that were sanctified in Christ Jesus, called to be saints." Such they were by profession; such as a body they were in visible character; and therefore as being really such he addressed them; even though a primary object of his epistle was to reprove very shocking corruptions, both in doctrine and practice among them, and to separate

a notorious offender from their communion. Wherever we find a similar christian assembly, there we are not to doubt is a church of God, and the whole multitude of those throughout the world who profess the true faith, and visibly offer the spiritual worship of the gospel, are, in every sense in which men can recognize it, "the church of the living God," "the household of faith," "the body of Christ."

Many seem to consider the different sections, and more especially the different denominations of professing christians, as being so many different, and even conflicting churches, united by no common bond. That lamentable occasion has been given for such views cannot be denied. But "is Christ divided?" The very appellations of the New-Testament, "the church," "the body of Christ," "the house of the living God," imply that in the judgment of the sacred writers, the unity of the church was an essential characteristic. And what is their testimony when they speak directly concerning it? A single passage is sufficient. *As the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one spirit. For the body is not one member but many.* The church of God, how various soever may be its parts; whatever distance of place, or differences in unessential particulars of doctrine or worship may distinguish them; and whatever efforts may be made to divide them; really is, like the human body, by virtue of its constitution, one; and from the fact of its unity we infer the duty and the privilege of a catholic communion. For to what important purpose are different societies and professing christians one, if they are neither in actual communion, nor in a capacity for communion. This also is conclusively inferred from the use which

Paul himself makes of the passage we have cited. He does not indeed employ it directly for the purpose of enforcing the duty of communion, in the appropriate sense here intended, for the church at Corinth had not proceeded to a separation, nor did they dream of breaking communion; but to reprove the schismatic spirit which had split them into a number of factions, one crying "I am of Paul," another, "I am of Apollos," another, "I am of Cephas." Now, if the Apostle so sternly reprehended their divisions as inconsistent with the unity of the Church, although they continued to hold communion together, what would he have said, had they carried their contests so far as to have burst the bonds of communion, and by that means virtually disowned each other as members of the body of Christ?

The following illustration of this argument must forcibly commend itself to the mind of every reader:

The sacramental table is spread. I approach and ask for a seat. You say, "No." "Do you dispute my character and standing?" "Not in the least."—"Why, then, am I refused?" "You do not belong to our Church." "Your church! what do you mean by your Church? Is it any thing more than a branch of Christ's Church? Whose table is this? Is it the Lord's table or yours? If yours, and not his, I have done. But if it is the Lord's, where did you acquire the power of shutting out from its mercies any one of his people? I claim my seat under my master's grant. Show me your warrant for interfering with it.—*Plea*, p. 19.

There is another view of the subject urged with unanswerable force, both by Mr. H. and Dr. M. We adopt the language of the latter as being more concise.

Is it, or is it not the duty of Christians in all true churches to show forth the Lord's death in the sacrament of the supper? If not, then we have true churches and Christians under no obligation to observe the most characteristic and discriminating of the Christian ordinances. Here, again, is a contradiction nearly in

terms. For who can acknowledge a true church without sacraments? If it is— if it would be a great corruption, a grievous sin in those churches to expel or neglect their sacraments, and consign the memorial of their Saviour's love to utter oblivion, it may be further asked—whether in acquitting themselves of their duty, they perform an acceptable service unto God or not? if they may, and do; and that with the most evident tokens of their master's approbation, as no sober christian will deny, how should an act of communion in “the body and blood of the Lord,” be lawful and commanded to a person in one true church, and be unlawful and forbidden to that same person in another? How should two persons both honour the Redeemer by communicating in their respective churches, and both dishonour him by the very same thing, if they should happen to exchange places?—*Plea*, pp. 20—21.

If our baptist brethren should attempt to evade this argument, by asserting that no association of pædobaptists can be acknowledged as a true church, we reply that still they implicitly and practically concede to pædobaptists, (with what consistency we need not decide) the right of communion with each other in the sacramental supper. This remarkable fact is dexterously applied by Mr. Hall in the following manner:—

If my reader be disposed to gratify his curiosity by making a collection of all the uncandid strictures which have been passed upon the advocates of pædobaptism, it is more than probable the charge of profaning the Lord's supper would not be found among them. Yet, this is the original sin; this the epidemic evil, as widely diffused as the existence of pædobaptist communities; and if it be of such a nature as to attach a portion of guilt to whatever comes into contact with it, it must, considering its extensive prevalence, be one of the most crying enormities. It is an evil which has spread much wider than the sacrifice of the mass; it is a pollution which (with the exception of one sect only) attaches to all flesh. And what is more surprising, the only persons who have discovered it, instead of lifting up their voice, maintain a profound silence. In truth, they are so little impressed with it, that they decline urging it, even when the mention of it would seem unavoidable. When they are rebuking us for joining with our pædobaptist brethren, in partaking of a sacrament for which they are supposed

to want the due qualifications, it is not *their* presumption in approaching, on which they insist, as might be reasonably expected; on that subject they are silent, while they vehemently inveigh against the imaginary countenance we afford, to the neglect of baptism. Thus they persist in construing our conduct, not into an approval of that act of communion in which we are engaged, but into a tacit admission of the validity of infant baptism, against which we are known to remonstrate. In the same spirit when they have once procured the exclusion of the obnoxious party from their assemblies, they are completely satisfied; their communion elsewhere gives them no concern, though it must be allowed on the supposition of the pretended disqualification, that the evil remains in its full force. Nor are they ever known to remonstrate with them on this irregularity, during its continuance; nor, should they afterwards become converts to our doctrine, to recal it to their attention, with the view of exciting compunction; so that this is perhaps the only sin for which men are never called to repentance, and of which no man has been known to repent. When our Lord dismissed the woman taken in adultery, though he did not proceed to judge her, he solemnly charged her to *sin no more*; the advocates for strict communion when they dismiss pædobaptists, give them no such charge; their language seems to be, “Go sin by yourselves, and we are satisfied.”

The inference I would deduce from these remarkable facts is, that they possess an internal conviction, that the class of christians whom they prescribe, would be guilty of a great impropriety in declining to communicate in the sacred elements, and that the union of baptists with them in that solemnity, so far from being liable to the imputation of partaking in other men's sins, is not only lawful but commendable.—*Terms of Comm.* p. 88.

That the apostles should have expressly enjoined upon christians to maintain communion with each other in the form here contended for, when none of them appear to have questioned the obligation of it, cannot be expected. The obligation is, however, conclusively argued, both by Mr. Hall and Dr. Mason, from the injunctions which the apostles did expressly give respecting communion in other particulars, between christians who differed in their religious sentiments.

A contrariety of opinion and practice prevailed in the church respecting

Jewish ceremonies, and observances, which considerably impaired its harmony. Paul instead of attempting to silence these differences, by interposing his authority, enjoins mutual toleration. "Him that is weak in the faith, receive ye, but not to doubtful disputations," &c.* The principle on which toleration is enjoined by this apostolic canon, every impartial reader must perceive, is the assumption that the errors and mistakes to be tolerated are not *fundamental*; not of such a nature, in other words, as to prevent those who maintain them from being accepted of God. "Let not him that eateth, despise him who eateth not, and let not him that eateth not, judge him that eateth; for God hath received him."—What can this mean but that the error in question, to whichever side it be imputed, was of a description not to exclude its abetter from being an accepted servant of God; who, as he at present bears with his infirmity, is well able whenever he pleases, to correct and remove it. He further proceeds to urge a spirit of forbearance from a consideration of the perfect integrity with which both parties maintained their respective opinions. Both were equally conscientious, and therefore, neither deserved to be treated with severity. "Wherefore receive ye one another," he adds, "even as Christ hath received you to the glory of the Father." When he thus commands Christians to receive each other, and enforces that duty by the example of Christ, it surely requires little penetration to perceive, that the practice enjoined, ought to be commensurate to that example, and that this precept obliges us to receive all whom Christ has received. To interpret it otherwise, is to suppose the example irrelevant, and at once to annihilate the principles on which the injunction is founded.—*Terms of Communion*, p. 63.

Pertinent in this place are the remarks of Dr. M. on the same Apostolic injunction.

This "receiving" can be interpreted of nothing but of their embracing each other in all holy affection and fellowship; for so Christ had received them. The injunction has for its immediate object the repression of those jealousies, alienations, and divisions which had originated, or were likely to originate, from the dispute about meats and days in the church of Rome. But the rule is general; and has decided, that matters which destroy not communion with Christ, are not to destroy the communion of Christians; but that when one christian or party of christians, sees the tokens of Christ's approbation and presence with another, the covenant

is perfect, and the duty imperative to reciprocate all the offices of christian love with a kindness and generosity modelled after Christ's example, to them both. If this does not import a command to hold communion, church communion, with all who give evidence of being in communion with Christ, and precisely for that reason, it will be difficult to find a commandment in the Bible.—*Plea* p. 314.

On these principles the communion of the church has actually been maintained, in all periods during which her example claims our respect.

However familiar the spectacle of christian societies, who have no fellowship or intercourse with each other, has become, he who consults the New Testament will instantly perceive, that nothing more repugnant to the dictates of inspiration or the practice of the first and purest age, can be conceived. When we turn our eyes to the primitive times, we behold one church of Christ, and one only, in which when new assemblies of christians arose they were considered not as multiplying, but diffusing it; not as destroying its unity, or impairing its harmony, but, being fitly compacted together on the same foundation, as a mere accession to the beauty and grandeur of the whole. The spouse of Christ, like a prolific mother, exulted in her numerous offspring, who were all equally cherished in her bosom, and grew up at her side.—*Terms of Communion*, p. 75.

The description which Mr. H. has thus beautifully given of the church while she was under the immediate direction of the apostles, is equally applicable to her state during the first four centuries, and also during the memorable period of the Reformation. In proof of this Dr. M. has produced ample testimonials from her ancient confessions and other writings of her most distinguished sons. Gladly would we draw from the treasures which he has collected; but the limits of this article oblige us to pass over them, only referring our readers to them as a rare and very interesting collection of testimony, adduced chiefly from writings to which few persons in our country have access, and proving indisputably that the principle of communion for which we plead, so far from being an innovation in the church, has had the decided and almost unanimous

* Rom. xiv. and xv.

suffrages of "the multitude which no man can number," who are now in glory harmoniously celebrating the praises of their redeeming God.

There is a circumstance in the history of the apostle's creed, to which however, we cannot deny a place, not only on account of the testimony which it contains, but that we may not be wanting in preserving the veneration due to a formula of doctrine which has expressed the faith, and regulated the fellowship of the redeemed, from the earliest ages of the christian church. That little compend, though probably not written by the apostles, was unquestionably among the earliest forms of confession current in the church, and is a fair specimen of the simplicity with which her creeds generally were framed.

In all the editions of it which have been preserved of an earlier date than the fourth century, it appears without the clause, 'communion of saints.' Precisely at that time the schism of the Donatists, which consisted wholly in their refusing to hold communion with churches that were not of their own body, prevailed. And after this the creed appears with the clause which has been mentioned, and reads, 'I believe in the Holy Catholic Church, the communion of saints, the forgiveness of sins,' &c. The fact is conclusive. To maintain the principle of the union and communion of the Catholic Church, against the schismatical doctrine and conduct of the Donatists was thought to be an object of such primary magnitude, such deep and universal interest, as to warrant the insertion of a new member into that miniature body of doctrine which contained the radical faith of believers from the rising to the setting sun.—*Plea*, p. 230.

In taking leave of the worthies who are made to speak to us concerning this subject, on the pages of the *Plea*, we must also express the satisfaction we have felt particularly in the testimony of the Puritans, at the very moment of their separation from the established church. Goaded as they were by the persecuting violence of the church, they frown upon the sectarian pretensions and animosities of multitudes who profess to glory in being their sons. By a host of witness-

es the author of the *Plea* has shewn, that it was

No whim, nor abuse, nor corruption, which they were not required to approve, that severed them from the established church. Un-episcopal in their judgment, they certainly were; as were all the continental Protestants, and the fathers of the British reformation. They disliked, they loathed certain exterior observances; but still had they been permitted to dislike and to loathe without exciting public disturbance—had they not been required to deny what they believed to be truth—and to profess what they believed to be falsehood—had not the price of their peace in the establishment been rated so high as the perjury of their souls before God, they had never been separated from the church of England. As it was, they did not *retire*, they were *driven* from her bosom; and they have thus left upon record their testimony of martyrdom to the sacredness of that communion which belongs to the church of God, and to the criminality of dividing it upon slight pretexts.—*Plea*, pp. 215, 216.

Could we dwell on this part of the plea, we would recite from it the testimony of some of those venerable men who composed the assembly at Westminster. Speaking of that illustrious council Dr. Mason pertinently remarks:—

It will surprise most of the good people who adhere to the Westminster Confession, that the very people who prepared it were so far from refusing communion on account of those things which now divide many precious christians and christian churches, that notwithstanding all their convictions and complaints of the abuses and corruptions in the discipline, worship, and government of the established church, they nevertheless remained steadfastly in her fellowship; nor did they leave it, until they were cast out by that cruel act of conformity which would not allow them to mourn and submit, but required them also to approve. 'Remember,' says Baxter when the spirit of schism began to spread its venom among the Presbyterian and Independent Dissenters, 'Remember that for the Common prayer, and ceremonies, and prelacy, multitudes of worthy holy men conformed to them heretofore, from whom you would not have separated; such as Dr. Preston, Dr. Sibbs, Dr. Taylor, Dr. Staughton, Mr. Gilaker, and most by far of the late Synod at Westminster.' 'When they went thither they were,' he says, 'all conformists, save about eight

or nine, and the Scots commissioners.'—*Plea*, pp. 273, 274.

Such was the spirit of that venerable assembly, which in the chapter of their confession entitled *Communion of Saints*, have left on record the following kindred article. "Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities, and necessities. Which communion as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." And this, at the present moment, is the professed faith of all the Presbyterian churches in Scotland, Ireland and America, and of the body of English and American Independents; and were it safe to infer their conduct from their profession we might expect to find them all joined in free communion; cordially reciprocating the best offices of christian love; and welcoming to their sacramental tables all who bear the image of their Lord. Why is not a communion so delightful in itself, so obviously accordant with the principles of the gospel, and so decisively sanctioned by the examples of the pious, actually, and in every part of the church, maintained? That all who love the Lord Jesus Christ in sincerity are one in spirit, cannot be doubted; and that they can exclude from visible acts of communion and more especially from that act which Christ ordained to be the symbol of their unity, any whom they acknowledge to belong to his spiritual body; without doing violence to the best feelings of their hearts, we cannot imagine; nor are we able to ascribe the melancholy fact of their having so often done this, and of the reluctance of many still to disavow it, to any other cause, than their mistaken views of consequences involved in the communion for which we plead.

These views the third part of the *Plea*, entitled "A Review of Objections," is happily suited to correct. And on this part of the subject, as indeed on every other, our designed brevity obliges us to refer our readers to the volume itself; while at the same time the importance of it forbids us to pass it over, without a more particular attention to some of its bearings. The notion is firmly wrought into the reasonings of many, that "by holding communion with members of churches in which there exist corruptions or abuses, we virtually approve of such abuses or corruptions, and thereby make ourselves partakers of their sins." The principle assumed is, that our communion with a church implies our approbation of her in all things belonging to her actual character and condition, as an organized body. But on the same principle our communion with an individual member whether of our own or another church, implies our approbation of all things belonging to his individual character and state; and thus all communion between saints on earth is precluded; for not an individual on earth can be found whose character in every point, another approves. Indeed according to this principle, the most criminal form in which church communion can exist, is that in which it is maintained with one's own church, so long as a corruption or an abuse can be found in her; because a regular and habitual intimacy with her in her corruptions,—corruptions too which it must be supposed we have power to remove, must be more inexcusable than a transient act of intercourse with a church in which are corruptions removed beyond the reach of our influence.

The true and only safe rule of interpreting social communion, is that it always goes so far as the acts which express it; but is not to be considered as going further, unless it is coupled with an express or known condition. This rule is sanctioned by Apostolic authority. 1 Cor. x. 27. If therefore I sit down at the table of the Lord in another church, or receive one of

her members to the table in my own, neither my act nor his, can be fairly construed as more than an act of communion in the body and blood of the Lord. Neither of us has, by virtue of that act, any thing to do with the defects of our respective churches in other matters. "There are errors in doctrine," you cry—"there are corruptions in worship—there is unscriptural government—there is neglect of discipline" Be it so. Are these declensions such as consist with holding the head. If not, I have fallen in with a synagogue of Satan; and the question has no reference to communion with Satan, or his synagogues. If they are, then is a seat at the Lord's table declared or understood to be a sign of my approving them? If it is, Paul has decided for me. The table to me is not the table of the Lord. But if there is no such condition, the sins of my fellow-worshippers are their own; and shall not stand in the way of my testimony to Christ, my passover, crucified for me. *Plea*, pp. 332, 333.

No arguments would seem to be needful to prove that men may lawfully express their fellowship with each other, so far as they are agreed; for thus far their fellowship is real; and while we admire the wisdom of our Lord, in having constituted the sacramental memorials of his death with such simplicity that they express the common sentiments and feelings of his people, without allusion to those in which they might be supposed to differ; and at the same time with such appropriate significance that no unbeliever can partake of them without belying all the sentiments of his heart, we perceive in the very nature of the constitution, the proof of its having been designed as a symbol of the unity which belongs to the household of faith, and of the obligation of its being free for the approach of all who share in the fellowship which it expresses.

Again; there are those who seem to imagine that though they may not be understood as expressing their approbation of what they conceive to be wrong by a free communion, they are yet precluded from bearing faithful testimony against it. But the very contrary is the truth. By a free communion, christians of different denominations are prepared in the best

possible manner, both for giving and receiving such testimony. Let them heartily glorify God for the grace which they perceive in each other, bury their animosities at the cross of their common Lord, and mingle their best affections in the communion of his body and blood, and they will be prepared to discern the truth, by a free and mutual interchange of thoughts on subjects concerning which they differ.

What say *Nature and Experience*? Who may, with the least hazard of displeasing, take the greatest liberty of expostulation and rebuke? One who treats me coldly, who avoids my company, and spurns an invitation to a meal in my house? or one who is kind, sociable, affectionate in his intercourse with me? There can be but one answer; and that answer is in every man's bosom. If you hope that I shall profit by your *reproofs*, you must convince me of your *love*. I will listen with candour and submission to a friend who avails himself of his known regard for me to tell me my faults frankly, yet tenderly, with an evident concern for my improvement: while resentment, resistance, and recrimination will probably reward the officiousness which has no claim to such a freedom, and delights to mortify, if not to expose me.—*Plea* p. 345.

Another consequence to which some imagine that the principles of Catholic communion would lead, is the subversion of the order established in our churches; the breaking down of their distinct organization; and even the abandonment of those public confessions by which they are severally distinguished. And were we obliged, either to admit to membership in our churches christians who refuse their assent to articles of faith and discipline which we deem important to ecclesiastical order and purity, or to exclude them from our communion in the sacramental supper and in other acts of christian intercourse, the objection might be embarrassing. But there is a medium. The communion which we urge may exist in purity and power between the different sections of the church Catholic without any such union as the objection contemplates,

and without any infringement upon the specific articles of particular societies. Pertinent in this place are the following remarks of Dr. M. :

However desirable such an union be in itself: and how extensively soever it shall be effected, "when the Lord shall build up Zion, and appear to men in his glory," there is room at least to doubt whether it would *now* be expedient were it even practicable. Practicable and expedient in some degree it probably is at the present hour; and is well worth the consideration of them who perceive "how good and how pleasant it is for brethren to dwell together in unity." On a large scale the churches are not ripe for it. There are opinions, feelings, habits, which must be reduced much nearer than they are, to some common standard, before it could be attempted without the danger of doing more harm than good. But this is no reason against the cultivation of friendly intercourse—against what may be called *church-hospitality*—against the most ungrudging fellowship in holy ordinances, as opportunity serves. They who should live very uncomfortably together under the same roof, may yet be excellent neighbours; firm friends; studious in the exchange of kind offices: and their civilities, in process of time, may improve into alliances of mutual benefit.—*Plea*, p. 362.

The principal objection to the *Plea* advanced by the Friend of Truth, is its alleged "tendency to open the doors of the Church to worldly and heretical professors of religion, and to expose its ordinances to profanation." It must be obvious to our readers that no such tendency can be urged from the principle itself which the *Plea* is mainly designed to support, since this contemplates communion between none except those who acknowledge each other's profession to be scriptural and sincere. The tendency alleged, if it exist, must be found in a loose application of this principle. The remarks which the Friend of Truth considers the most faulty in this respect, and which are the principal subject of his strictures, are contained in a single passage, which relating as it does to a point of peculiar interest and difficulty, we cannot omit, to introduce, notwithstanding its length:

To draw the line of distinction between the essentials and non-essentials of our most Holy Faith, is at all times a delicate and difficult task. To draw it with perfect accuracy is what no prudent man will attempt. But that the distinction exists, that it cannot be abolished, and that it is attended with important consequences, no man of sober sense will deny. All the members of the human body belong to its perfection, and have their peculiar uses. Yet a finger or a toe does not hold the same place in the system with an arm or a leg; nor an arm or a leg the same place with the head or the heart. The amputation of a finger *may* occasion death: the amputation of a larger member often does it. At the same time this operation does not necessarily occasion the death of the patient. But cut off his head, cleave his heart, divide his body, and the blow is fatal—there is an end of the man. Thus also in the system of revelation. All, the very least, of its truths belong to its perfection. Not one of them may voluntarily be renounced; nor any contrary error be knowingly embraced. Because he who does either, resists the *obligation* to receive and obey the truth. Just as he who "keeps the whole law, and offends in one point, is guilty of all. The entire authority of the lawgiver is in every precept. Sin, therefore, which is a "transgression of the law," whatever precept it may happen to infringe, strikes at the principle of obedience; and is ready, as occasion shall offer, to assume any and every form of transgression. It is on this ground, that living in the commission of any *known* sin, however small it may appear, proves men to be destitute of the grace of our Lord Jesus Christ. In like manner resistance to God's truth, to *any* of his truths, when perceived to be the truth, argues the predominance of the spirit of falsehood—a spirit which as opportunity should serve, would not hesitate to relinquish *every* truth of his most holy word. On the other hand, *mistakes* concerning particular truths may consist with the general power of truth over the heart. Nay, it is nothing uncommon for men's notions to be at war with their *principles*—their speculative judgment with their practical habits. Many times a sound head is joined to a rotten heart; and a sound heart to a rotten head. Some perish because they do not follow out their profession; and others would perish if they did. The not perceiving, and therefore not embracing the consequences of their error, preserves them "from going down to the pit. And as there is not a human being perfectly exempt from error, there is not one of all them who "shall see the Lord," but owes more or less to the same protection. How far erroneous conceptions of divine truth may

be compatible with a state of pardon and heavenly adoption, it would be presumption in us to define. That is the prerogative of him who searching the heart, can weigh all its influences, interests, and difficulties. For as there are injuries which infallibly kill the body, so there are errors which infallibly kill the soul. If a man be run through the heart, whether by accident or design, whether by his own or another's hand, he *dies*. And if a man from whatever cause, renounce the obviously vital doctrines of the gospel—he is not, cannot be, a Christian—there is no relief for him; no help; no hope—he *DIES THE DEATH*. Those doctrines therefore, must be the basis of all *Christian* communion; and maintaining those doctrines pure and entire, “holding the head” Christ Jesus, as saith his apostle, his followers may, and should, have fellowship with each other, on the ground of their common faith; and ought not to refuse each other on the ground of their inferior differences. Should it be asked, how shall I distinguish an essential, from a subordinate doctrine of the gospel? The answer has been chiefly anticipated. You are not under the necessity of nice and subtle discrimination; and can certainly distinguish with sufficient accuracy for every practical purpose. You are in no danger of mistaking a man's arm for his finger—his head for his foot; nor of supposing that they are equally important to his life. You cannot imagine for one moment that the question “whether Christ by his death purchased temporal benefits for all mankind?” is like the question “whether or not he brought his people unto God by his blood, in making a true, proper, meritorious sacrifice for their sin, when through the ETERNAL SPIRIT he offered up himself?” Nor that the dispute, “whether the covenant of Redemption be different from the covenant of grace?” or what are so called, be in reality but one and the same covenant viewed under different aspects? is to be classed with the dispute “whether Jesus, the *Lord our righteousness*, is a mere man like ourselves, or ‘the true God,’ and therefore ‘eternal life?’ In deciding on the relative importance of such points, there is no room for hesitation. Whatever degree of mistake can be reconciled with union to Christ, and an interest in his salvation, it is not, it cannot be, a matter of doubt among those who have tasted his grace, that blaspheming his divinity—rejecting his propitiatory sacrifice, and the justification of a sinner by faith *only* in his mediatorial merits—denying the personality, divinity, renewing and sanctifying virtues of his Holy Spirit, and similar heresies; invalidate every claim to the character of his disciples. They who disown or explain away such truths as these, pretend what they may, are no more servants of Christ,

nor partakers of his benefits, than Jews, Mahometans, or Pagans.—*Plea*, pp. 100—107.

With what measure of candour the author of the *Strictures* has asserted on the authority of this passage that “the fundamental doctrine of the *Plea* is that there are doctrines of the word of God which may be rejected, and errors opposed to them, which may be embraced, *without danger*,”—that “the impression which must remain on the mind of every reader, is that the Socinian heresy alone is the pernicious destroyer of souls, and every other may be embraced *without danger*”—that “the people of God are tempted to go to the very borders of *what Dr. M. calls* heresy and blasphemy”—our readers can judge. A multitude of similar misrepresentations on which we have no inclination to dwell, would need only to be stated, that they might be sufficiently exposed. But we cannot forbear to express our astonishment, to find it alleged as a matter of complaint against the author of the *Plea*, that he has nowhere asserted that “Christ made a true, proper, and meritorious sacrifice for the elect *alone* ;”—that “he has used language on this subject, just such as many who are considered Hopkinsians, would make no difficulty in using, while they still hold to an indefinite or universal atonement, and adopt explanations which evaporate or blaspheme the truth of God ;” and that he has not noticed the doctrine of “the imputation of Adam's sin to his posterity,” as “holding such a place in the system of divine truth, that whoever denies it has no right to admission to the seals of the visible kingdom of God.” Indeed if the spirit which pervades the volume, must be considered as having any intimate connexion with the exclusive principles of communion which it advocates, it goes far towards demonstrating the hostility of such principles to those of the gospel of Christ.

Still we would not be understood to assert that the “*Strictures*” are in

every respect without reason. Concerning that profession of Christianity which is the indispensable qualification for communion, we wish that Dr. Mason had been more explicit. We are aware of the difficulty of the subject; and do not consider him as having been obliged by the avowed design of his work to discuss it; nor can we subscribe to the sentiment of the *Friend of Truth*, that the doctrines enumerated in the section we have quoted, are in his view the only vital principles of Christianity. The attempt at drawing "with perfect accuracy, the line of distinction between the essentials and non-essentials of our most Holy Faith," he expressly disavows. That such a distinction exists, and in regard to some doctrines is too plain to admit of doubt, he does assert; but his specification is "certainly designed," rather for the purpose of exemplifying his proposition, than of mentioning all the particulars which he might be supposed to include under it. This alone should shield him at least from such accusations as the authour of the *Strictures* has made for his omitting the mention of "eternal decrees," "particular election," and other kindred doctrines. Besides; the doctrines which he has mentioned as being essential "to our most holy faith," are the vital doctrines of the gospel, and rarely are those persons to be found who truly understand and heartily embrace them, and who at the same time reject those other doctrines which have been alluded to, after a fair opportunity of coming to the knowledge of them. Though they may not in every instance have admitted them into their creed, they will be found to have embraced them in reality, for as Dr. Mason very pertinently observes, and we wish that he had given more prominence and illustration to the remark, "it is no uncommon thing for men's notions to be at war with their principles; their speculative judgment, with their practical habits." Indeed, such is the connexion of the essential doc-

trines of evangelical truth, that whoever truly believes a part, cannot long remain without admitting, as to the most important practical purposes, the system generally. Still we regret that on this part of the subject the authour has not been more discriminating: particularly that he has passed over in silence the fact that the holy men to whose catholic principles he has appealed, were, with one consent, strenuous advocates for doctrines which he leaves untouched; that he has not shewn us what place they gave to a profession of those doctrines in their terms of communion; and that he has not where intimated whether those churches, or their members by virtue of their membership, can claim our fellowship, who, retaining in their public creeds the form of sound doctrine, are known, by the voice of their public teachers, to renounce it or explain it away. Yet more is it to be regretted, that he has insisted so little on the necessity of spiritual experience and visible holiness, together with the profession of christian doctrine, as terms of sacramental communion; and has not more fully exposed the profession of those, who, with a sound creed and respectable visible habits, "love the world and the things of the world." Well has he indeed said in one place, that "a general profession of christianity as is shewn by every day's experience, may be and often is compatible with the want of every christian influence, and even with hostility to almost every christian doctrine; and to let it serve as an apology for error and vice and under its broad protection to admit to communion men who evince neither "repentance toward God nor faith toward our Lord Jesus Christ," would be indeed, to confound the holy with the profane, to turn the temple of God into a den of thieves; and to destroy the very end and essence of sacramental fellowship." And if there is nothing in the volume to neutralize this testimony—if the general impression which

the whole is suited to make concerning a scriptural profession of religion, be not of a character less defined,—if there is a sufficient guard presented against the approach of men to the holy supper of the Lord, whose hearts have never been touched with the love of Christ—and the love of those objects for which Christ died ;—then our apprehensions are not just. But whatever difference of sentiment there may be concerning the volume in this view; that the principle of communion which it is mainly designed to explain and to vindicate, is powerfully supported, there can be among the intelligent and candid but one opinion.

The application of this principle to the case of Baptists and Pædobaptists, is, however, attended with peculiar difficulties. The christian world has generally concurred in the sentiment that baptism is an indispensable prerequisite for admission to the Lord's table ; and in the judgment of Baptists, those who have only received the baptismal rite in their infancy, are in reality unbaptized. Hence it has been natural for them to consider such, however satisfactory their exhibitions of christian character may be, unqualified for the communion of the supper. Now it is obvious that were their premises true, their conclusion could not be evaded. But these are not admitted. We do not perceive the necessity, even in the judgment of our Baptist brethren, for admitting the test. If we mistake not, they may continue Baptists, and yet not consider those faithful servants of God who have received the baptismal rite in their infancy only, to be in the unqualified sense unbaptized. They may believe that a christian profession ought always to precede or accompany the reception of baptism, and that the ordinance ought to be administered by immersion, and yet not consider either the order in which a christian profession and the reception of baptism succeed each other, or the mode in which the ordinance is ad-

ministered, as so essential to validity, that a variation in these particulars, *must* of course nullify the application of it. It is not however on this ground that Mr. Hall pleads for the admission of Pædobaptists to the communion—but entirely on the ground that baptism is not an indispensable prerequisite. His statement of the argument we give in his own language :—

In deciding the question whether persons whom we deem unbaptized are entitled to approach the Lord's table, we must examine the connexion subsisting betwixt the two positive ordinances, baptism and the Lord's supper. Our opponents contend that there is such a connection betwixt these as renders them inseparable, so that he who is deemed unbaptized, is, ipso facto, apart from any consideration whatever of the cause of that omission, disqualified for approaching the sacred elements. We contend that the absence of baptism may disqualify, and that it does disqualify, wherever it appears to proceed from a criminal motive ; that is, wherever its neglect is accompanied with a conviction of its divine authority. In this case, we consider the piety of such a person, at least as doubtful ; but when the omission proceeds from involuntary prejudice or mistake, when the party evinces his conscientious adherence to known duty, by the general tenor of his conduct ; we do not consider the mere absence of baptism as a sufficient bar to communion. On this ground we cheerfully receive pious Pædobaptists, not from the supposition that the ceremony which they underwent in their infancy, possesses the smallest validity, but as sincere followers of Christ ; and for my own part, I should feel as little hesitation in admitting such as deny the perpetuity of baptism, whenever the evidence of their piety is equally clear and convincing.

It is apparent that the whole controversy turns on the connection betwixt the two positive institutes ; and that in order to justify the conduct of our opponents, it is not sufficient to evince the authority or perpetuity of each, and the consequent obligation of attending to both ; it is necessary to shew the dependence of one upon the other : not merely that they are both clearly and unequivocally enjoined, but that the one is prescribed with a view to the other.

There are two methods by which we may suppose this to be effected ; either by shewing their inherent and intrinsic dependence, or by making it appear that they are connected by *positive law*. Betwixt

ritual observances, it is seldom, if ever, possible to discover an inherent connection; in the present case it will probably not be attempted. If the advocates of exclusive communion succeed, it must be in the last of these methods; it must be by proving from express declarations of scripture, that baptism is an invariable and essential prerequisite to communion. A Jew would have found no difficulty in establishing this fact respecting circumcision and the passover; he would have immediately pointed to the book of Exodus, where we find an express prohibition of an uncircumcised person from partaking of the paschal lamb. Let some similar evidence be adduced on the present subject—let some declaration from scripture be exhibited which distinctly prohibits the celebration of the Lord's supper, by any person who from a misconception of its nature has omitted the baptismal ceremony, and the controversy will be at rest.

Reply, p.p. 11—14.

Of the pertinacious neglect of his opponents to meet him on this ground, Mr. Hall very justly complains.

We again and again call upon them to shew us the passage of scripture which asserts that dependence of the Lord's supper on baptism, which their theory supposes: and here, when we ask for bread, they give us a stone. They quote Christ's commission to his Apostles, where there is not a word upon the subject, and which is so remote from establishing the essential connection of the two ceremonies, that the mention of one of them only is included. They urge the conduct of the Apostles, though it is not only sufficiently accounted for on our principles, but is such as those very principles would in their circumstances, have absolutely compelled us to adopt.

Reply, p. 63.

The truth and pertinency of the last remark are very clearly exhibited on the preceding pages of this interesting volume, and have so decisive a bearing on the argument from Apostolic precedent, that we cannot omit the following paragraph.

If the reason for rejecting unbaptized persons in the primitive age applies to the case of Pædobaptists, the argument for strict communion derived from the practice of the Apostles, is unanswerable. But if the cases are totally dissimilar,—if our opponents can assign no such reasons for excluding their Christian brethren, as might justly have been urged against the

admission of the unbaptized in the times of the Apostles, the argument is totally inconclusive. It is decided by the express declaration of our Lord, that he who refuses obedience to any part of his will is not a Christian. "Then," said he, "are ye my disciples if ye do whatsoever I command you." But while there was no diversity of opinion on the subject, the voluntary omission of the baptismal ceremony could arise from nothing but a contumacious contempt of a divine precept, of which no sincere Christian could be guilty. Here then we discover a sufficient reason for the matter of fact urged by our opponents, without supposing an intrinsic or invariable connection betwixt the two ordinances. The principle would have compelled us to act precisely in the same manner as the Apostles did, had we been placed in their circumstances. How vain then to attempt to overthrow that principle, by appealing to a precedent which is its legitimate and necessary consequence; and how unreasonable the demand which urges us to treat two cases as exactly similar, of which our opponents, equally with ourselves, are compelled to form the most opposite judgment. Let the advocates of restricted communion express the same opinion of the state and character of those whom they now regard as unbaptized, which we are certain they would feel no scruple in avowing, with respect to such as had refused submission to that ordinance, in primitive times, and we shall deplore their blindness and bigotry, but shall acknowledge they reason consistently from their own premises. But we will never submit to identify two cases which agree in nothing but the omission of an external rite, while that omission arises from causes the most dissimilar, and is combined with characters the most contrary. We will not conclude because the Apostles could not bear those that were evil, they would have refused to tolerate the good; or that they would have comprehended under the same censure, the contumacious opposer of their doctrines, and the myriads of holy men, whose only crime consists in mistaking their meaning in one particular.

Reply, p.p. 24—26.

The "Reply" of Mr. H. is chiefly a vindication of the reasoning employed in his former Treatise; yet the new ground which, on several points, that Treatise had compelled his opponents to take, furnished him with an occasion which he has not failed to improve, of bringing fresh aid to his cause. Mr. Booth, the only author whom he had professed to answer, and whose writings had been

considered as the ablest defence of the side of his opponents, identifying the baptism of John with the Christian ordinance, had relied on the priority of baptism to the Lord's supper in the order of institution, in proof of the necessity of its priority in the order of administration. But the Treatise of Mr. H. so unanswerably demonstrates that the baptism of John was essentially different from that of the christian dispensation; and consequently that the institution of christian baptism was posterior to that of the supper; and also that the conclusion which had been drawn from the fact so erroneously assumed, was entirely futile,—that Mr. K. seems to have passed over this part of the subject in silence, and to have relied chiefly on the assumption that baptism is an essential part of the christian profession. Booth also had admitted that, according to the Apostolic canon of christian forbearance, his Pædobaptist brethren were to be received, on the ground that God had received them; and only insists that the receiving intended does not imply admitting them to the communion of the supper; but so clearly is this evasion exposed by Mr. H. that the author of the Reply has no alternative but to deny that Pædobaptists are in the sense of the Apostle to be received in any form, urging that their case essentially differs from that of those to whom the rule was meant to apply or whom God is declared to receive.

We would gladly enrich our pages with an abstract of Mr. Hall's reasoning on these topics, did our limits permit; but we are obliged to dismiss it with the single remark, that we greatly mistake if the "Reply" is not even more worthy both of the principle which it is designed to support, and of its illustrious defender, than even the former treatise. He goes forth into the field with gigantic step; marks around him the ground which he proposes to defend; and then, at every point of attack, not only repels his assailant, but holds him in a grasp which can scarcely

fail to put to flight every hope of success in a contest so unequal.

But it is truly wonderful to perceive how even a mind of this pure and elevated character, can yield to the sway of sectarian bias. There is an instance of this in the volume before us, in which this prince of writers appears as weak as other men. It is found in the chapter on the practice of the primitive church, in which he vindicates the principle of catholic, or what he styles mixed communion, from the charge of innovation. His argument is this; that during the Apostolic age, infant baptism must have been unknown in the church; that in the days of Augustine, it had acquired, as all agree, a complete and undisputed ascendancy, and that consequently there must have been an interval, somewhere between the beginning of the third and the close of the fourth century, during which, there were some who adhered to the primitive practice, and others who favoured and adopted the more recent innovation; that is, there were Baptists and Pædobaptists cotemporary with each other. Having assumed this statement, as one in which Baptists are agreed, he forcibly remarks:

What became of that portion of the ancient church which refused to adopt the baptism of infants? Did they separate from their brethren, in order to form distinct and exclusive societies? Of this not the faintest trace or vestige is to be found in ecclesiastical history; and the supposition is completely refuted by the concurrent testimony of ancient writers, to the universal incorporation of orthodox Christians into one grand community. We challenge our opponents to produce the shadow of evidence in favour of the existence, during that long tract of time of a single society of which adult baptism was the distinguishing characteristic. Tertulian, it is acknowledged, is the first who distinctly and unequivocally adverts to the contrary practice; and as he expresses disapprobation of it at the same time, without the remotest intimation of the propriety of making it the ground of separation, he must be allowed to form one instance of the practice of mixed communion; and unless we are disposed to assert, that the modern innovation in the rite of baptism supplanted the original ordinance at once,

multitudes must have been in precisely the same situation.—We therefore offer our opponents the alternative, either of affirming, that the transition from the primitive to the modern usage, was sudden and instantaneous, in opposition to all that observation suggests respecting the operation of the mind; or acknowledging, that for two centuries the predecessors of the present Baptists, unanimously approved and practiced a mixed communion—a communion in which Baptists and Pædobaptists united in the same societies.

Reilly, p.p. 218, 219.

The argument is indeed conclusive against the principle of close communion as it is maintained by Baptists, but it is wonderful that the author seems not to have felt its force against the distinguishing tenet of Baptists. For if the silence of Ecclesiastical history, as to the existence of any distinct and exclusive societies among the supposed predecessors of the present Baptists—when the innovation alleged, began to prevail—proves that there were no such societies; the same silence of history, as to the fact of such innovation, proves that it never existed, and that infant baptism was practiced on the authority of Apostolic example, from the beginning; and if the concurrent testimony of ancient writers to the universal incorporation of orthodox christians into one grand community, completely confutes the supposition of the existence of such societies,—the same concurrence of ancient writers to the general practice of infant baptism, proves that the delegation of it was undisputed. Surely the person who can believe that within a century after the death of the Apostles, and while yet the very men who had been personally conversant with them were scarcely in their graves, infant baptism could have been first introduced into the church; that within the progress of another century so important a transition could have acquired “a complete establishment;” and that this could have taken place without opposition, or without any of which the pen of history, though it has minutely recorded other controversies of inferior moment, has given us “the

faintest trace or vestige;”—will find no difficulty in believing, notwithstanding the argument of Mr. Hall, that “for two centuries the predecessors of the present Baptists,” instead of “unanimously approving and practicing a mixed communion,” unanimously “separated from their brethren in order to form distinct and exclusive societies.”

Mr. Hall does indeed speak of Tertullian as expressing disapprobation of infant baptism; but it is unquestionable that he expresses no other disapprobation of infant than of adult baptism. The truth is that he simply urged a *delay* of baptism at every period of life; and this not on the pretence of its being unlawful, but on the ground that sins subsequently committed were especially dangerous. “They who understand the weight of baptism,” his language is, “will rather dread the receiving of it, than the delaying of it. Therefore to every one’s condition, disposition and age, the *delaying of baptism* is more profitable, especially in the case of children. Why does that innocent age make such haste to baptism? What occasion is there, *except in cases of necessity*, that the sponsors should be brought into danger?”

While for the reason we have suggested we cannot expect that our Baptist brethren, unless it be with palpable inconsistency, will acknowledge the force of this argument of Mr. Hall against those exclusive pretensions of which we regret to see them so tenacious, we yet anticipate from the volume the most favourable results. The writer modestly disavows the expectation of a speedy or sudden revolution in the sentiments of his brethren, as the consequence of his efforts; yet with just exultation he remarks, “our opponents, aware that a current has already set in, which threatens, at no very distant period, to sweep away their narrow and contracted system, are exerting every effort to stop it, but in vain.”

Labitur et labetur in omne volubilis ævum. We anxiously wait for a result of his labours in our own hemisphere similar to what appears to have extensively taken place in his; and should any of our Baptist brethren give our pages a perusal, we would most earnestly entreat them to consider whether, as their distinguished champion intimates, they are not by their exclusive pretensions incurring the sensible frown of the great Head of the Church. The little success which has attended their efforts to extend the limits of their denomination, we indeed must be allowed to ascribe chiefly to another cause than principles on the subject of communion. We must charge it to the vital error of their system, while at the same time their error is not, like many delusions which have a rapid and powerful spread, of a nature suited to enlist the depraved feelings of mankind on its side. But "if though they have not 'drunk with the drunken,' they have unwittingly 'beaten their fellow-servants,' by assuming a dominion over their consciences; if they have severed themselves from the members of Christ, and under pretence of preserving the purity of christian ordinances, violated the christian spirit; if they have betrayed a lamentable want of that 'love which is the fulfilling of the law,' by denying a place in their churches to those who belong to the church of the first born, and straitening their avenue till it has become narrower than the way to heaven; they may easily account for all that has followed, and have more occasion to be surprised at the compassionate Redeemer's bearing with their infirmities, than at his not bestowing a signal blessing on their labours."

While the principle of strict, as opposed to catholic communion, must in this manner, by its own operation and by the secret curse of God, impair the beauty and vigour of those christian societies which adopt it, its tendency in regard to other portions of the church is more directly and manifestly hostile. It is no other than a virtual excommunication of all other christian societies on earth; and it must be imputed in no degree to the lenity of their decision, but entirely to the limitation of their power, that the sentence of excommunication does not operate upon those societies in its full extent; that they are not in fact reduced to the condition of exiles from the church, and deprived of all the consolation and benefit which result from her fellowship. The tendency of the principle in relation to the general interests of truth and holiness; the bigoted sentiments, the contracted affections, the sectarian animosities, the divided efforts, and the hostile measures which it has produced within the church; and the prejudices, the scepticism and the invective which it has occasioned without it,—'the ruins of many generations' declare. There has been no more fatal obstacle than this to that universal spread of the gospel, and that ample effusion of the Spirit which are necessary to the renovation of the world; and whenever it shall be removed—when the followers of the Lord shall generally agree to recognize, in feeling and in practice their common and most sacred relation to him, and come up in solemn phalanx to the support of his cause, the ultimate triumph of the gospel may reasonably be expected.

Literary and Philosophical Intelligence.

The Rev. Mr. Heckewelder, author of a work on the Customs of the North-American Indians is understood to be pre-

paring one on the Indian names of Streams and Places in Pennsylvania, with an explanation of their several meanings.

A Fish possessing electrical powers has lately been discovered and taken near one of the islands in the harbour of Portland. It is ascertained to be the Torpedo, measuring in diameter about a foot and a half. The fish, which died a few hours after being taken, has been prepared in the usual manner for preservation. This is believed to be the only torpedo that has ever been discovered so far north.

Petrification.—A remarkable instance of petrification is said to have occurred in Bourbon County, Kentucky. A lady who had been buried about eleven years was lately disinterred. The coffin was entirely decayed, but the body was perfect in shape and size. It was found on examination to possess the specific gravity of common limestone. The features had undergone so little alteration that they were immediately recognized by those who had formerly known the deceased.

Prussic Acid.—The Prussic acid, whose tremendous activity as a poison is well known to scientific and medical men, exists in the kernels of cherries, peaches and bitter almonds. In a copiously diluted state it is harmless and even agreeable, the cordials and other liquors manufactured from these fruits owing their flavour to its presence. The following anecdote, which is extracted from an English publication, shows the danger of using these liquors without particular caution in the preparation. A shopkeeper in the country had, agreeably to a custom among tradesmen in England, regaled his customers with liquor, which in this instance was

noyeau. They liking the liquor, expressed a wish to have it stronger. The tradesman willing to oblige them, 'transmitted an order to a person who manufactured his noyeau, that he would prepare him a certain quantity of *double the usual strength*. This was complied with, without either enquiries on one part or explanation on the other. Shortly after the noyeau had arrived a lady visited the shop, who being an excellent customer, the tradesman was desirous of evincing his respect, and therefore presented her with the first glass of his improved cordial. The lady drank it, and in a few minutes afterwards fell on the floor and expired. The terror of the poor man was heightened to a greater degree by the observations of the bystanders, who remarking the coincidence of her death, and her taking the noyeau, asserted that he must have given her poison: he assured them it was "*nothing but Noyeau*" she had taken; and to convince them, as he conceived, of its harmless qualities, he seized the bottle, and pouring out a glass of it, drank it in an agony of earnestness, when so rapid was the action of this potent poison, that the persons before him had not time to relapse from the attention which his conduct extorted, before they were assailed with the additional horror of witnessing the destruction of a second victim:—the poor man trembled, fell, and expired.'

Hydrophobia prevails considerably in various parts of the northern and middle states. Domestic animals in many instances, and in two or three cases men have died of it.

List of New Publications.

RELIGIOUS.

An Address delivered before the University of Cambridge, at the interment of Professor Frisbie, July 12, 1822. By Andrews Norton, Dexter Professor of Sacred Literature, &c. Cambridge.

The Conversation of our Saviour with Nicodemus, illustrated. A Sermon, preached in St. Paul's Church, Dedham, Wednesday, June 23, 1821, before the Annual Convention of the Protestant Episcopal Church in the state of Massachusetts. By Samuel Farmer Jarvis, D. D. Rector of St. Paul's Church, Boston.

The Episcopal Manual, being intended as a summary Explanation of the

Doctrine, Discipline, and Worship of the Protestant Episcopal Church. By the Rev. William Wilmer, D. D. Rector of St. Paul's Church, Alexandria, D. C.

Two Discourses, containing the History of the Church and Society in Cohasset. Delivered December 16, 1821. By Jacob Flint, Boston.

A Synopsis of Didactic Theology. By Ezra Stiles Ely, D. D.

Discourses, Delivered in the College of New Jersey; Addressed chiefly to the Candidates for the first Degree in the Arts; with Notes and Illustrations, including an Historical Sketch of the College, from its origin to the accession of President Witherspoon. By Ashbel Green D. D. LL. D. President

of the College. Philadelphia, E. Littell.

The Messiah's Victory. A discourse delivered at the Installation of Casco Lodge, North Yarmouth, June 24, 1822. By the Rev. Stephen Chapin.

Letters on the Eternal Generation of the Son of God, addressed to the Rev. Samuel Miller, D. D. By Moses Stuart, Prof. Theol. Sem. Andover.

Lectures and Sermons by the late Rev. Jesse Appleton, D. D. President of Bowdoin College.

MISCELLANEOUS.

A Sketch of Old England. By a New England Man. 2 vols. 12mo.

MISCELLANIES, Selected from the Public Journals. Boston, 1822.

[This is, we believe, the first effort of the kind that has been made in our country. It is rather surprising to us that it has not been made before. An annual volume of highly interesting literary pieces can without difficulty be selected from our various Newspapers; and if the judgment and taste of the compiler be what it should be, in order to qualify him for the undertaking, few volumes could be found that would contain more entertaining and useful matter. Many pieces that now soon pass into oblivion, pieces too which almost every one would be glad to preserve, might in this way be rescued from the fate that at present

awaits them. A series of volumes, embracing the most interesting *literary* articles, and also another series of volumes, containing the most valuable *political* essays that from time to time appear in our public journals, selected by a person of an elevated and comprehensive mind, and of a pure and cultivated taste, would form an invaluable treasure to the scholar and the statesman; and would also, we are confident, in the end prove a source of emolument to the publisher. The thing has long been done in England and Scotland, and the fact that it continues to be done is a sufficient evidence that those most interested find their account in the undertaking.]

A New England Tale, or Sketches of New England Character and Manners. New York.

Ethic Strains, or Subjects Sublime and Beautiful; and Minor Poems. By Thomas Odiorne, A. M.

An Elementary Treatise on Mineralogy and Geology. By Parker Cleaveland. Second Edition. 2 vols. Cambridge.

The Merchant's and Shipmaster's Assistant; containing Information useful to the American Merchants, Owners and Masters of Ships;—Compiled, Revised and Corrected by Joseph Blunt, Counsellor at Law. New York, 1822.

Religious Intelligence.

In the progress of this work, we have in several instances* expressed at considerable length our views of Christian Education. We have endeavoured to impress upon the public the idea that that education, and no other, can be deemed complete, which tends to prepare the subject of it for the scenes both of time and eternity—for all the duties of earth and for the enjoyments of heaven; and that to the latter of these especially, every parent should

have a constant reference, as the great and paramount object to be accomplished by his labours. It is scarcely necessary to state that we rejoice in the opportunity of again directing the attention of our readers to this all-important topic, furnished by the 'Pastoral Address of the General Association of Connecticut to the churches under their care.' This address was passed at the recent meeting of the Association. It is well adapted to make every professedly christian parent examine into his conduct, and will doubtless lead many to see that they have entirely failed in the discharge of an imperious and solemn duty—that they have been most cruelly unfaithful to the best interests of their own

* See particularly the review of Babington's Christian Education, Christian Spectator, vol. I. p. 355; An Essay on Education, vol. II. p. 349; and Thoughts on Early Religious Education, vol. IV. p. 393, &c. &c.

offspring.—We give this address entire; it is as follows:—

BELOVED BRETHREN,—We, the pastors of the churches, feeling it to be our duty to “*feed the church of God which he hath purchased with his own blood,*” and “*to take heed unto all the flock, over which the Holy Ghost hath made us overseers,*” beseech you to suffer the word of exhortation, with all affection and confidence, as fellow-heirs of the grace of life, while we address you on a subject which we deem of the highest importance, viz. *The religious education of baptized children.* Whatever may be the standing of baptized children in the church, it is acknowledged on all hands, that christian parents are under peculiar obligations, to train up their children in the way they should go.

On this extensive subject, it cannot be expected that we should at this time very largely enter. We take the liberty, however, to suggest a few plain practical principles, which we hope may be of use to parents, and to churches respecting this interesting duty.

I. It is the duty of parents early to fix on a definite object, to which their labours shall be supremely directed in the education of their children.

In other words, parents ought early to settle the question in their own minds, whether they will educate their children to shine in the honours of this world, or to be pillars in the temple of the living God.

The evils attending a want of decision in this respect are many and great. If there is no definite object in view, there will of course be no regular and connected system of operations. If the parent has not decided on the character which he wishes to form in the child, or on the end at which he intends the child shall arrive, he cannot expect any happy result of his labours.

A want of decision in this respect also leaves the door open for the intrusion and secret operation of improper motives. The mind, which is not governed by a known and proper object, is liable to be insensibly drawn away into the pursuit of that which, if deliberately considered, must be disapproved.

Another evil of a want of decision in this case is, a liability to inconstancy in measures, and measures which are

often varied can be of no lasting benefit.

On the other hand, the advantages of a settled state of mind on this subject are manifest. It will be a constant stimulus to action. It will also produce a degree of independence, which will guard the mind against prevailing customs or opinions. The object of education being settled, the parent will be led to examine the bearing of every particular step on the ultimate object, and thus the evil tendency of many practices which appear plausible in themselves, will be detected. Many of the amusements of youth, which, in themselves appear trifling or innocent, assume a very different aspect when viewed in their tendency and consequences.

A definite object must also be simple, and will therefore preserve those who pursue it from the inconsistency of attempting to pursue two contrary objects at the same time.

It is by no means uncommon to find persons who, in the education of their children, professedly pursue one object, but really aim at one directly the opposite. We hear many talk most feelingly of the salvation of their children, as the great object of their desires, while they are secretly habituating them to a worldly and sensual course. The language of their real teaching is, “secure this world, its honours and pleasures at all events, and then gain heaven if you can.” This language is early understood, cordially welcomed, and industriously obeyed by the child, until it is found too late that he has gained the world at the expense of his soul.

Many attempt to avoid this inconsistency by saying, that for spiritual blessings, we are dependent on the special grace of God.

But this is avoiding one inconsistency, by falling into another equally mischievous. We are indeed dependent on the blessing of God to render all means effectual; but are we to expect that blessing without means, or in neglect of our duty? To say then that we desire the salvation of our children, when we labour only to promote their worldly interests, and to prepare them for earthly distinctions, is absurd.

And here we cannot forbear to inquire, whether the fashionable systems of education in our country, and which

are followed by many professed christians, are not calculated exclusively to promote the interests of this world? Can the christian parent really suppose when he suffers his children to enter the dancing school or ball-room, or to engage in other vain amusements, that this course is likely to prepare them for the service of Christ here, or his kingdom hereafter? or rather, does not every such parent know, and does not his conscience upbraid him with the truth, that in doing this, he is putting the immortal interests of his children in jeopardy?

Let every christian parent then make up his mind, as to the one great and leading object to be aimed at in the education of his children. Let him seriously ask himself, whether he really desires to see his children the devoted servants of Christ, and heirs of his kingdom, rich in faith and good works, at whatever expense of earthly interests or honors? or whether he wishes to see his children glitter in the circles of pleasure, faring sumptuously every day, at the hazard of finding them at the left hand of Christ, in the day of his appearing.

2. We consider it a necessary principle in religious education, that parents count the cost, and prepare for the trials of persevering in the course which they deliberately adopt. Not only must a proper and definite object be proposed, but it must be perseveringly pursued. And that it may be thus pursued, parents must look forward, and prepare their minds for the difficulties which they will surely meet. There is probably more evil arising from failure in perseverance, than from want of a definite and desired object.

The christian parent finds it easy to propose to himself at the first, the religious education and salvation of his children, as the great and leading object of all his labours. He begins early to furnish their minds with the elements of christian knowledge, and to tell them of the need of a Saviour. And during the season of childhood, the work goes on easily and prosperously. But there is an age at which children soon arrive, which brings with it new and peculiar trials to the parent. This is the age when children begin to extend their acquaintance and views beyond the family circle, to feel the influence of a mixed company of companions, and to have their feelings wrought

upon by the fear of singularity. When they look around them in the world, they observe that others have not felt the same restraints to which they have been accustomed. They hear others talk of pleasure in worldly indulgence; and above all, they hear that course of instruction and restraint in which they have been led, branded with the names of superstition and bigotry. In this situation their native feelings experience great mortification; natural propensities are awakened, and brought into action, and at once it becomes their great object to throw off that character, which though it is their greatest honor and treasure, begins to be regarded as their misfortune, and the obstacle to all their future prospects. With these feelings, parental authority and influence are assailed with every argument which ardent feelings can invent. The great reason which is plead for more licence is, that others do so; and that singularity is certain ruin. Children in this case will easily discover the vulnerable point, in the character or feelings of a parent, and they will manage the attack with all possible art and pathos. They will plead that there is no harm in the indulgence; that they must keep pace with their companions, and that they must have relaxation. And what renders this onset more successful is, that it is made at a time when parents often begin to relax in their diligence, and to be off their guard, from the flattering success of former labors, and from the mistaken idea that their work is almost if not quite accomplished. It is also frequently the case that the parent as well as the child begins to catch the contagion of prevailing customs and opinions. As his children come abroad into the world, he begins to feel more solicitude about the reception they will meet. He looks around him, and sees that the children of this and that professor of religion, go into mixed company, are at the party of pleasure, or frequent the ball room. And he begins seriously to fear that he is too strict, and that his children will be secluded from all society. Under this influence he begins to waver, to relax a little his former principles; and the child seizes the favorable opportunity to break away from all restraint. The parent soon perceives, too late, that he has yielded a point which can never be

regained; and has the extreme mortification to find that his children have the reputation of being more rude and profligate than any in the neighborhood. Many of his more accommodating neighbors, who have bated the restraints and admonitions of his example, now exult, and throw out many wise remarks on the bad effects of too much strictness with children; and come to this joyful conclusion, which relieves their consciences, in respect to their own children, that a religious education makes young people worse than they would otherwise be.

But these effects, let it be remembered, follow not from a religious education, but from a failure to persevere in it. And it will be seen that this failure not only destroys all that has been done, but more than destroys it. Like a weight raised from the ground, the youth who has been religiously educated, if he fall, must fall with greater force in proportion to the greater height to which he has been raised. The only way to prevent this evil is to persevere, not to suffer him to fall, but to keep him rising, until he is placed, by the grace of God, beyond the attractions of earth.

It is apprehended that the cause of this failure is, that the parent has not sufficiently counted the cost of what he undertook; the trial is unexpected, and overcomes him, before he has time to ascertain its real character, or rally his forces against it.

To obviate this difficulty, therefore, parents must look forward and anticipate the trials to which they must come, if their children live. And having learnt what they are to expect, they ought then to settle the correct principles of proceeding, before their feelings are assailed, and made to bias their judgment, and bribe them to a wrong conclusion. They ought to have settled the point in their own minds, whether it is proper for their children to associate with the world, and mingle in its vain amusements, before the child comes to plead for the liberty.

And not only ought parents to prepare their own minds for this trial, but also to prepare the minds of their children to meet it with composure. Let children be led to such views of the world, as shall satisfy them that their happiness, or usefulness, does not depend on following prevailing evil cus-

toms, but rather on avoiding them. Let parents refer their children to the history of such men, as have been eminent for wisdom or goodness, and they will see that these have never been drawn from the ranks of fashion and pleasure, but from those who have been early inured to habits of self government, industry, and sobriety.

And more, let parents early inculcate the sentiment, that *time* is a talent, for the use of which we are accountable to God, and that the waste of time in vain amusements, or hurtful indulgencies, is a great sin. This will prepare the conscience of the child to take the side of truth, and will go far to satisfy the mind of the child, without the intervention of parental authority or even advice. Or if the child is disposed to ask, what harm there can be in this or that amusement, the answer is ready and decisive, it is a waste of precious time, for which you can give no good account. In this way the peculiar trials of this season may be sustained or averted; the parent may at least hold what he has gained, until the storm has passed by: for this is not usually of long continuance, if firmly and steadily resisted. Children will soon begin to reflect for themselves; they will see many around them whom they desired to imitate, falling into disgrace from their dissipation. They will soon perceive the pit to which they were urging their way, and which has swallowed up many youth of fair promise; and they will soon begin to feel thankful to their parents, for their faithfulness in restraining them, as the only means of their preservation.

3. As another important principle, in the religious education of children, we would recommend a concert among christian parents, in respect to the measures which they adopt.

The whole power of the custom of the world arises from their consonance with the natural propensities of the heart, and their general prevalence. On the first of these grounds, christian parents will certainly feel, that they have every motive to avoid or resist them. But on the other ground, they are too often induced to yield at least a silent acquiescence. They suffer their children to be drawn into the vortex, because they do not feel able, or are afraid singly to resist the current of universal practice. As Pharaoh said

to the Israelites, so in this case the world says to christians, if you must go to serve the Lord, give us your little ones, leave your children behind you, to be initiated into our customs, to be trained up for our service, and to be the victims of our vices. Sacrifice them upon our altars, that we be satisfied that you regard infant baptism, as a mere form, and religious obligations as subservient to worldly interests. And how shocking the incongruity of bringing our infant offspring to the altar of Christ, and there placing upon them the seal of that gracious covenant which makes them his; and then casting them into the jaws of this devouring Moloch!

The world accomplishes all this by acting in concert, and thus establishing the despotic laws of custom. The world, in fact, gives laws to the church in the management of their children, and thus carries off, generation after generation, the children of the church, given to Christ in baptism, to the ranks of the enemy, and the gulf of perdition. If our children can be thus plucked from our families and our arms, by the force of custom, why should not christians attempt to save them, by virtue of a similar concert? If we cannot singly stem this torrent, let us join hands and hearts, in a phalanx which cannot be shaken. Cannot the church make customs for itself, and thus for ever destroy the plea, that it is a singular, solitary, and disgraceful thing, to train up children in the way they should go? Must the church always look to this corrupt world, and to those who are aliens from the commonwealth of Israel, and strangers to the covenants of promise, for her standards of manners, and for maxims of moral practice? Rather let us attend to the Apostolic injunction, "Be not conformed to the world." Let christians then associate together, and deliberate on the proper course for them to pursue; let them understand each other, and unitedly come out from the world, and be separate in the treatment of their children as well as in other respects.

Thus a glorious standard will be raised for the cause of Christ, supported by the prayers of christians, and the blessing of God, which will soon change the course of custom and make the world ashamed of itself. The more respectable part of the world is

now kept in countenance, only by the tame submission of professors of religion, and for want of better examples. If christians would lead the way to a reformation of manners, they would find the example exerting a powerful influence on all sober persons around them. Is not the church then as the salt of the earth, as the light of the world, to let her light shine before men in this respect? Is it asked here, in respect to what particulars christians ought to have a concert of measures? We answer,

Let them agree to prohibit, so far as their influence extends, the promiscuous intercourse of children and youth, parties of pleasure, and vain amusements of every kind. Let the time and property wantonly spent for these purposes, be sacredly devoted to some useful object. The maxim that youth must associate together in mixed companies, and at unseasonable hours, to promote acquaintance and friendship, we hesitate not to say, is false and pernicious. All useful acquaintance may be better promoted, without this prodigality of time, health, and property; and this exposure to temptation. And as to the promotion of friendship, these mixed assemblies, where pride and vanity are the ruling motives, and where rivalry and envy are directly excited, have a tendency to destroy all rational or virtuous friendship.

Is it said that this intercourse tends to assimilate youth to each other, and thus prepare them to act and live in society? If this effect is produced, it is by reducing the whole mass to a level with the worst, and that this effect is produced, facts lamentably prove. As well might we send our children to the haunts of pestilence, to assimilate them to the sick and the dying. What can be more preposterous, than for christian parents, after having endeavoured to inculcate religious truth upon their children, to turn them loose into the company of the profligate, where every vestige of useful impression must be immediately effaced? We repeat the idea, then, that we regard the promiscuous intercourse of youth, in scenes of temptation, such as all vain amusements present, as the great means of counteracting and frustrating the labours of christian parents.

Again, Let christian parents agree in devising methods for the entertain-

ment and improvement of youth, which may operate as a substitute for vain amusements. Such methods may be devised, because they have been, and have been found effectual. Above all, let christian parents agree to pray for their children, that their hearts may be sanctified and prepared for the service of Christ. Their conversion will be an effectual remedy against those vain pleasures which are so ensnaring to the carnal mind. They will then be introduced to a new and interesting field of action; their desires will be elevated above the grovelling pleasures of sense, and they will no longer need the aid of parental influence to be induced to lay them aside. And let no christian parent be disheartened in view of the arduous duty now presented. Let every one remember that we live in an age when many labourers are wanted in the vineyard of Christ. And where shall these instruments be found, but in the families of the faithful, in the nurseries of the church? It is reasonable then to expect, that multitudes of the children of believers will be converted, and called into the service of Christ at an early age. Let every christian parent feel, while he is engaged in the instruction of his children, that he is preparing soldiers of the cross, who will, in some way or other, be instrumental of the triumphs of the Redeemer.

Now brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance, among all them which are sanctified. Now unto him that is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever—Amen.

We take the earliest opportunity of laying before our readers the Report of the General Association of Connecticut, made at its last session. As the information contained in that part of the report which relates to the state of religion within the bounds of other ecclesiastical bodies in connection with the Association, has already been extensively circulated in various ways,—we omit it, and extract only the part

that bears particularly on the interests of religion in Connecticut:—

REPORT.

It was the privilege of this Association, at its last session, to report a work of divine grace, powerful in its operation, great in its extent, and delightful and animating in its effects. While we looked upon the stately goings of God among us; the ease with which sinners, in multitudes, were turned from the ways of sin and death to those of holiness and salvation, we hardly allowed ourselves to anticipate the embarrassments into which we should fall, or the gloom which we should feel, when the Holy Spirit should, in a great measure be withdrawn.

We now review a different year. A year, however, not without many traces of divine goodness towards the churches under our charge; though a year, which, in many sections of the State, discloses to us the condition and character of man, in the absence of divine grace.

The revivals of religion, which were in a happy progress, at the time of the last session of this body, continued for months; in some instances, into the year which now closes. The city of New-Haven is the only place, in which, after a decline of the work of grace, there has been any considerable revival of it. But in many places the rich fruits of it have been realized in large accessions to the churches. These clusters of the vines, together with the gleanings from the State at large, presented to us in the returns of the several district associations, enable us to state, that something more than three thousand persons of our denomination have, during the year past, made a public profession of religion.

With fervent gratitude to Him, who, by his power, preserves his saints in the faith, we receive assurance, that apostacies of recent professors are very rarely to be found. The complaint, however, is, from several regions, wide as the territories of district associations, that there is, in the churches, a general diminution of religious zeal; a decline of social prayer; and, in the world, a resuscitation of the usual spirit and forms of vice. That awe, which, while the power of divine grace was manifestly present, pervaded almost every unsanctified mind, is gone; and the re-

proofs of the gospel are now avoided, or when heard are disregarded. The natural state of man comes forth to our view, as a testimonial, though a deplorable testimonial, of the truth of the Bible.

While God has suffered the depravity of man, thus to confirm his word, he has not left himself without witness, in that he hath sent the rain of his special grace upon some of our churches and parishes which has made them as a well watered garden. Upon the first parish in Litchfield, there is at present, and there has been, for several months past, a copious effusion of the Holy Spirit. Suffield, Wilton, Pomfret, West and South Woodstock, Killingly, and Exeter have been blessed with a revival of religion. Norwalk and New-Canaan are also refreshed, and two or three other places in their vicinity, and a few elsewhere, share, in a less degree, the precious blessing.

The instruction of children on the Sabbath continues its happy and hopeful progress, without abatement. The interests of religion in the Heathen Mission School, at Cornwall, and in Yale College, and especially, in the department of charity students, still present a pleasing aspect.

Upon the ministry of the gospel in the State, we look, not without some melancholy reflections, nor without anxiety. Not that any thing has interrupted our harmony, or in the least diversified our creed. Not that we would overlook the kindness of the Head of the church in recently giving worthy pastors to some of our needy churches, thereby setting his seal to the usefulness of our Domestic Missionary Society, and crowning, with joyful success, the efforts of other churches, themselves to sustain the institutions of religion. But a painful fact we must acknowledge. The company of those who proclaim the gospel is somewhat diminished. Three have slept in death; two of the aged fathers, and one brother in the midst of his days, with whose life, many of our hopes were extinguished. This is the monitory work of God, to whose rebuke we silently submit. But the inroad upon our fraternity, which fills us with the most concern for the welfare of our Zion, is the unprecedented number of our dismissals, which has occurred, within the last six months. We can only hope in God, that these

distressing events are not the result of causes which are still to multiply similar calamities and fears. He can confirm our standing: He can repair our breaches.

With this confidence we compose our minds to contemplate the fact, that the ministers and churches of our connection are still blessed with union of faith and great peace. He who has been around our little abode, for walls and for bulwarks, we rejoice to learn has saved us from the irruption of any new heresies; and He who has been in the midst of us, for our glory, has spared our eyes from beholding an increase of such as have been long among us.

On the whole, reviewing our occasions for humiliation, and our causes for anxiety, we find encouragement, much encouragement, to pray and not faint; to labour and not be weary. To the people of our charges we can return, and to our constituents we can look and say, be of good courage; hope in God; wait prayerfully upon him; maintain the faith; search for wisdom as for hid treasure; ask, universally, with an importunity not to be diverted, for the Holy Spirit; and, in due time, ye shall reap, if ye faint not.

REVIVALS OF RELIGION.

For the Christian Spectator.

MR. EDITOR,

Agreeably to the recommendation of the General Association of Connecticut, the following concise account of the late work of divine grace in this place, is offered for publication in the *Christian Spectator*, if you judge it expedient.

The special operations of the Spirit of God in this place may be said to have commenced the first part of June, 1820. To give a correct view of the manner in which this work began, it will be necessary to mention some of the circumstances which preceded, and which were made the means of preparing the way.

Though there have been several seasons of partial refreshing, there had been no general revival in this place for about twelve years previous to the spring of 1820. During that period the church had been on the whole in a declining state as to numbers, the additions not being sufficient to supply the vacancies occasioned by deaths and removals. For two or three years previous to the late work, the decline of the church, both in numbers and

graces, become more visible and rapid. Professors of religion became in several instances, greatly alienated from each other, and a spirit of jealousy seemed to prevail. In some cases, members of the church were so at variance on account of some trifling cause of disagreement, that they could not speak to each other, nor comfortably unite in religious duties. Many efforts were made to heal these wounds, but every labour of this kind seemed rather to increase the evil.

The unbelieving world looked on this state of things with satisfaction, and felt encouraged in transgression. The young people particularly, manifested an unusual degree of levity, and the hauds of christian parents being weakened by mutual dissension, their children, to the great reproach of the cause, were often found mingled with the world in vain amusements and sinful pleasures.

This state of things remained until the commencement of the year 1820. Early in the spring of that year God saw fit to lay his hand heavily upon the church, and so shame her confidence in man. Three leading members of it who were also members of the standing church committee, and constituted a majority of that committee; and one of them a deacon in the church, were suddenly removed from the field of labour; two by death, and the other by a paralytic stroke, which has since suspended his usefulness.

The first two of these afflictive providences, which occurred about the same time, seemed to rouse the church for a moment, and led some to reflect that God had a controversy with his people. But the impression soon began to wear off, when a third stroke of the rod followed, which seemed to take effect. A beloved deacon in the midst of his usefulness, who seemed to be a pillar in the church, and who possessed, in a high degree, the confidence of all classes of people, was, by a distressing casualty, cut down and numbered with the dead. At his funeral there appeared to be a humbling work begun in the hearts of some of the children of God. They looked upon each other, and upon the church around them, and seemed to say, "Why sit we here until we die?" From this funeral, which occurred in the early part of June, we date the commencement of the revival.

The day after the funeral the pastor was called to leave his flock a few weeks, to attend the meeting of the General Association of Connecticut. But he left them with a degree of confidence that God had begun a good work in the hearts of christians. Nothing material transpired during his absence. There is reason, however, to believe, from what has since come to light, that many during that time, were led to arise and trim their lamps, and that a 'still small voice' was bringing them to secret humili-

ation. When the pastor returned he found no visible demonstrations of a revival; still believing that God was at work among the people, he felt a desire to ascertain the truth. Accordingly after public worship on the Sabbath, the church was requested to tarry; and a proposal was made, that there should be a special church meeting held on the next day, for prayer and conference. The proposal was approved and the appointment made. The next day the conference room was filled at an early hour. It was judged that about two thirds of the church were there. An unusual appearance of interest and solemnity was remarked before the exercises commenced. A pastoral address was delivered from the following words of Nehemiah, 2d chapter, 17th verse: "Then said I unto them ye see the distress we are in, how Jerusalem lieth waste and the gates thereof are burned with fire, come and let us build up the wall of Jerusalem that we be no more a reproach." Before the meeting closed, the evidences of the special presence of God were unequivocal and impressive. At the close of the meeting the subject of a revival was brought distinctly to view, and all those who felt desirous to see the gracious work and were willing to engage in it, were requested to signify it, by rising from their seats. All but one arose. Many were melted into tears, and it is believed that many hearts were ready to say, "Lord what wilt thou have me to do." "Come and let us build up the wall of Jerusalem that we be no more a reproach." The meeting was dismissed, but the members could not separate, they took each other by the hand, and lingered about the place. Some cases of alienation which had baffled all human exertion, were that day effectually healed. Two brethren in particular were at that meeting, who had long been separated in their feelings, and whom the committee of the church had in vain endeavoured to reconcile. On the way home one of them passed by the house of the other,—when opposite the house he stopped and told his wife who was with him, that he could not go by. They went in and he made a humble confession to his brother in the presence of his family, and asked forgiveness. This moved the heart of the other, and he in his turn confessed and begged forgiveness. It was a melting season, and the reconciliation appeared to be cordial. On the whole, that Monday was a memorable day in this place, and will not soon be forgotten by those who were present. The meeting which commenced that day has been kept up regularly on Monday of every week till the present time. Before the members separated, it was proposed that one of the brethren should accompany the pastor in a series of pastoral visits; and that no time might be lost, it was agreed to begin

the next day at one extremity of the town; and pursue a regular progress through the society, as God should give strength and opportunity. Accordingly the next day, the labour was begun. But here a great trial of faith was presented. When the labourers entered the field, it was a valley of dry bones. Nothing was seen to encourage them; no spirit of anxiety or even of inquiry appeared among the impenitent. Not a single instance of particular awakening could be found or heard of. In some families which were first visited, it was with difficulty that the subject of religion could be introduced. The day was spent without any encouragement. In the evening a meeting was attended at the school house in the neighbourhood. A few collected, but profound stupidity was apparent in most present. But an appointment was made in the same place for the ensuing week. In the mean time the labour of visiting and personal conversation was continued. Before the conclusion of the week, some individuals in that district began to be solemn. The unusual engagedness of christians around them, which they could not but see, began to make them feel that it was time for them to awake. Particularly, a female prayer meeting instituted in that district at this time, was a means of fixing the attention of some. When the time arrived for the next meeting in that district, the scene was greatly changed, the school house was crowded, and an unusual solemnity appeared in every countenance. From this time the work appeared gradually to advance in that district.

The same course of family visits and personal conversation was extended as soon as practicable to other districts, and the same blessing in one degree or another seemed to follow. Thus the work made a regular progress through the town from south to north, until it extended to almost every district.

For a considerable time after the work commenced, the youth seemed to stand aloof from it, and were generally unaffected. Sometime in October, after public worship on the Sabbath, a particular invitation was given to the youth to meet at the house of the pastor, the next Friday evening, without explaining the object. They however took the alarm. They anticipated an unwelcome interview for the purpose of personal conversation on the concerns of their souls. Some, who felt that they could not decently, or consistently with the feelings of their parents, avoid the proposed meeting, resolved, if possible, to defeat the object in another way. They judged that if a great number could be collected of all characters, and the house filled, that the design of personal conversation would be rendered impracticable, and that the responsibility would be destroyed by being thus divided.

They therefore exerted themselves to procure a general attendance. When the time of meeting arrived the pastor was astonished to find his house thronged with the youth from all parts of the town, and those of all characters. He however proceeded to address them in the best manner he could, being ignorant of the cause which had brought them together. Before the meeting closed, those who had been active in this plan, began to feel the folly and sin of their designs. God was pleased to interpose by his Spirit to render the meeting very solemn. Many, whom no ordinary solicitation could have induced to attend the meeting, were thus brought within the reach of the truth, and were impressed with a sense of their guilt and danger, and the result was highly favourable. Another meeting was appointed, which was equally full, but from very different motives. These meetings have continued to the present time, and have, it is believed, been the means of saving good to many of those who have attended. They have for several months been conducted almost exclusively by the youth themselves.

When some of the youth began to indulge a hope, they associated together on the intermission of public worship to pray for their companions.

This meeting increased in numbers every week, until it became a most interesting happy meeting,—a bond of union among the youth,—a season of communion with God and with each other, which they will never forget. It still continues as a monument of the great and joyful change, which the grace of God has wrought among the young people in this place.

The case of one young man, as illustrating the feeling of the natural heart, and the sovereignty of divine grace, it may be proper to mention.

He was the subject of some serious impressions about five years previous to the late revival.—At that time, under peculiar temptation, he deliberately made the resolution that he would dismiss the subject of religion forever, with the impression that there was no mercy for him; and that he would try to be satisfied with having his good things in this world. After this resolution, he appeared to be left to great stupidity.—He early perceived the approach of the late revival, by witnessing the increasing faithfulness of christians. He saw that they were in possession of a new spirit, and he felt that the consequences were certain. Believing that there was no hope for him, he did not wish to be tormented before the time, as he thought he must be by being a spectator of a revival. He therefore determined to take a journey to a distant part of the country, and be absent until the revival was past.—He accordingly departed and was absent

several months. When he thought he might safely venture home, he began to retrace his course, carefully enquiring, as he approached his native town, into the state of religion.—He soon learnt that the revival was going on. This brought him to a stand, and he had some thoughts of turning back. But he finally concluded to come home, and fortify himself in the best manner he could. After his return, he made great efforts to appear entirely indifferent to the subject of religion. But in spite of himself, the realities of it would sometimes rush in upon his mind with irresistible power. At length his eyes were opened to see that he was fighting against God, and the salvation of his own soul. The snare of the adversary by which he had been taken, became apparent, and he trusts that his proud and stubborn heart has been subdued by the love of Christ, and that he is a brand plucked out of the fire.

Several cases of special answers to prayer have occurred in the course of this work, which illustrate the nature of a *spirit of prayer*. A statement of some of these cases is subjoined.

At a public lecture attended by two neighbouring ministers, early in the summer of 1820, two young men came into the house and took their seats near each other. They had not been usually seen there on such occasions, though there was then nothing unusual on their minds, and they could hardly tell why they came. The attention of one of the professed friends of Christ, was in the course of the meeting particularly turned to these young men. It occurred to him that great good to the cause, and glory to God would probably be the effect of their conversion. There was a peculiar and strong desire excited in his breast for their salvation. He felt pressed in spirit to pray for them in particular. For this feeling he could not account, as they were in no way related to him, and there was nothing in their appearance which drew his attention particularly to them. He concluded that this desire must be from the Spirit of God, and therefore felt encouraged to hope that good was in store. He was enabled to persevere in his wrestlings for their souls, although his faith was greatly tried by a delay of the answer. Nothing appeared particularly encouraging in them for several months. Still he experienced such assistance in carrying their case to God, and occasionally such enlargement and earnestness in pleading for them, that he could have no reasonable doubt of the result. He occasionally laboured with them by exhortation, and believed that his labour would not be in vain.—Suffice it to say, that these young men are now professed disciples of Christ, and appear to be his in deed and in truth.

This case suggests a remark on the im-

portance of means. Many are ready to say that if they are to be saved they shall be, though they neglect all means, and that it does no good to attend meetings. But if these young men had not come to that lecture, the attention of no christian would probably have been excited in their behalf; consequently they would have been the subjects of no special prayer, and, we have reason to believe, would not have been converted. The lecture, it is true, did not change their hearts, and could not, but their attendance upon it, put in motion a train of causes which resulted, as we hope, in their saving benefit. Thus we see that the *means* as well as the *end*, are the subjects of divine determination.

Two professing christians, finding that their feelings agreed in that particular, resolved to pray for a certain family. And they found, as they believe, in pursuing this object, great assistance, their desires were drawn forth, that God would glorify himself, by that family. The result was, that four members of the family are now professors of religion, as the fruits of this work.

Other cases of a similar nature might be mentioned. This general remark, however, is occasioned by many interesting facts, that in those families and neighbourhoods where there has been most evidently a spirit of prayer, there the blessing has descended, while others have been passed by. Some christian parents who have been greatly exercised on account of their children, and have seemed to travail in birth for their souls, have had the unspeakable joy of seeing them hopefully born again. In several instances whole families of children and youth, excepting some very young, or those who were before christians, have been hopefully brought into the fold of Christ in this manner, while those families whose heads remained indifferent, have been almost invariably left in indifference. In a word, this revival, while it has shown the efficacy of a spirit of prayer, and its connexion with the promised blessing, has also afforded a striking illustration of the truth, "that God will be enquired of to do these things for us."

The special operations of the Spirit of God among this people continued, as we have reason to believe, a year and three months; that is, from the first of June, 1820, to the middle of September, 1821. Then, by an artful stratagem of the enemy, public attention was diverted, and the work was suspended. There were however a few examples of the power of divine grace in this place in the early part of the last spring, and some were brought to rejoice in hope.

Those who have been the subjects of this work, have almost uniformly manifested a deep sense of their sinfulness; and their hope has been with trembling.

But very few have shown a confident belief of their good estate, and these few have returned again to the world, and proved stony ground hearers. On account of the great diffidence which the converts have felt of themselves, they have been backward to enter into visible covenant with Christ and his people; and very considerable labour on this point has been necessary, to prevent their extending this neglect to an unwarrantable extreme.

Among the means used by God to promote the work, the labours of the Rev. Levi Smith, who was providentially sent to our aid in an interesting and critical stage of the revival, have been extensively useful and acceptable. A peculiar blessing also rested upon the public grammar school taught by Mr. Abraham Baldwin, now a candidate for the ministry. A large proportion of his school, are hopeful subjects of the work.

About one hundred have expressed a hope since the work commenced, though not more than half that number have as yet made a public profession of religion.

It is the Lord's work, and to him be all the glory.

Yours, respectfully,

JOSEPH HARVEY.

Goshen, August 10th, 1822.

A Society has recently been formed in the first society of Ashford, denominated the "Foreign Missionary Society of Ashford," whose object it is to raise funds in aid of the board of Commissioners for Foreign Missions.

Agreeable to appointment the Society convened at the meeting-house on Wednesday the 5th of June, when an

interesting discourse was delivered by the Rev. Anson Atwood, of Mansfield, from these words, "Occupy till I come," and an appropriate address by William L. Perkins, to a respectable and attentive audience.

After these services were concluded the Society proceeded to the choice of officers for the ensuing year.

Miner Grant, Esq. *President.*

Rev. Philo Judson, } *Vice-Pres.*
Deacon Isaac Kendall, }

Matthew Read, *Cor. Secretary.*

Wm. Lee Perkins, *Rec. Secretary.*

Alva Simmons, Esq. *Treasurer.*

And a committee of five to solicit subscriptions and donations.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

THE amount of receipts at the Treasury of the American Education Society, during the month of July, was \$904 29.

From June 18th to July 17th, inclusive, the receipts at the Treasury of the American Board of Commissioners for Foreign Missions were \$5617 10.

The receipts at the Treasury of the American Bible Society during the month of July amounted to \$3167 33.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt, during the month of July, of \$1151 00 for the Theological Seminary at Princeton, N. J.

Ordinations and Installations.

June 27. The Rev. DAVID KIMBALL, late of the Theological seminary, Andover, was ordained to the pastoral care of the Presbyterian Societies at Martinsburg and at Lowville, Lewis County, N. Y.

July 3. The Rev. THOMAS SKELTON was installed pastor of the Congregational Church and Society in Enosburg, Vt.

July 4. The Rev. ELDERKIN J. BOARDMAN was ordained pastor of the Congregational Church and Society in Bakersfield, Vt.

July 31. The Rev. THOMAS M. SMITH was ordained pastor of the third Congregational Church and Society in Portland, Me. Sermon by the Rev. Dr. Woods of Andover.

July 31. The Rev. SILAS SHORES

was ordained at Falmouth, Mass. Sermon by the Rev. Otis Thompson of Rehoboth.

August 1. The Rev. THOMAS M'AULEY, late Professor of Mathematics and Natural Philosophy, in Union College, was installed pastor of the Presbyterian Church in Rutgers-street, New-York.

August 4. In this city, the Rev. LEMUEL B. HULL was admitted to the order of Deacons;

August 7. At Norwalk, the Rev. WILLIAM JARVIS was admitted to the order of Deacons; and

August 11. At Hamden, the Rev. JOHN M. GARFIELD was admitted to the order of Deacons—by the Rt. Rev. Dr. Brownell.

View of Public Affairs.

RUSSIA, TURKEY, AND THE GREEK CHRISTIANS.

Our attention is again turned with horror and dismay to the condition of those, who profess the christian faith in this quarter of the globe. It will be remembered that the Emperor Alexander, had assembled immense armies to the amount, if we rightly recollect, of 300,000 men on the confines of Turkey, and that many anticipated the downfall of this anti-christian empire. The attention of the christian world was directed to this quarter of the globe: and the supposed character of the Emperor Alexander, gave much encouragement to hope, that the contest would be undertaken, not merely to add a few acres to his extended dominions, or for the purpose of acquiring further commercial advantages on the borders of the Black Sea for his own subjects; but that the rights and liberties of four millions of Greek Christians, for whom he professed much regard, would not be overlooked in the progress of the contest.

This hope has not been realized. The expected contest between Russia and Turkey has called forth the interference of other powers, particularly that of Great Britain; and this interference is said to have been successful in diverting the Emperor of Russia from war. The negotiations between the different powers have been carried on at Constantinople, and the views of the Emperor are said to have undergone a radical change. The British nation are doubtless jealous of the power of Russia, even when confined to its present limits. How much more would it be dreaded should there be added to it, European Turkey with all the commercial advantages which nature has given it. Great Britain, though not a party to the Holy Alliance is represented to have urged the principles of that alliance in opposition to the interference of Russia; and Russia having obtained a promise of the so much coveted provinces of Moldavia and Wallachia, has abandoned to their fate the persecuted Greeks, who not improbably have been stimulated to arms by indirect promises of assistance from Russia.

The age of chivalry in Europe has surely passed away: and to this has succeeded a system of political intrigue, and cold calculation of pecuniary interests, by means of which, the rights and happiness of millions, are sacrificed.

It is said in an article from *Ham-burgh* under date of July 4th, which is considered as an official exposition of the views of Russia, that the high-minded Alexander will not disengage himself from the cause of the Greeks, but forever secure to them by *guarantee* what humanity and religion command, what right and treaties require, as soon as the direct negotiations now preparing at Vienna, have begun: and that this desirable object will be attained if the Divan remains faithful to the disposition which it has lately shewn.

If the Emperor has relied upon the promises of the Divan respecting the Greeks, in expectation of their being fulfilled, he has disregarded the lessons of history, and even the evidence of his own senses. When has the Turk been found faithful to his promises, particularly those respecting Christians? Is it in the recent butchery in cold blood of the Greek hostages at Constantinople? Is it in the massacre at Scio? Or, shall we look for good faith in the conduct of Algiers and the other piratical states of Barbary, towards the christian world?

This 'guarantee,' says the official exposition, is to be obtained by *further negotiations* to be had at Vienna. It is said, however, that the Divan had no sooner attained its object, to wit, the interference of other powers, and time to reinforce their armies, than they refuse to send to Vienna any diplomatic agent, to attend the approaching Congress. The Reis Effendi coolly tells the Austrian and British Ambassadors, that there is no matter of dispute between Russia and the Porte, and that the Emperor may, if he thinks proper, send another minister to Constantinople. This is telling the Emperor plainly; 'you are not to interfere in disputes between the Sublime Porte, and its rebellious subjects, whether Turks or Christians. This is an affair of our own, which we shall manage in our own way, and in which

we shall not permit even the mighty Alexander to interfere: nor shall we so much as send a minister to Vienna to attend the negotiations on this subject.'

Where now is to be had the 'effectual guarantee for the Greek Christians,' from whom the Emperor of Russia professes, not to be 'disengaged.'

In the mean time, no sooner are the Turks relieved from the terror of the Russian arms, than new and unprecedented atrocities are committed upon the Greeks. The earth is literally drenched with the blood of christians. Not with the blood of christians in rebellion against Turkish despotism, but with the blood of women and children—of wives and daughters—of sons and husbands, who had committed no offence, either against individuals, or the state.

Scio, an island in the Archipelago, the ancient Chios, celebrated as the birth place of Homer, and distinguished by the enterprise, intelligence and industry of the christian population, has, as we stated in our last, been the scene of the most inhuman massacre witnessed by this, or perhaps any other age. The Island contained upwards of 100,000 inhabitants; Scio, the principal town, more than 30,000, and these nearly all Christians. It had a fort containing a garrison of about 3,000 Turkish soldiers. The Christians, it seems, were unarmed and defenceless, having taken no active part in the contest which has been maintained in the Morea and other parts of Greece: but they were supposed to possess wealth, and this stimulated the cupidity of the ruthless and dastardly barbarians. A Turkish fleet was despatched for Scio, where it arrived on the 11th of April; and the moment it arrived in the harbor of Scio it became the signal for destruction. An immediate bombardment of the town commenced from the fort, and it is said only fifteen houses were left standing. The villages throughout the Island were successively attacked and destroyed. In the most recent accounts, it is said that more than FORTY THOUSAND persons were either murdered or sold into slavery. Males over twelve years old were put to death in cold blood and without resistance; while women accustomed to all the refinements of polished life, were first

devoted to brutal lusts and then sold together with their children to perpetual slavery.

Respecting the progress of the contest between the Turks and the Christians in Greece, it is impossible to obtain accurate knowledge. From all the information obtained, it appears, that nearly the whole of the Morea, the ancient Peloponessus, is now in the possession of the Greeks. The provisional Greek Government established at Corinth, have recently declared in a state of blockade all the ports in the possession of the Turks from Salonica to Epidaurus in the Morea. The Christians in the Morea can better defend themselves, than those in the other parts of Greece. Separated from the rest of Greece by the narrow isthmus of Corioth, this point may be easily defended; and the Turks will find it difficult to transport by water, even if they escape the Greek fleet, armies sufficiently large to subdue this part of the peninsula. Should the christians succeed in maintaining an independent government in the Morea alone, it will prove highly important to the civilized world. It will afford a retreat to the persecuted Christians in other parts of the Turkish dominions.

ENGLAND AND IRELAND.

Famine has seldom prevailed in civilized nations to any considerable extent in modern times; but it has lately afflicted certain parts of Ireland in no inconsiderable degree. Famine and disease generally travel hand in hand; and they have not been separated in the present instance. We were astonished to see it stated in papers, received by the latest arrival, that *one hundred and forty* persons, had died of famine in one parish, in the county of Mayo, and this in the space of only ten days. 'Let the imagination,' says a Galway paper, 'conceive, if it can conceive, a scene of such appalling distress as that of whole parishes having been for three days without food and hopeless of relief in this world, flocking round the minister of the parish to prepare them for the next!! This is no highly coloured picture—would to heaven it were! It is, unfortunately, but a faint and feeble sketch of the calamity under which a large part of Ireland is at this present moment groaning.'—At the same time it is said that provisions

are as abundant as usual in Ireland; but the poor have no money to obtain them.

The causes which have reduced the common people in Ireland to the most abject state of poverty and wretchedness, are too numerous to admit of minute detail at the present time. The inhabitants are principally Roman Catholics; and besides the support of the Catholic clergy and the expenses of government, they are compelled to pay tythes for the support of a religion in which they cannot unite. It is probable also that the rents paid by tenants to their landlords, were in many instances fixed by agreement, previous to the great depreciation in the produce of the soil, which has taken place within a few years. This circumstance has been severely felt by the tenants in England, and probably has not been without its effect in Ireland also.

The charitable contributions in England, have been highly liberal, towards the relief of this distress, and honourable to the British nation; but wholly insufficient for the exigencies of the case. It does indeed appear to us that while the English ministry are ever ready to squander millions of dollars upon the splendid pageantry of a coronation, or any other bawble equally insignificant; while the dignitaries of their church and some of the great officers of state receive individually as the emoluments of office, more than the whole civil list expenses of the state of Connecticut, it does, we say, appear to us, that Parliament in this extraordinary emergency, should have applied a portion of the public wealth

sufficient to relieve the wretched sufferers.

SPAIN.—Spain is distracted with internal dissensions. The new Constitution we believe is highly satisfactory to the great body of the nation; while the monks and other adherents of the old order of things, are endeavouring to sow dissensions among the army and the people, that they may regain the advantages taken from them by the revolution. It is said, that emissaries from France have also been employed for the same object, by the Bourbons. The king has hitherto professed himself friendly to the Constitution, though many have supposed that like the professions of the king of Naples, his would last no longer than policy dictated. These suspicions regarding Ferdinand have been increased by the conduct of the king on a recent occasion. Four battalions of the Royal Guards, amounting to about 2000 men, opposed to the Constitution, have mutinied and taken a strong position in Madrid or its immediate neighbourhood. The friends of the Constitution desired the king to issue an order expressing his disapprobation of this procedure, and designating them as rebels to their country. With this proposal the king refused to comply; declaring that the Guards were his friends and should never be stigmatized or brought into danger by any act of his. The army with the exception of the Guards are represented as friendly to the new order of things. What will be the issue of this commotion, can, at present be matter of conjecture only.

Answers to Correspondents.

T. L. in reply to K. L. in the August Number, shall be inserted in our next. V. will be inserted.

FIDES, BENEVOLUS, and C. C. M. are received.

M. D. is informed that the subject of his communication had been previously taken up by another correspondent, whose communication will appear in our next.

Errata.—Page 453, column 2, line 33, for *pending* read *impending*.—P. 468, c. 1, l. 29, for *the* read *three*.—P. 468, c. 2, l. 52, erase the first *and*.

THE
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[Vol. IV.]

Religious Communications.

For the Christian Spectator.

ON CHRISTIAN INTERCOURSE.

MAN was made for society. There is a principle common to all, which, independently of calculation, leads them to associate with each other. If proof of either the existence, or the power of this principle be necessary, we have it in the broad fact, that in every age and country of the world, and in every stage of improvement, from the rudest to the most polished, men have sought to live in communities. If there be any exceptions—any instances in which men have exiled themselves from every circle of their fellows, they are extremely rare; and these have not taken place in consequence of the absence of this principle, but in opposition to it. It is not till violence has been done to the sympathies of our nature, and the ties of mutual converse have been broken, that a single individual of our species will wish to exclude himself from the society of all the rest.

This social principle, though common to all, becomes variously modified, according to the circumstances under which it has to act, and is usually discriminative in its operations. Thus differences of views, tastes, and habits, have always an extensive influence in determining and fashioning the different classes of society. The man of learning, for instance, seeks his companions among men of learning; the statesman, among statesmen; the man of business, among men of business; and so

through every class. The different modifications of human character, give rise to the different modifications of human society. Associates all will have; and each individual makes choice of those whose views and feelings best comports with his own.

The Christian has also his share in the common principle, and also exercises it in preferring to associate with kindred spirits. *I am, said David, a companion of all them that fear thee, and of them that keep thy precepts.* These the Christian esteems as the excellent of the earth, in whom is all his delight. And he chooses them, not merely from considerations of duty, or of advantage, but also because it is the inclination of his heart, and because their society affords him the best enjoyment. If you ask me why the Christian chooses such companions, while the man of the world can find no attractions in them?—the answer is, For the same reason that you prefer your fellow men to creatures of another species, or the members of your own family to strangers. True Christians are always a race by themselves. There are certainly no family relations so near, and no kindred sympathies so tender as theirs:—They have all one Father, one Saviour, one baptism, one inheritance,—they all “drink into one Spirit,”—they are all members of one body. “We being many, are one bread and one body; for we are all partakers of that one bread.” And reader if you are a Christian, you will find in all true Christians more than friends;

more than brethren: you will find in them fellow-members of the same body, the head of which is Christ. You will find in them men who, more than friends and more than brethren, will feel an interest in your welfare,—will be able to enter into your feelings, understand your language, sympathize in your afflictions, rejoice in your prosperity, and do all those kind offices which give such ineffable sweetness and felicity to the communion of saints.—Hence too the attachment between Christians is stronger than that between any other class of men. “Behold how these Christians love one another,” is a tribute of commendation which was never received, and never deserved by any other community in the world. However men may be united by ties of interest, or ties of blood, there are no ties on earth so strong and no sympathies so tender, as those of true Christian fellowship, arising from a vital union to a most gracious Saviour by the indwelling of the same Spirit.

Now the very qualities which are so attractive to the Christian, are repulsive to the man of the world. And if the world lying in wickedness, be in a state of enmity with God, it is not to be wondered at, that a portion of this enmity should be transferred to those who are distinguished by the image and the service of God. “If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” Here we have the radical cause of the dislike and aversion so extensively felt against the society which is strictly religious—that society in which the name of God is properly honoured, and his cause faithfully espoused. It is very true that there are those who profess religion, against whom the world does not feel the same degree of repugnance. The reason is, that whatever they profess, they are yet in heart and in life conformed to this world. But as soon as they show themselves the real and faithful servants of God, they

will find a great change in the tone and feelings of many who would otherwise gladly be their companions.

It is for a corresponding reason that the Christian feels a positive and strong aversion to the society of the ungodly, when they act out their real character. Though he feels the influence of the social principle, he is at the same time actuated by another and stronger principle, which requires him to forsake all to follow Christ. He cannot stand by and patiently hear the name of his Lord dishonoured, or see his cause openly injured. “I have not sat with vain persons, neither will I go in with dissemblers.” “Depart from me ye evil-doers; for I will keep the commandments of my God.” Thus he often finds himself under the necessity, no less from the impulse of his feelings than from a sense of duty, to “come out from among them and to be separate;” to put a marked distinction between the place where he stands, and the circle in which the profane play off their jeers, and indulge their revellings and their sports.

Thus far our view of the principle is plain and easy, because its operations are direct and simple. Sometimes however it acts under more complicated circumstances, and is affected by various and opposite modifying causes. Here for instance is a Christian of a cultivated mind, refined taste, and polished manners.—All those in his town or neighbourhood who possess similar accomplishments, belong to the world; while all the pious around him are in these respects unimproved. It is easy to see that the social principle of the Christian must here be put to a very severe trial. While all the force of his literary taste and polite accomplishments is exerted to draw him one way; his regard for religion and sympathy with the people of God, draw him the other. The trial is certainly a severe one; and if the conflicting powers are nearly balanced, the issue is likely to remain long doubtful. If the pious feelings are faint, they will soon yield

to the opposite influence : but if they are strong, they will prevail against the world. "This is our victory which overcometh the world, even our faith." Invariably therefore the result will be according to the strength of faith and pious affections. On the question of duty under such circumstances, the example of our blessed Lord is very decisive. Foregoing all the splendor and accomplishments of the world, he chose his companions among the illiterate fishermen of Galilee, because his delight was with his saints on the earth. If any think this standard too high, let them look at Moses, who, though 'learned in all the wisdom of the Egyptians, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures of Egypt.' Or if this be too *ancient* ; look at Paul, who sacrificed every possession and every comfort—the highest honors and the brightest prospects—yea, he consented to be thought "the offscouring of all things," in order to embark with the despised and persecuted followers of the meek and crucified Jesus.—How decisively therefore does the fact speak against the piety of any professing Christian, that, when other things are equal, he yet prefers the society and conversation of the world ! If he can find the same degree of cultivation in a circle of religious friends, that he finds in one of worldly friends, and yet prefers the latter ; are we not warranted to conclude that this preference ascertains and marks his own character ? "The world will love his own."—In the midst of all these remarks it is most cheerfully conceded that literature and taste add vastly to the attractions even of religion. At the same time we are taught that whenever there arises any competition between them, the preference is always due to the men "whom God delights in, and in whom he dwells."

It is very much to be lamented

that, notwithstanding the prevalence of christianity and the number of christians in the world, there is yet so little of that which deserves the name of christian society. The sentiment is too powerful, that however much we are bound to manifest our religion elsewhere, in our social intercourse there is no place for its appearance. We see christians regular in their attendance upon divine ordinances, and faithful in the discharge of many duties, yet when they meet for social enjoyment, the common topics of the day engross their conversation, while often you do not hear a single word of Christ or the affairs of his kingdom. There is for the most part a backwardness and a shyness in relation to those things which demonstrate that our hearts are not warm enough in the cause ; and that the world usually outstrip us in zeal and devotedness to the objects of their pursuit. When statesmen meet, politics is the burden of their conversation. When men of letters meet, literature is the subject of theirs. But when christians meet, religion with all its widely extended and infinitely interesting topics is often very far from their thoughts and their lips. The plain reason is that their hearts are not full enough of it,—they are not enough "spiritually minded,"—they have too much to do with the world,—the undue cares of which unfit and indispose them for such holy employment. The fact to which I have adverted, should therefore fill us with humiliation and sorrow ; and cause us all to study greater spiritual mindedness,—strive to become more conformed to our blessed pattern, the whole of whose conversation was "seasoned with salt," that we may thus be fitted for the society above, where all their delight is in those very things about which we are now so shy, so backward, and so cold. Surely there will be no such reserve in the days of the millenium, and much less will there be any in heaven.

Intercourse with men is a process by which we became assimilated to

their character and manners. If that character and those manners be good, the effect will be beneficial. If they be otherwise the effect will be in the same degree injurious. "He that walketh with wise men shall be wise; but the companion of fools shall be destroyed." All have seen the influence of good society to improve the understanding, refine the taste, and polish the manners of those who are admitted within its circle. If then there be any thing excellent in religion, we may, even on common principles, expect its benefits to be imparted by familiar intercourse with religious society; and the man who is cut off from all such intercourse, is cut off from one of the richest as well as most delightful sources of improvement. There is at least an ease and gracefulness, an accuracy and an ardour of religious sentiment—great ornaments to the christian character—which cannot be acquired except by intermingling frequently with such as make religion the subject of their conversation. For the want of this, there are many who, though not total strangers to "the language of Canaan," are yet embarrassed with all the awkwardness of inexperience, when placed in circumstances, where they have to express themselves on a subject in which their dearest interests are involved.

Having said thus much of the existence of the social principle in our species, and of its importance with reference to christians; I proceed to enumerate some of the advantages which the followers of the Lord Jesus derive from frequent intercourse with each other.

1. Religious intercourse is calculated to increase our religious *knowledge*. "A wise man will hear, and increase learning." Conversation between friends collects into one body the several portions of intellectual light which were before scattered among them all; and puts each individual into possession of the whole collected mass. The fact too of your

contributing to the common fund makes you more perfectly master of what you possess before:—you will at once see it more clearly, and learn to use it with more readiness and judgment. Such mutual communications moreover quicken and stimulate the mind in search of further knowledge. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." And it has frequently been observed that some of the most useful inventions have originated from the collision of men's minds when earnestly engaged in conversation.

2. Nor are the advantages of religious society limited to the mind. The *heart* also has its share. If the collision of minds elicits light, the contact of hearts communicates heat. "How can one be warm alone?" If you have only a single spark of love to your Saviour when alone, it will increase into a flame by uniting with the love of others. And if "evil communications corrupt good manners" and taint the heart; good communications have a tendency to sanctify and save.

3. A third advantage of religious society is *the consolation which it affords in adversity*. There is not a more effectual way to bear each other's burdens, than by sympathizing in each other's afflictions. There is a virtue in the sympathy of a real friend to charm away half our woes. "Ointment and perfume rejoiceth the heart; so doth the sweetness of a man's friend by a hearty counsel." And if christian sympathy and kindness be so sweet when exercised to relieve our worldly misfortunes; how much sweeter still, when they administer the healing balm to the "wounded spirit,"—when they bring the consolations of the gospel to draw away the poison of sin, and sting of death! What more welcome visit can there be than that of a kind christian friend, who, feeling deeply for your soul's welfare, brings to your heart the message of peace, when from the convictions of guilt, you

were just ready to plunge into the depths of despair.

4. Another advantage of religious society is--that it *encourages and animates in duty*. "Two are better than one." Certainly we need all the encouragement which we can desire from one another in our pilgrimage. We have all so many embarrassments within, and so many obstacles without, in our journey toward the promised land, that the best often faint and become weary--the soul of the people is often "much discouraged, because of the way." But how reviving is it to meet with companions on the way, who, aiming at the same end, and beset with the same trials, are yet holding on their way and provoking one another to love and good works !" Did Jonathan strengthen the hands of his friend David by his visit to him in the wood ? So there are few christians who cannot, from their own experience, testify to the efficacy of all similar visits. And if the mere recollection of the cloud of witnesses, who are looking from heaven upon us, is calculated to inspire the weary pilgrim with renewed courage and strength ; may we not expect still more from the presence and example of fellow-pilgrims, who are partakers of like precious faith and of the same glorious hope ?

5. The last advantage which I shall mention, is the *blessing of God*. Here we need only call to mind a well known passage from the prophet Malichi:—"Then they that feared the Lord spake often one to another ; and the Lord *hearkened and heard it* ; and a *book of remembrance was written before him* for them that feared the Lord, and that thought upon his name. And *they shall be mine*, saith the Lord of hosts, in that day when *I make up my jewels* ; and *I will spare them*, as a man spareth his own son that serveth him."

A SERMON.

Exodus xxiii. 2. *Thou shalt not follow a multitude to do evil.*

THIS is an important caution ; especially to the young, who are easily led astray by evil examples. A proneness to imitation is natural to man. It is strongest in the young. We early see it in children, and it more or less continues through life.

This disposition is of great utility. It facilitates instruction and aids improvement. It makes the duty both of teachers and learners more easy and pleasant. But there is a certain boundary at which it must stop. This is the line which divides the ground between right and wrong, between virtue and vice. When the love of imitation transgresses this line, it becomes dangerous, and may prove fatal ; for it draws us blindfold into evil, and none know where its influence will cease. Hence the Jewish law-giver judged it necessary to give his people this command, 'Thou shalt not follow a multitude to do evil.'

We will consider what precautions are necessary to security against the influence of a guilty multitude ; and the great importance of adopting these precautions.

I. We will consider *what precautions must be taken, that you may not be led away by the multitude of sinners*. For in all times and places there are many of this character.

The first and chief precaution in the case, is to have *the great truths and principles of religion* well fixed in your minds and strongly operating there.

Moses supposes the people concerned in this precept to understand the difference between good and evil, and to know when the multitude went right and when they went wrong ; for otherwise, the caution, not to follow them to do evil, would have been use-

less and impertinent, and the only proper instruction in this case would have been concerning the *nature* of good and evil.

Now if you know what is morally right and wrong, you may easily judge what doctrines are true and what are false, so far as they relate to practice. Those doctrines which directly influence to virtue and holiness, are true and important, and ought to be embraced and retained. Those which you know tend to encourage vice and wickedness, and which quiet and pacify the conscience in an evil course, are false and dangerous, and ought to be rejected. Solomon's advice is just and salutary. "*Cease, my son, to hear the instructions which cause to err from the words of knowledge.*"

There are some things, which you know to be good. There are others, which you know to be evil. The instructions which would seduce you from the former, and draw you into the latter, are false and delusive.—Never listen to them. You need not examine any thing more than their *tendency*, to be convinced that they are wrong. No arguments can prove a doctrine to be true, which contradicts the obligations of virtue, or encourages a wicked life.

Now, that you may not be led away by an evil multitude, let the great principles of religion be established in your minds, and let these principles be applied to practice. Many, who have just and rational sentiments of religion, follow the customs and manners of a wicked world. Knowledge in the head, however important, is not by itself, an effectual security against vice. But when wisdom enters into your *heart*, and knowledge is pleasant to your *soul*, then discretion will preserve you, and understanding will keep you, to deliver you from the way of the evil man, from the man that speaketh froward things, who leaves the paths of uprightness, to walk in the way of darkness; who rejoices to do evil, and de-

lights in the frowardness of the wicked.

As you are not to be satisfied in a state of ignorance, so neither are you to rest in mere knowledge. But see that your knowledge enters into your heart and directs your conduct. Our Saviour speaks of some, who hear the word and receive it with joy; and in a time of temptation fall away. The reason is, because they have not root in themselves; they have not received the word in an honest and good heart.

If you would maintain a steady adherence to religion amidst all the dangers of a sinful world; if you would be blameless and harmless in a corrupt and perverse nation, follow the apostle's advice, "*work out your salvation with fear and trembling;*" attend to religion, not as a matter of speculation, or of temporal concern, but as a matter which relates to your eternal salvation. Let this be the great and governing object of your pursuit, and to this momentous object direct all your religious enquiries.

Secondly; that you may not be led away with the errors of the wicked world, make a wise and discreet choice of your *company*. It may be necessary that you should sometimes converse with the wicked and ungodly, but you never ought, and you never need to make these your special intimates and associates. When David had formed a resolution to keep the commandments of God, he said to evil doers, depart from me, and he became a companion of them who feared God; them he esteemed the excellent of the earth, and in them was his delight. Solomon has observed, "*he that walketh with wise men, shall be wise, but a companion of fools shall be destroyed.*"

If you have not virtue enough to shun bad company, you certainly have not virtue enough to be safe in such company. The passion which prompts you to run into it will make you defenceless against the temptations which arise from it. If you

choose the society of the wicked, it is because there is something in such society, which pleases you more than what you find among the godly. And when you mingle with such society, with a predilection for their ways, you will conform to their ways, and readily embrace the corrupt arguments which you hear in justification of them. You may as well take fire in your bosom and your clothes not be burnt, as associate with the wicked, and your sentiments and morals not be corrupted. It is the advice of Solomon, "my son, if sinners entice thee, consent thou not. Walk not in the way with them; refrain thy foot from their path. Avoid it, pass not by it, turn from it and pass away." This advice he had heard from his father, who had said, "Blessed is the man that walketh not in the counsel of the ungodly, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

Thirdly; that you may not follow a wicked multitude, it will be necessary that you be *conversant with yourselves and with the word of God*.

There are many who follow the way of the world without thought or reflection. They presume, that what others do without fear, is safe for them to do. They make common custom their rule of conduct, without examining whether it be right or wrong. The advice of the apostle is, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God. Prove all things, and hold fast that which is good. Let every man be fully persuaded in his own mind. Let every man prove his own work, that he may have rejoicing in himself alone, and not in another."

In compliance with this advice, often review your own conduct, compare it with the divine precepts, and correct it by them, for these are the rules by which you must walk. David thought on his ways, and turned his feet unto God's testimonies. He

laid God's judgments before him, and hid them in his heart, that he might not go astray; or, if he had gone astray, that he might seasonably discover and correct his error, and return to the way of truth.

The man that lives without reflection, is easily drawn away by the example of the wicked, and before he is aware, he may wander too far to find his way back, or he may see too many embarrassments to attempt a return.

Fourthly; that you may not follow a multitude to do evil, you must possess some degree of *fortitude and resolution*. By resolution, I mean something very different from obstinacy and self conceit, which will not hear advice. There are some, who have a kind of obstinacy which is inconsistent with improvement, because it rejects instruction, repels reproof, and excludes self-distrust. The way of a fool is right in his own eyes. Of such a man there is little hope. Different from this blind obstinacy is that virtuous fortitude, which you ought to acquire. Let your minds be always open to instruction. Be ever ready to receive light, and to hear and apply reproof. But then be not like those who are carried about with every wind, and which yield to every impulse; who follow the advice of every seducer, and comply with the motion of every solicitor; who have no opinion of their own, but adopt the opinion of the last man whom they hear, or of the book, which they last read. These may be ever learning, and never come to the knowledge of the truth.

Judge for yourselves what is right, and always have confidence to maintain it, whoever may oppose it. Never be argued out of that which your bible teaches. Never be ridiculed out of that which your conscience approves. Dare to be virtuous, though you may be singular. Dare to do your duty, though others should make a mock of you. Noble was the resolution of Joshua, 'If it seem evil to you to serve the Lord, choose ye this

day, whom ye will serve; but as for me and my house, we will serve the Lord!

Fifthly; keep up a *daily intercourse with God*. You are to be strong in the Lord. But in order to obtain strength from him, you must often repair to his throne. This is the apostle's direction, 'Come boldly to the throne of grace, that ye may obtain grace to help in the time of need.'

Prayer is of great use to enliven pious sentiments; and the more lively and impressive sentiments you have of God's presence, the more boldly will you resist the temptations of the world, and the enticements of ungodly men.

II. Having shown how you may comply with the command in our text, 'Follow not a multitude to do evil.' I shall now speak of the great importance of attending to it.

First; it is necessary to attend to this command, because there is in you a corrupt nature which leans to evil, and which makes you susceptible of impressions from bad counsels and examples. There are, even in renewed and sanctified souls, some remains of the old corruption, which, if not carefully guarded and restrained, will render them an easy prey to their enemies, who lie in wait to deceive, and go about to destroy. "Every man is tempted, when he is drawn away of his own lusts and enticed." Therefore crucify the flesh, with the affections and lusts; and abstain from them, for they are against the soul.

Consider, *secondly*, that the multitude of sinners does not lessen the turpitude and vileness of sin; and therefore will be no mitigation of your guilt or punishment. Sin remains what it is, how many soever may practice it; and if you partake with sinners in their guilt, you must share with them in their punishment. When vice is common, it grows familiar, and as you see it often, the horror of it abates in your minds. The sin, which once you detested, you can look upon

with indifference, and perhaps with complacency, after you have seen it often exhibited in the practice of those around you. But remember, the frequency of evil, alters not its nature, nor reverses its tendency, nor cancels its demerit. Wickedness is, in its nature, inconsistent with happiness; nor is it less inconsistent, when it is practised by thousands, than if it were practised by you alone. That corruption which is in your heart, is your own; and whether others have the same or not, still that which is in you, if indulged, will produce its effect to make you miserable.

You think perhaps that this or that sin is less criminal in you, because it is so common. But if you know it to be a sin, what excuse is common custom? Does the example of men set aside the authority of God? You think perhaps a principal share of guilt lies on others because they have seduced you. But may not each of them say the same? May not they as well transfer their guilt to you, as you transfer your guilt to them? You will say, you do but follow the multitude and the leaders are the most criminal.—But consider that by following, you encourage and embolden them, as much as they have seduced and corrupted you.—If the multitude are to share your guilt, you are for the same reason to share the guilt of the multitude; and which, do you think, will have the heaviest burden?

"Though hand join in hand, the wicked shall not be unpunished;" and each, if they are punished, will be punished according to his demerits. 'Be not partakers of other men's sins;' for if you partake of their sins, you must partake of their punishment. If you have fellowship in their works, you must divide with them the sad reward of their iniquities.

Consider, *thirdly*, that by following the multitude to do evil, you induce others to follow them.—If their example corrupted you, your example will corrupt others, and will strengthen the corrupting influence of the multitude—your example, joined with the

rest, adds weight to the general influence: and probably your example will have the principal weight with some who are younger than you, stand in near connection with you, and are daily observers of your conduct. If you should reprove, instead of having fellowship with the unfruitful works of darkness, you know not how many you might reclaim from the error of their ways, and how many you might save from the path of destruction. One sinner destroys much good—one penitent may prevent much evil.

Fourthly; If there are already a multitude who do evil, it is high time to make a stand against the increasing evil, and to support the cause of righteousness.—David reckoned it was time to work for the Lord when men made void his law. When Christ had but a few names in Sardis, his command was, “Therefore be watchful and strengthen the things that remain, and are ready to die.” The multitude of sinners is a reason, not for following them, but for turning away from them, and following those who serve the Lord. Will you do evil because there are many who do the same?—And do you think the multitude of sinners will excuse you? Your excuse turns against you—it is an aggravation of your guilt. For the greater the number of sinners, the more important is your influence and example on the side of truth and virtue. Do you plead the numbers on your side?—Out of your own mouth you will be condemned.

Consider further, *fifthly*, that special marks of honour, are, in scripture, set on those who maintain the purity of religion in corrupt times, and follow that which is good, when the multitude run to evil. For such upright souls, a book of remembrance is written before God; and they shall be mine saith the Lord of hosts, when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him.—God orders that a mark be set on those who lament the iniquities of their times, and cleave

to him by faith and obedience, when others renounce his service.—These show a firmness of virtue—a fervour of zeal, and an extent of benevolence, which entitle them to a distinguished reward in heaven.

I will conclude the subject with a brief application.—I will apply it first to the young. You are cautioned not to follow the multitude to do evil.—Remember this caution and carry it with you wherever you go; and especially when you go abroad in the world, and mingle in the company of those whom you know not, or whom you know to be dissolute and vain.—Your first care should be, not to associate with the irreligious—to shun their company, except your duty calls you into it. And when the company of such cannot be avoided, be careful that you are not infected by it. In this early period of life, you are much given to imitation. This imitative faculty, rightly applied, is a great help to your improvement in knowledge and virtue; but misapplied, it will lead you into destruction. You know the difference between a virtuous and a vicious character. Take for your example the men who fear God, who honour religion, and maintain the practice of virtue. In your eyes, let the vile person be contemned, whatever worldly distinction he may bear; but honour them that fear the Lord. This is the season to lay a foundation for honour and usefulness in this world, and for glory and happiness in the next. If you suffer evil habits to get early possession of your minds, you will not easily eradicate them at maturer age; and probably you will become so entirely enslaved to them, that you will not even wish, or attempt to gain your liberty. ‘Whatsoever things are true, honest, just, pure—whatsoever things are lovely and of good report, if there be any virtue, any praise, think on these things.’ And the things which ye have learned, received, and heard from the word of God, these do, and the God of peace will be with you.

The subject may next be applied to the heads of families. You have children under your care. Their virtuous education lies chiefly with you. Certainly you wish that they would attend to the caution of Moses in our text. It becomes you then to inculcate it upon them, and restrain them, as far as is in your power, from the violation of it. But how will you restrain them? Seasonable instructions will be of great use; but your own example will be the best restraint. Religion exemplified in your conversation, will appear to them amiable and important. They are given to imitation. Let them see in you, that, and only that, which is worthy of imitation; and they will believe you in earnest, when you caution them against the vices of the world. But if vice, impiety, irreligion and profaneness appear in you, these, recommended by your example, will lose their horror, and your warnings to avoid them will have little effect. Your children are disposed to follow those whom they esteem and revere.—Whom then will they follow more readily than you? If you do evil in their sight, they need not a multitude to draw them away. Your single example will be sufficient. The faculty of imitation in them is, in itself considered, a great advantage—But it is unhappy for your children, if you show them nothing to imitate, but what they ought to detest. If you wish to keep them always in good company, let your own company be always good; for they will probably be in no company so much as yours.

Our subject may also apply itself to sinful and irreligious characters. There are those, no doubt, who know themselves to be in a state of impenitence and under unpardoned guilt. They hope to be recovered from this state. They say that they wish to be recovered. Will you be made clean? When shall it be? Surely not so long as you follow the multitude to do evil. If ever you become true penitents, you must forsake your in-

timacy and connection with those who draw you into sin—you must say, Depart from us ye evil doers, for we will keep the commandments of God. It is indeed possible you may renounce bad company, yet retain a bad heart—But you never will have a good heart so long as you love the society of the wicked. Shunning the occasion of, and temptation to sin, is one step toward an amendment of life. This is St. James' instruction, "Lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."—Thus you are to hope, that God, of his own grace, will beget you by the word of truth, that you may be holy in all your conversation.

Finally; our subject deserves the attention of professing Christians.—What have you professed? The holy religion of Christ. What are you to follow? His example and his precepts. With whom are you to associate? With his disciples and those who call on his name. Is it then consistent with your character, that you should follow the multitude to do evil—or, that you should discover a fondness for their company, or for their amusements and pleasures? Can you thus honour religion?—Can you thus recommend it to the world?—Can you thus maintain the power of it in your own hearts?—Take heed that your good be not evil spoken of—that you be not conformed to the world. 'The Lord knoweth them that are his;' and 'let every one that nameth the name of Christ depart from all iniquity.'

To the Editor of the Christian Spectator.

SIR,

The "very ingenuous" sermon with which your correspondent K. L. has expressed his dissatisfaction in your number for August, p. 406, was founded on the text Jno. vi. 44; "no man can come to me, except the Father who hath sent me, draw him."

One object of the preacher was to shew, that the inability of the sinner to come to Christ, and to perform any duty, consists in fixed aversion of heart. This point the preacher attempted to establish according to the true principles of interpretation. On this part of his subject he remarked that the word *cannot* like almost every other word in our language is used at least in two different senses; that sometimes it is used to denote *the want of physical power*, and sometimes to denote a *fixed disinclination or aversion of mind*. It is used in the first sense, when we say a man *cannot* remove mountains, or of a stock and stone, it *cannot* love or hate. It is used in the second sense when we say of an affectionate parent he *cannot* murder a beloved child—or of an irreclaimable child he *cannot* love and obey his worthy parent, or, as in Luke, xi. 7. “I *cannot* rise and give thee,” compared with verse 8; and so in many other instances. Having thus shewn that the word *cannot* is capable of two meanings, and that we have the same decisive reasons for understanding it in one sense in the one case, which we have for understanding it in the other sense in the other case; the next inquiry was, which of the two meanings is the actual meaning of the word in the text, and in other similar passages.

Remarking that the different senses in which the word is used, occasion no danger of misapprehension, because the nature of the subject always determines its import, he laid down this general principle; that *always when the word CANNOT is applied to the voluntary acts of men, to the doing of which there is no external impediment, it denotes a fixed aversion of mind*. Hence as coming to Christ is a voluntary act, hindered by no external impediment, he inferred that the word *cannot* in the text, must according to all just interpretation, denote a fixed aversion of heart to the duty.

Nor did the preacher stop here. He shewed that when the scriptures

ascribe to sinners an inability to perform their duty, the phraseology is such as to put it beyond all debate that fixed aversion of heart is intended. Among other decisive examples, Jno. v. 44, and Rom. viii. 7, 8, were referred to.

Now, Mr. Editor, I cannot think arguments apparently so conclusive, are fairly met by sarcastic insinuations. If K. L. was not satisfied with the interpretation of the text he should have at least attempted to point out some defect in the arguments by which it was supported. Instead of this, the last argument he has not noticed at all, and has noticed the other only by conceding its entire conclusiveness. He says, “I am ready to admit that both common usage, and that of the scriptures, would sanction the use of the word *cannot* in this text as synonymous with *will not*.” Now, I ask, what more decisive authority can there be in support of the meaning of the word, than such a sanction? Is it credible that both common usage, and that of the scriptures, should sanction a particular meaning of a word in a given case, and yet that meaning not be the real one? Will K. L. permit me to ask whether we are to reject a meaning which is supported by common usage and by that of the sacred volume, because that meaning does not accord with *his* philosophy of the human mind? I confess I was surprised to find any one who should think himself competent to decide a question of interpretation, speaking slightly of the “authorized usage of terms,” as the legitimate method of determining their real import. Philology teaches no other method of interpretation. Any other would deprive language of all definite and certain meaning, and lead to the worst of consequences by leaving every individual to interpret it with equal authority at his own option. If the word *cannot* when applied to the free voluntary acts of men has a fixed and definite meaning in all usage, and yet is not used in the same sense in the same case in the scriptures, then the

inspired writers have used language in a sense altogether peculiar, and no one knows or can know, what that sense is. They have in fact, not used language, for language is nothing except as it has a fixed and definite meaning by common usage. On the contrary, if the inspired writers, do use language as other men use it, then to decide the import of a term according to common usage, is to decide its import as they use it. Since therefore the word *cannot* when applied to voluntary acts prevented by no external impediment, denotes in common usage fixed disinclination, and since the inspired writers use the term in this sense in all other like cases, and very often in reference to the same subject, it follows, not merely that the word may, but that it *must* have this meaning in the present case.

Here the subject might be left.—But K. L. supposes that “the difficulty lies much deeper. Speaking of the preacher’s consistency, he says, “he must maintain that we *can change our hearts*, and that it is our duty to do it, and to do it *immediately*. Now it seems to me that such a plain naked proposition as this, we *can change our hearts immediately* would startle almost any mind, and it would require much subtle speculation to remove the unfavourable impression.”

As to the immediate duty of the sinner to change his heart, I presume that the preacher and K. L. would have no hesitation to admit it on the authority of the divine command; “make you a new heart and a new spirit.” As to our ability to change our hearts immediately, I suppose that he who knows that the sum of God’s requirements according to the very terms of his law, is limited by the powers of man, and that he who admits the undeniable principle that no being can be bound to do, what he has no physical power to do, will not long hesitate on this point. I presume K. L. is not prepared to deny that God requires the sinner to change

his heart immediately, nor to venture on the impiety of pronouncing him a “hard Master,” for making such a requisition. Besides, if as K. L. supposes, coming to Christ implies a new heart, why should men be startled any more at being told that it is their duty to change their hearts immediately, than at being told that it is their duty to come to Christ, to repent, to love and the like, immediately, all of which imply a right heart. If men are startled at these “plain naked propositions” which meet the eye on almost every page of holy writ, what is to be done? Is the commissioned ambassador of God to proclaim to a world in revolt, that immediate reconciliation to their rightful sovereign is too absurd a thing to be thought of, and that until a sufficient time has elapsed for rebels to supplicate God to make them obedient, they are emancipated from the claims of their Maker? Will K. L. tell us how long such an interval of exemption from duty continues, and can be pleaded in arrest of condemnation?

Again, what is there in the nature of the subject that should startle men at being told that it is their immediate duty to love God supremely, any more than there is to startle a perverse child in telling him that it is his immediate duty to love his parent. What is a new heart but a right heart, a heart which is conformed to the rule of duty; and if the old heart of the sinner be wrong, how long before it will be his duty to have a right heart? If the time ever arrives in which this shall be his duty, it will then be his *immediate* duty. And what will then make it his immediate duty, which does not make it his immediate duty now? Or thus, how long before it will be the sinner’s duty to comply with the rule of right or of duty—how long before it will be his duty to perform his duty, and how long can he reasonably be startled at such a requisition? On K. L.’s hypothesis, the sinner might exclaim in amazement, why, the infinitely per-

fect God requires my heart—he requires me to love HIM better than I love the world, and to do it immediately; how preposterous! But if this be K. L.'s theology, it is not I trust, the language of his conscience or his heart.

True, it may be that when the mind has acquired views of a change of heart wholly unphilosophical and unscriptural, and when "subtle speculation" has involved the subjects of man's accountability and his dependence on the grace of God in a maze of perplexity, inconsistency, and confusion, then much "subtle speculation" may be requisite to unravel these subjects, to such a mind. But how much "subtle speculation" is necessary to show to common sense and sound philosophy that on the one hand, men are complete moral agents, and as such, *can* perform every duty which God requires of them, and that for not doing it in this character, they deserve his wrath, and are momentarily exposed to it; and then on the other hand, that the interposition of grace is necessary, not to enable men to do what as moral agents they cannot do, but to bring them to do what as moral agents they *can* do and ought to do without grace, but will not do without it. Is any "subtle speculation" requisite to shew the consistency of such doctrines to any mind that is willing to receive them?

But I would ask K. L. how much less "subtle speculation" is necessary to shew that men are not complete moral agents, in themselves; that they *cannot* in any sense obey God, and are therefore under no obligation to make themselves new hearts or to repent, or to believe; that all the commands of God of this kind, are as inapplicable to men as to the herds that graze the field, that the whole moral code of the Bible ought to be changed for precepts requiring men to pray as well as they can with wicked hearts, and to wait in sin for converting grace;* that all that sin-

ners in hell have to reproach themselves with, is that they did not pray as well as they could with hearts of enmity against God; that saints in heaven have nothing to praise God for, but that they did thus pray; and that all that is "consistent with sound reasoning" is to require sinners to approach God with unholy hearts with the prerogative to wait in this attitude of supplication for the blessing of a new heart, and to say that by such mockery, they are performing all their duty!! I am sure that K. L. will not attempt to support these propositions, and yet they undeniably follow from his position, that "*we can only* pray for divine aid to effect a change of heart.

K. L. will readily admit that man is under no obligation to perform what he has no power to perform. If then the sinner *can only* pray for a change of heart, *thus to pray* is the extent of his duty. If God require more of him, and he does require more, then God is bound to give him more power. But what power? That of a moral agent? Then the sinner wants such power, and is therefore not a moral agent, and is accountable for nothing. Is it divine aid that he needs to enable him to do what is required. Then in the case supposed; this aid is a matter of right and debt. For God is in justice bound to give a creature ample power to perform what he requires him to perform.—And this is what K. L. supposes to be done when the change is effected. So that what God does in Regeneration is a matter of equitable claim on the part of the sinner and a matter of justice on the part of God; and this is the only ground of gratitude and praise for renewing grace, viz. that God has done what in justice he was bound to do. But such a note will not be heard in the songs of the redeemed. If K. L. will consider the bearing of his position that the sinner *can only* pray for a change of heart, he will see that it not only subverts the equity

* It is presumed that none will pretend that the Bible at present contains such

precepts or directions. On what authority then are they given to sinners?

of God's moral government, but with it also, the whole system of GRACE.

I am far from subscribing to the opinion of K. L. that the scriptures contain a promise of renewing grace to the unrenewed sinner. Compare Rom. viii. 8, Jno. iii. 18, Prov. xv. 8, xxi. 27, Jas. i. 5, 7. The whole verse from Jno. xvi. 24, a part of which K. L. has quoted as authorizing his opinion, shews that we must ask in the name of Christ, which cannot be done without faith. If the tenour of scriptural promises be considered, it will be seen that faith or some other exercise which implies a right heart, is the condition of them all; and if 1 Jno. v. 1, and ii. 29, be consulted, it will be seen that neither faith nor any degree of holiness is possessed by any who are not born of God.

Here it may be asked, what shall the sinner do? I answer, give God his heart, repent, believe, and be saved. What shall he say? that he *cannot*? What does he mean? that he is not a moral agent, and has not the powers and faculties which qualify him to love God? He denies his own consciousness, and his plea is a known falsehood. Does he mean that his heart is so averse to God, that it has become so hardened in the love of the world and of sin, that he cannot love God? True; and for this he deserves to be punished, and whether he will be punished or not, his own obstinacy in sin makes it necessary for a sovereign God to decide. Does he say this is hard? It is himself who makes it so. Does he say there is no rest or peace for him in such a state? So says God, "there is no peace to the wicked," and there ought to be none. Does he say it is unreasonable and unjust? But for what can it be reasonable to punish a sinner, if not for loving the world and sin better than God, with a giant obstinacy which nothing but Almighty grace is adequate to subdue? For what can he deserve damnation if not for this?

Must the sinner then do nothing but wait in sloth for God to convert him? I answer, that will be death.

God never converted a sinner in this posture of contempt and hardihood. What then must the sinner do? He must do his duty or perish. But you say the performance of his duty is out of the question. How does that appear? Who has told the sinner that if under a sense of the necessity of his case and the pressure of his obligation, he brings himself to the point of giving up his heart to God, of repenting or believing, that he will not do it? Peradventure God may give him repentance. If God renews the heart of the sinner, he does it through the truth;* and the truth is, that the sinner ought to give God his heart immediately, and that every moment's delay is a moment of exposure to divine wrath. But if the sinner never gives his heart to God, except through the pressure of obligation and duty, i. e. of the truth, then the question is how is the sinner to be made to see and feel his obligation? Will this be done by telling him that he is not under obligation to immediate compliance with God's commands; or by presenting to him the nature of his duty, and laying upon him all the weight of his obligation to perform it immediately? Besides, if the operation of the Spirit is through the truth presented to the mind of the sinner, then to give the sinner any other directions than those which summon him to the immediate performance of duty, is not to accord with, but to resist this divine agent in his work. So long as the sinner listens to other directions and follows them, so long his heart will remain unchanged; and for this plain reason, the appointed and only means of the change are not used; the very medium through which the Holy Ghost operates on the heart is wanting; any other directions bring not obligation and duty to the mind; and thus the very truth in view of which the soul must act in fixing its affections on God, is not seen, and the change in this case becomes a physical impossibility. To

* Jas. i. 12.

give the heart to God is a moral, and a voluntary act, and how can such an act be performed except through the perception of duty and obligation? If the government of God be a moral government then the directions to be given to the sinner are not founded in the fact that he is the subject of a calamitous and fatal weakness, which is subversive of accountability, but arise out of his accountability; i. e. out of his obligations and duty as a moral and accountable subject of God; they are not founded in a mechanical or physical dependence on the grace of God, but so far as the fact of dependence on grace affects the subject, they arise out of the mode of the operation of that grace, as perfectly accordant with the principles of moral government and moral action; this operation being through the very truth which is presented in the exhibition of duty and obligation. So that whether in our directions to sinners we are guided by the precepts of the Bible, or by the mode in which the Spirit of God operates in changing the heart, we are brought to one and the same conclusion on the subject, viz. that sinners are to be told what their duty is, and to be urged to its immediate performance. If they comply, we shall be the happy instruments of their salvation. If they do not comply, we shall have been faithful to God as his ambassadors of reconciliation; and in either case, we shall be unto God a sweet savour of Christ in them that are saved, and in them that perish.

But the whole difficulty on this subject in the mind of K. L. results, I apprehend, from a false philosophy concerning the nature of a change of heart. He appears to me not to make in his own mind the proper distinction between voluntary and involuntary affections, or between those which are moral and those which are physical. Thus by the miser's love of gold, the sensualist's desires, the parent's love for his child, &c. he seems to understand those properties which pertain to man's physical con-

stitution. Thus he says, "the instances usually brought are not analogous to the case in question. A man *can* kill his beloved child,—but I ask can he do it *willingly*? Can he hate his child?" I answer, If a man *can* kill his beloved child *voluntarily*, and this is what the example implies, and what K. L. admits, then he can do it *willingly*. For to do it voluntarily, or as a matter of choice, is to do it *willingly*. But "can he *hate* his child?" If by the question K. L. means to ask whether a man can annihilate every vestige of the physical affection of a parent toward the fruit of his body, I readily admit this to be impossible. But if he use the term *hate* as used by our Saviour, and often by others, then as a moral agent, man can *hate* his children and his own life also; i. e. he can voluntarily prefer Christ to any other object; and in heart forsake all for this Saviour. Vid. Luke. xiv. 26.

Self-love, or the desire of happiness, together with certain appetites, passions and affections which have their specific objects, are parts of man's physical nature and pertain to man whether sinful or holy. These as physical properties are not changed in their nature by a change of heart. A requisition to change them would respect a physical change, and be as absurd as to require a man to change the circulation of his blood, or to transform himself into another species of being. So to require a change of heart were it a physical change, would be equally absurd, because equally inconsistent with the principles of moral government. That a man should possess these physical propensities, for example, that he should desire food, have a regard to character, love his child, &c. is owing to the structure of his physical constitution. But that he should prefer the gratification of either of these propensities to the will and glory of God, is a voluntary thing, for which he is justly held accountable. It is this preference, as occasioned by these different propensities which we

denominate gluttony, ambition, avarice, lust, undue natural affection, &c. If I understand the view of our most distinguished divines,* no moral quality pertains to the mere physical propensities or affections of man; and no moral character belongs to sinful man, except as these physical affections or propensities, become the occasion of voluntary affections or acts of choice. Hence the sin of man as an accountable subject of moral government lies in this, that being a complete free agent and perfectly qualified to fix his supreme affection on God, or on the gratification of his physical propensities, he fixes his supreme affection on the latter. The change then required of man, is not the annihilation of his physical affections as K. L. seems to suppose; the requisition is not that he should have *no* affections toward their appropriate objects, be that object wealth or reputation or children; but that he prefer God's will and God's glory to every other object. Vid. Matt. x. 37. et al. loc.

Now if these views be correct, and they appear to me to accord exactly with common sense, sound philosophy, and the scriptures, then the change of heart required of man is a voluntary act. He is voluntary in preferring the world to God's glory, be the form of that preference ambition, avarice, lust, or undue natural affection; and if he be brought to a right state of affection, that must also be a voluntary act consisting in the preference of God to every other object, as the predominating controlling affection of the soul. So that in the nature of the subject there is no more difficulty in the requisition that man should change his heart immediately, than that he should perform any other act of choice or preference; e.g. that he should choose to pray immediately. Man then as a moral agent can do all that is necessary to constitute a change of heart. The miser in this sense can and therefore ought to

love his God better than his gold; and I should hope that neither K. L. nor any one else will be "startled at this plain naked proposition." The fact that the sinner's preference of his own selfish gratification is unyielding to every influence except that of the grace of God, cannot alter his duty, nor the propriety of urging him to perform it, nor the equity of his condemnation for refusing compliance; while the fact that the grace of God in regeneration operates only through the pressure of duty on his conscience and his heart, decides that to press his duty upon him is the only hope.

T. L.

To the Editor of the Christian Spectator.
SIR,

I observe that a writer in the August number of your work, under the signature of E. S. M. whose sentiments on *the practice of reading a portion of the Bible, as a part of public worship*, perfectly coincide with my own, has stated one or two facts in a manner, calculated (though, I trust, not designedly,) to leave an erroneous impression on the mind of the reader.

Under his 5th head, he says, that the practice of reading the scriptures, as a part of public worship, "appears to have prevailed universally during the first two or three centuries after the christian era." And then he continues, "Perhaps it is not easy to ascertain the exact time when it was laid aside." And after speaking of the obstacles thrown in the way of reading the scriptures in the church of Rome, and alluding to the "happy change" wrought in this respect at the reformation, he adds, "it is a question whether sufficient pains were taken to restore and establish the practice of having them read, as they should be, in our public assemblies on the holy Sabbath." And finally, he closes his article with the following extract from Mr. Ward's Farewell

* Edwards' Works, Vol. VI. p. 427 and on.

Letters :—"The reading of the Holy Scriptures does not commonly, I regret to say it, make a part of the services of the sanctuary, in the American churches."

Now, Mr. Editor, I must suppose that your correspondent and Mr. Ward have both been misinformed on this subject: for the facts are otherwise than stated by them. That the general diffusion of the scriptures, does not accord with the genius of popery, I admit: and it is probably true, that some other denominations of Christians have laid aside the practice of reading the scriptures in public worship—that they did not take sufficient pains to restore the practice after the reformation—and that it commonly forms no part of the services of those churches in America. But it is not true, that the practice has ever been laid aside or neglected, either in the Church of England, or in the Protestant Episcopal Church of America. On the contrary, it was the first object of the English Church, after the reformation, to restore and establish the practice, as it "universally prevailed during the first two or three centuries after the Christian era." And the same practice has been adopted and maintained in the Episcopal Churches in America, without the least interruption. Indeed, a moment's attention to the order of the public services of the Church, will convince any one, that she does not, in this respect, fall short of the usage mentioned by your correspondent, under the second head of his communication—that is, that not less than three fourths of the time of her public worship, is usually employed in reading and expounding the word of God.

The daily service of the Episcopal Church, always commences with one or more sentences of scripture. For every Sunday and Holy Day throughout the year, four appropriate lessons are appointed—that is, two for the morning, and two for the evening service—one of each being taken from the Old, and the other from the

New Testament. Lessons are also appointed in the same manner for every other day in the year. These lessons consist of a chapter each, or a part of a chapter, as their length, or other circumstances, seem to dictate. In the morning service, there are also appointed what are termed the Epistle and Gospel for the day—the first taken from the apostolic epistles, and the latter from some part of the gospels. The whole Book of Psalms is likewise divided into sixty portions, two portions being allotted for each day in the month—one for the morning, and the other for the evening service. And in addition to all this, several portions of Psalms and other Scriptures, are interlarded with the service, to be said or sung as hymns or anthems; besides which, the commandments are daily read in the morning service. And it may not be improper to add, that the metre psalms are of an ancient version, and much more literal than those of later date.

Thus, it will be perceived, that the suggestions of your correspondent, and the assertions of Mr. Ward, are incorrect, so far as regards the Episcopal Church; and that this church at least, pursues a practice (for the scriptures are actually read according to the appointment) which is perfectly conformable to the primitive pattern, and agreeable to the views expressed by your correspondent.

H. C.

We are ourselves of the opinion that the statement of Mr. Ward is more general than is warranted by the facts. It is no doubt true that there are some congregations in the different denominations of christians, where the reading of the scriptures does not constitute a part of the services of the sanctuary; but generally we are convinced the case is otherwise. The practice of publicly reading the word of God is uniformly pursued in the Episcopal branch of the church as our correspondent has shown above; in the Presbyterian and Dutch Re-

formed denominations, it is we believe universal; among the Congregational churches it now prevails extensively, and is so rapidly increasing that it will it is presumed soon be universal in this branch of the Church also. The Scotch churches in this country, in imitation of the churches in the mother country, uniformly devote the half of each Sabbath to the reading and exposition of the scriptures.

Mr. Ward's declaration is therefore very far from being true to the extent that it implies. The error however was doubtless an unintentional one. He probably most frequently attended public service with those of his own denomination, among whom possibly the practice may not be so general as among some others. It should also be recollected that he was in our country during the winter season, when, on account of the shortness of the days, or the severity of the weather, the practice is, we know, sometimes dispensed with in many congregations. In either of these ways he may very naturally and unintentionally have been led into the mistake.—ED.



For the Christian Spectator.

A hint to ministers, respecting the benevolent operations of the church at the present day.

There is a singular propriety in the figure by which the community of christians here on earth is called the church *militant*. I do not refer to the trials which every follower of Christ must meet with here, and which render his life in truth a perilous warfare, ending only with his triumphal entrance into heaven; but to the continued conflict between the little community of the faithful and the revolted world around them—to the warfare which the church, taken as a body, must for ever maintain with the empire of darkness.

Other worlds have revolted, and God has left them to the consequences of their rebellion; but the world which we inhabit he has resolved to make the theatre of his mercy,—he has determined that here he will bring back rebels to their allegiance, and display before the wondering universe the triumphs of his love. As the means by which this end is to be accomplished, he has established his church. By its rites and ceremonies and ordinances of worship he has distinguished it from the world, and formed it into a body politic, while by the one spirit which animates the hearts of all its members, he has prepared it for energy of action. It is a visible entrenchment against the power of Satan; or rather, it is an army in the heart of the enemy's territory, destined to wage a long and perilous conflict, which is to have no intermission, and no consummation, till the world shall be subdued, and all the children of men brought into complete subjection to the dominion of their Creator. I say the conflict must be long and perilous, for though the consummation is certain, it is distant—far away in futurity, though the church should do her duty, though every soldier of the cross should possess the zeal and faithfulness of an apostle; yet centuries must roll away, the faith and patience of the saints must be tried by repeated disappointment and defeat,—the treasury of the Lord must be exhausted again and again, and armies of missionaries must leave their bones to bleach for ages on many a pagan shore, before the day of final victory. The systems of superstition that have governed the minds of men with undisputed sway for a thousand generations, and have been continually acquiring new strength and stability, will no more be demolished by a slight or a single effort, than the mountains of ice, that have been accumulating from the foundation of the world, can be dissolved by the sunshine and the zephyrs of a single summer. But at the present day, there

is in christians a strange proneness to forget all this. The church, waking from the lethargy of the past, feels in every member the strength of a giant rising from his slumbers, and looking forward to the certain consummation; she forgets the mighty obstacles that intervene,—forgets that her final triumph and glory must be the result of hard fought battles and ages of affliction.

In this respect, then, the spirit of the age is defective. Not that they engage in the great work with too much zeal;—but their expectations of *immediate* success are too sanguine, and must therefore be disappointed; and disappointment will quench all ardour but the pure flame that it lighted at the altar of God. It is true that till christian benevolence is annihilated, the spirit that has been kindled in our days, can never be entirely extinguished; it is true that while christian faith continues to operate, the efforts which we witness will never be given over till their end is accomplished; but under the chilling influence of disappointment, those efforts *may* decline to the very verge of extinction, and that spirit may die away till scarcely a spark is left from which it may be rekindled. How important then that this disappointment should be prevented, that the church should be made to feel the impotency of all imaginable efforts to produce the immediate, or the speedy conversion of the world.

Isay the impotency of all *imaginable* efforts—the impotency of all that the church can possibly perform;—what then shall we think of the efforts of our day? True, they are magnificent,—they have called forth the joyful acclamations of the hosts of heaven. True; when we look at them from the darkness of former ages, they are the landmark of our times, rising before us like a column of glory. But what are they, compared with the efforts which must be made, and which will be made for ages before the conversion of the world? Christians are doing well;

by their faith and zeal, they are confounding the adversaries of their religion; but do they make those sacrifices, do they put forth those exertions which might be expected from men purchased, as they have been, by the blood of the Son of God, and sanctified, as they have sanctified themselves to the service of their Redeemer? How important then that the church should be roused to more vigorous activity.

Again, if I mistake not, the attention of the church is directed too exclusively to the mere propagation of christianity. It seems to be, among common christians at least, a prevailing opinion that when the gospel shall be preached in every language and to every tribe, then the warfare of Zion will have been accomplished. But it is not so. Let all the world become like New-England,—give to every town, and to every village its church, and its pastor, to every hamlet its school, and to every family its bible; still would the contest between light and darkness continue, and this would still be a revolted world. No; not till the *influence* of christianity shall be complete as well as universal; not till human nature shall have been raised to the highest possible elevation of moral and social improvement; not till the world shall present to rejoicing angels one bright aspect of peace and joy; not till the spirit of the gospel shall breathe through all the creations of genius and guide and animate all the researches of philosophy;—not till HOLINESS to JEHOVAH shall be written on all the business, and all the amusements of men; not till the church shall have accomplished all this—and accomplished it by strenuous and persevering enterprize—will the conflict be over. It is the *duty* of christians to perform all this—do they feel it to be their duty?—ought they not to feel it to be their duty?

Doubtless all this will be brought to pass, whether christians now feel it to be their duty or not. Doubtless it will be brought to pass by the instru-

mentality, the voluntary instrumentality of the church. And I do not deny that the spirit of the age will probably grow in spite of every disappointment and every temporary depression, arising higher and higher, and calling forth greater exertions, and nobler sacrifices, in each successive generation till the end of time; but I say that it is now defective—defective in its character, in its influence, in its aim; and say that it ought to be elevated, and strengthened, and purified; and till it is thus elevated, and strengthened, and purified, the church fails to perform its duty—fails in some degree of the very end for which it was established.

Now I ask, how can this be remedied?—how shall the church be made to feel the whole extent of her obligations, and her responsibilities! The question addresses itself to ministers of the gospel. They ought to be the first to possess, and the most eager to diffuse, this pure, and lofty, and powerful spirit of christian enterprise. It is theirs to animate the energies, and direct the efforts of the church. It is theirs to marshal the hosts of God, and lead them to the battle. The soldier of the cross will follow where they lead. So long then as an inch of ground remains to be conquered, is not inactivity in

them to be blamed as cowardice, or treason? But to be more specific.

Wherever there is a church which entertains mistaken views and false expectations of the speedy coming of Christ's kingdom in its final glory, ought not the pastor of that church to correct those views and expectations, and to persuade his hearers that the event which they anticipate is to be brought about only by strenuous and long-continued efforts—efforts animated by christian faith—efforts persevered in notwithstanding the disappointments and hindrances with which they must necessarily be attended?

Wherever the exertions of an individual church are at all inferior to its abilities and its obligations, ought not the pastor of that church to see to it that none of the blame of that deficiency rests upon him?

Wherever there is a church whose views of the duties of christians, with regard to the moral improvement and happiness of the world, are limited, ought not the pastor of that church to strive by his sermons, by his prayers, by his daily intercourse with his people, to elevate and enlarge their views, and to make them feel the whole of their duty as it results from the design and nature of God's kingdom on earth? L.

Miscellaneous.

To the Editor of the Christian Spectator,
SIR,

In reading the book of Ecclesiastes under the idea of its being a sermon, as Scott and all our English commentators whom I have seen, represent it, I have been stumbled at the frequent occurrence of sentiments apparently contradictory not only to the general precepts of the scriptures, but to some even in this very book.

There certainly are many declarations in it which, on all rational principles of interpretation, seem to sanction the loosest doctrines respecting the conduct of life. The conclusion to which the writer comes in a number of instances appear to one fairly to mean nothing less than the sentiments we meet with in libertine songs and infidel books, where we are called upon to make the most of our time by merrily passing it away; or the

sentiment reprobated by Pual, "Let us eat and drink for to-morrow we die."

I am aware of the glosses which commentators have proposed, to do away the point of these passages by spiritualizing their meaning, or directing us to the motives from which such declarations might be made by a good man without involving the sentiments which the words imply. But this seems to be a liberty unwarrantable—which if opposers of religion were to take with other parts we should think profane.

The fact that the good which we are exhorted to enjoy, is, in many cases, ascribed to the hand of God, makes no difference, as I can see, with the sentiment. It is usual with wicked men to bring in the sanctions of religion to their conduct—to throw a cloak over their wicked resolutions and practices by pleading the providence or the decrees of God. Thus the Deist says that he does not sin, and is not accountable, because God works in him both to will and to do. According to him, there is no such thing as sin in the world—what he does he does by the appointment of God—he is only an emanation from the Deity, and therefore cannot be accountable for his actions.

In short, Mr. Editor, if we suppose the book of Ecclesiastes to be a sermon, it does appear to me to be entirely inexplicable; and I cannot see why it is not made up of absurdities and contradictions. It is accordingly adduced by many loose men, as a justification of what the gospel would call a wicked life. In reply to them a man who wishes to support a sound interpretation of the scriptures, cannot introduce a principle which he would not apply to other passages—making language mean what it evidently does not, or spiritualizing its meaning when the meaning cannot rationally reach beyond the common objects of sense.

If the following view of this book, the leading idea of which I understand is in a commentator whom I

have not seen, can subserve the purposes of your magazine, you may insert it.

Yours, &c.

B. G.

The book of Ecclesiastes, instead of being a sermon as is asserted by many commentators, is manifestly a dialogue. It is evident on the face of it that a warm dispute is kept up throughout. One of the characters speaks in the first person, and the other in the second. The uniform language of one is, "I have seen"—that of the other is, "I counsel thee—Do thou thus and thus." Now if this book were a sermon, there can be no reason assigned for this frequent change of person; but if it is a dialogue, this circumstance is natural.

The subject of this dialogue is, *the chief good*, or what the heathen philosophers have styled the *summum bonum* of man. Any one who is acquainted with the writings of antiquity, must know that this question was agitated greatly among the learned of the ancients; and it was therefore important in such a book as the bible to settle it. What better way then could be adopted than that of discussion, where the arguments on both sides might be fairly exhibited? What better way than to let the libertine stand forth in his proudest array, and put him down by the truth of God?

There are two characters in this dialogue, of an opposite description—the one a libertine; the other a good man—the one a complainer of the Providence of God; the other a justifier of that Providence. It is the former that gives us the dissolute sentiments above alluded to; and you can no more adduce them as a justification of a wicked life, than you can adduce what satan says to our Lord in the wilderness, as the obligations of divine truth.

That the book of Ecclesiastes is a dialogue of the character specified will still more clearly be seen, if we take a particular view of its several parts.

But before we do this it will be proper to observe, that the book is built upon the experience of Solomon. From many passages in it as well as from the united opinion of antiquity, it is probable that this monarch is the author of it. Be this however as it may, he is represented as a conspicuous character. It is he that is held forth under the character of the *preacher*, or one that addresses an assembly ; one who speaks.—He proposes the subject, and descants largely upon it, according to the principles which the wicked part of his life would seem to furnish—and the other character replies, which may be considered as the result of his coming to repentance. In other words, Solomon takes up the principles of a wicked man, such as his life had furnished, and thus in another character refutes them.

Let us proceed then to the dialogue. The first four chapters are taken up with various wicked sentiments which are afterwards refuted. The libertine is suffered to go on with his complaints of the Providence of God, and to draw what conclusions he pleases. In the progress of his remarks he says much that is true and much that is false. He recounts the efforts which he had made to enjoy life, and the ill success of those efforts. He declares his disgust with life, “because the work that is wrought under the sun is grievous to him.”—And his hatred of the labour which he had taken, because he should leave it to the man that should be after him, and he could not tell whether he would be a wise man or a fool. His first conclusion is, “that there is nothing better for a man than that he should eat and drink and enjoy the good of his labour.” His opinion is, that as all the future is so uncertain, the best way is, to enjoy the present. In which conclusion he is not alone. Many a wicked man has adopted the same, and practised upon it as he did. He proceeds to make a further estimate of life, and treats it as

a thing of nought, made up only of unimportant events which have no bearing on futurity. A time to be born and a time to die : a time to plant and a time to pluck up that which is planted : A time to kill and a time to heal : a time to break down and a time to build up : A time to weep and a time to laugh : a time to mourn and a time to dance : A time to cast away stones, and a time to gather stones together : A time to embrace, and a time to refrain from embracing : A time to get, and a time to lose : A time to keep and a time to cast away : A time to rend, and a time to sew : A time to keep silence, and a time to speak : A time to love, and a time to hate : A time of war, and a time of peace.” All the events of life he would intimate are comprised in these things, and are matters of no consequence—and then he asks the question “What profit hath he that worketh in that wherein he laboureth ?”

He very soon comes again (iii. 13.) to his favourite conclusion that a man should eat and drink and enjoy the good of all his labour—it is the gift of God. Like all other wicked men, however his conscience occasionally compels him to light upon truth. After speaking of the place of judgment that wickedness was there ; and the place of righteousness that iniquity was there :” he declares, “I said in mine heart that God shall judge the righteous and the wicked.” But he very soon returns to his former speculations, and goes even farther in his wanderings : “For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one dieth, so dieth the other ; yea they have all one breath : So that a man hath no preeminence above a beast ; for all is vanity. All go unto one place : all are of the dust, and all turn to dust again.”—He is now become a materialist—denying the immortality of the soul.—But he goes further, and endeavours to support this sentiment. “Who knoweth the

spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" This is precisely the argument of modern deists, who are not willing to acknowledge our obligations to the Revelation which God has given us, and therefore endeavour to maintain our ignorance of a future world, because no one has ever come back to tell us of it.

From all this the libertine whom we are considering returns to his favourite conclusion again—"Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for this is his portion."

He has further complaints to make—"So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and that had no comforter; and on the side of their oppressors there was power; but they had no comforter." And thus he proceeds to complain and charge God foolishly, as though he took no account of these matters—as though the unequal distributions of rewards and punishments, and the apparent ascendancy which the wicked sometimes acquire in this world, were not to be rectified hereafter.

Now all this is the language of a wicked man; and every one's observation and experience testify that such is their language in modern times; that the spirit of God, when he directed the wicked thus to be personated, gave a graphical description which applies to all ages and countries where Revelation is known.

Hear now the other side.—the good man does not think fit to enter into an argument respecting *all* the scoffs which the other has thrown out; but to lay down some general principles which shall overturn all his foolish reasonings. Thus therefore he begins:—"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give

the sacrifice of fools: for they consider not that they do evil.—Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by a multitude of words."

As if he had said, In this complaining of the Providence of God, thou art rash; for God is in heaven and thou upon earth. God knows his own affairs better than thou knowest them. It is sufficient for thee to be contented under his administration, and to keep his commandments. For the multitude of words which thou hast uttered about the evils of life and the libertine conclusion which thou hast drawn, thou hast shewn thyself the fool, and not the wise man which thou pretendest to be.

After some further remarks, he proceeds to notice the argument of his opponent respecting "the oppressions that are done under the sun."—"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they."—As if he had said, God will set these things right at last—he will not suffer them to go unpunished. It is for wise reasons that he forbears for the present. God is higher than all these and will bring them to account.—(v. 8.)

"Moreover" he proceeds, "the profit of the earth is for all."—All may enjoy the gifts of God; but they must not riot on them, and make them their supreme good, as thou allegest. It is true indeed as thou hast said, thy experience testifies, that he that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.—When goods increase, they are increased that eat them; and what good is there to the owners thereof,

saving the beholding of them with their eyes?"—Set your heart on a better substance. "The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. So that thy argument respecting eating and drinking is of no account."

Here the libertine interrupts him, and according to the usual manner of such men, takes no notice of what his opponent had said; but gets a new topic of complaint from his last allusion.

(v. 13.) "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." He proceeds as before about the evils of life, and comes to the same conclusion which he is determined to maintain, all arguments to the contrary notwithstanding.—"Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour which he taketh under the sun all the days of his life which God giveth him; for it is his portion."

This is an exact picture of the modern devotee of sin. All the arguments that can be presented have no weight. He stops not to answer them; but proceeds in his wicked career and dissolute sentiments, as though nothing had been said or written against them. And his defence, like that of the man before us, is the same thing over and over, though it has been shewn to be fallacious a thousand times.

The ground is occupied by this same man, throughout the 6th chapter with the same sort of assertion, without any notice of the argument on the other side. At length he concludes by demanding, "Who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?"

I can tell you what is good, replies the other. "A good name is

better than precious ointment:" Far better is it than this riotous pleasure which you are advocating, and the indulgence in which would destroy this good name. It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to heart. Sorrow is better than laughter: for by the sadness of the countenance is the heart made better. The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth." I can tell you another thing that is "good for a man in this life,"—"It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of a fool. This also is vanity, "to use your own language." Another thing too is "good for a man in this life"—"the patient in spirit is better than the proud in spirit." "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." And thus this good counsellor proceeds to silence the arguments of his libertine opponent; till he is interrupted. "All things have I seen in the days of my vanity." He now begins to puff at the sage advice of his superior by alleging his own experience and observation—"there is a just man that perisheth in his righteousness," he continues, "and there is a wicked man that longeth his life in his wickedness."

The good man finding that serious argument avails nothing, now turns upon him ironically. "Be not righteous over much; neither make thyself over-wise; why shouldst thou destroy thyself?" Be careful that you do not possess so much righteousness as to cause you to perish. It would be a pity if you were found among that unhappy number that perish in their righteousness!

"Be not over-much wicked," resuming a serious manner, "neither be thou foolish: why shouldst thou die before thy time?" It is not true

that wickedness prolongs a man's life, but the contrary. He then insists upon the fear of God as the only safety for any man. And at length the other replies in the old manner, (v. 23.) "All this have I proved by wisdom." I have heard all this before. After hearing him a little longer, the good man answers : (viii.) "Who is as the wise man?" &c. "I counsel thee to keep the king's commandment, and that in regard of the oath of God." Do right ; be a good man ; death must come upon you. "There is no man that hath power over the spirit, to retain the spirit ; neither hath he power in the day of death : and there is no discharge in that war ; neither shall wickedness deliver those that are given to it." The wicked man replies : "All this have I seen, and applied my heart unto every work that is done under the sun. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil ;'" thus taking a truth, and perverting it to a wrong purpose.

"Though a sinner do evil an hundred times," replies the good man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow ; because he feareth not before God."

The other now betakes himself to another subterfuge : "There is a vanity which is done upon the earth," &c. viii. 14. to ix. 7.

The good man with whom he is disputing, now assumes again the ironical stile, and says, "Go thy way," &c.—v. 7. and onward.

The reply to all this is, "I returned, and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance hap-

peneth to them all." This doing whatever my hands find to do, which you recommend, will be of no avail. "The race is not to the swift, nor the battle to the strong ;" thus making the creature's dependence on the Creator a reason for doing nothing. And is not this the very same reasoning that wicked men now adopt?

To this is another reply and a rejoinder, which it will be unnecessary to consider. The good man then assumes the ground, and occupies it to the close of the book ; where, besides confuting the arguments of the other, he delivers many excellent maxims on the general subject of duty. "A fool," says he, "is full of words ; a man cannot tell what shall be ; and what shall be after him, who can tell him?" as if man's ignorance of futurity were a sufficient reason for disobeying the commandments of God!

Before he concludes, he enters again upon the ironical style, and says, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou," says he, with increased solemnity, "that for all these things God will bring thee into judgment."

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." In the most solemn and affecting manner, he conducts the youth to old age and death and the judgment. "Then shall the dust return to the dust as it was ; and the spirit shall return unto God who gave it." The conclusion of the whole dialogue, which is only a few verses forward of this declaration, shews us for what *purpose* the spirit returns to God who gave it.

"Let us hear," says he to his opponent, "the conclusion of the whole matter ; fear God and keep his commandments : for this is the whole du-

ty of man." This is the chief good ; "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The chief good then is, to fear God and keep his commandments. This is the way to be happy ; and this is the only way.

Such is the book of Ecclesiastes. The limits which are necessarily prescribed to this paper, and the propriety of giving it a popular air for the sake of accommodating those for whom it is principally designed, have compelled me to pass over much that might have been written in other circumstances. Even with the cursory view, however, which I have taken, none, I presume, will pretend to say that this book furnishes the least encouragement to the impenitent sinner, or to an ungodly life, but the contrary.

We see then a good reason for the introduction into the book of Ecclesiastes as a whole of such sentiments as taken alone or in the manner of a sermon, would seem to place the sacred writers at variance with themselves. It was for the purpose of giving all the prominence to these sentiments which they were capable of receiving, that they might be overthrown in broad day-light by the weapons of divine truth.



To the Editor of the Christian Spectator.

SIR,

I have within a few days seen three or four of the first numbers of the *Christian Mirror*—a religious newspaper published at Portland, Me. The original articles and the selections contained in these numbers are highly creditable to the editor, and I cannot but hope that the publication will receive the encouragement it merits. On accidentally meeting with this paper, I was led to reflect upon an important change

that is gradually taking place in this country. It is but a short time since there was not a religious newspaper in the United States. Within about six years have sprung up the *Christian Remembrancer*, the *Boston Recorder*, the *Religious Intelligencer*, the *Family Visiter*, the *Christian Secretary*, the *Southern Intelligencer*, the *Christian Mirror*, and a number of others—all weekly papers devoted solely to the diffusion of religious intelligence, and several of them enjoying a degree of patronage and an extent of circulation never before possessed by any periodical papers in this country. The *Missionary Herald*, the *American Missionary Register*, the *Seaman's Magazine* and other works of a similar character, whose object is sufficiently designated by their names, have also appeared within the same period. In addition to this the editors of most of our political newspapers, aware of this change in public sentiment and of the expediency of accommodating their efforts to it, now regularly devote a part of their columns to religious intelligence—a thing scarcely known ten years since.

In all this I heartily rejoice and shall continue to rejoice, unless (as is already apprehended by some, and as I well remember to have been suggested by a sensible correspondent* of yours) the time shall arrive, when the eagerness of the community for religious intelligence shall be so great that ministers, if they comply at all with the taste of their congregations, will be compelled to lower the standard of their preaching, and laying aside those thorough and discriminating discussions which require the close and thinking attention of their hearers—will be reduced to the humiliating necessity of becoming mere retailers of religious news. In such case too, the people of their charge, from not being thoroughly grounded in the faith,

* See Christian Spectator, Vol. II. p. 532.

will be liable to be 'tossed to and fro, and carried about with every wind of doctrine ;' every substantial barrier to the inroads of fatal error will be removed, and no one can foresee how extensive may be the consequences, and how deplorable may become the future religious condition of the descendants of the pilgrims of New-England.

That the arrival of this state of things is possible, cannot be denied. We all well know the feverish excitement—the diseased—ravenous appetite, of which the human mind, as well as the human body, is susceptible. We all know with how much eagerness men of the world devour works of imagination and fiction, and other kinds of light reading, and how little relish such men have for productions of a more substantial character. Certainly then there may be danger lest mere religious intelligence shall among christians take the same place and produce the same effects that works of fiction do upon men of the world.

If the inquiry now be made, *How shall such a lamentable state of things be avoided?* I answer : Let religious newspapers and the heralds of missionary efforts, go hand in hand with periodical works of a higher literary character—such as unite thorough discussion, cultivated taste, and discriminating views of personal piety. Let them all be spread far and wide. And the balance between the heart and the head—the feelings and the understanding, being thus sustained, the farther and the wider they are circulated, the more salutary and the more glorious will be the result to the interests of religion at home and abroad.—Let us suppose, that upon the principle I have just advanced every religious head of a family who is in comfortable pecuniary circumstances, should patronise some one religious newspaper, a mis-

sionary magazine, and also some other work of an equally evangelical but of a more elevated literary character. Now the expense of the three united would amount to but little more than half the sum that hundreds of thousands—nay almost all men of business, especially in our large towns, incur for a single daily commercial newspaper. Surely there is no way, in which parents can expend an equal sum, so much for the pleasure, and the benefit, temporal as well as spiritual, of their families. Information will thus be communicated, habits of thought and reflection contracted, and an elevation and an enlargement of views on moral and religious subjects given, whose influence will be felt and seen, long after the source whence they are derived, is forgotten.

Yours, &c.

A LAYMAN.

For the Christian Spectator.

Lines suggested by the death of the Rev. Mr. Parsons.

[The death of the Rev. Mr. Parsons, missionary to Palestine, was uncommonly happy. His companion, the Rev. Mr. Fisk, says of him : "One circumstance gave me strong fears that he would before long be taken from us. His whole soul, all his thoughts and desires seemed to be continually in heaven. He seemed to have forgotten the earth and all that it contained, except that now and then his mind was occupied with what concerns the kingdom of Christ. His communion and intercourse seemed to be rather with angels and glorified spirits than with the inhabitants of earth."]

The sun is set, and to the dying day
Succeeds a brilliant redness ; sea and sky
Seem indistinct, blended in one vast plain :
So to thee, dying christian, the glory
Reflected on thy closing life, made earth
Seem part of heaven.

L.

Review of New Publications.

A New-England Tale ; or Sketches of New-England Character and Manners. New-York : published by E. Bliss and E. White, 1822.

WE feel it our duty as Christian spectators, not only to examine such publications, as are professedly of a religious character, but also to glance at some of the most popular of those, which have but a remote and indirect bearing upon the sacred cause. Under this impression, it has been and shall be our endeavour, to give the earliest notice of the appearance of every new auxiliary to the cause of truth and piety ; and from our humble watch-tower, to guard as well against the approaches of false friends, as the gathering of avowed enemies. But in discharging our duties we would not for a moment forget, that Theology—in other words, christian doctrine, motive, duty, and experience, is our appropriate field of action and observation. We have little time for excursions into the regions of taste and fancy, though we cannot deny that it would give us pleasure, if we could oftener seek and gather some of the sweet and beautiful flowers which so thickly border our enclosure. But “we have a great work to do,” which leaves us very little time for making such selections, and we must content ourselves chiefly, with inhaling their freshness and fragrance as we pass along. But whenever we enter the regions of fiction and imagination, it must be for the purpose of holding up to public view the merits or demerits of those popular works, which are most likely to influence men’s religious opinions, or to sway the heart.

And here we feel bound to render hearty thanks to God, that he is giving a new character and direction to some of these potent engines of moral as well as literary sway ; and that

in the hands of a few gifted and pious writers abroad, the wonder-working machinery of historical fiction, is now made subservient to the cause of “pure and undefiled religion.” At the head of this class of writers, we should place Mrs. Hannah More, now in the serene evening of a long and well spent life, to whose versatile talents and timely publications, the friends of education, morals and piety, will always feel that the world is deeply indebted. We have long indulged the hope that the radiance of so bright an example, would kindle emulation on this side of the Atlantic ; and that as one of the happy results, we might have it in our power now and then, to recommend native effusions of genius and piety, possessing the general character and tendency of Cœlebs.

How far the volume before us, viewed as a religious novel, is worthy of praise, we shall endeavour to show in the progress of this article. The leading object of the writer* was, as the preface informs us, “to add something to the scanty stock of native American literature.” Now every effort so laudable in its object, is entitled to special encouragement and indulgence ; though an enlightened public cannot reasonably be expected, on the one hand, to shut their eyes to any signal failure, nor on the other, to pour extravagant encomiums upon moderate success.

In historical fiction, much must depend upon the scene of action, as well as upon a judicious selection of

* Aside from certain internal evidences, we are persuaded that the public are right in giving the authorship of this book, at least of the principal part of it, to a lady. We confess that we should have preferred to speak of it under a different impression ; and if our remarks should seem to be even slightly wanting in the delicate respect due to a lady, it will be because she compels us sometimes to feel that her spirit is sufficiently masculine.

characters and incidents. By making choice of our own dear land, the author was sure of enlisting all our partialities in her favour; and by presenting us with "sketches of New-England character and manners," she has enabled us to decide, with more confidence than we might otherwise have ventured to express, upon the truth of her delineations.

This is our home and the place of our father's sepulchres. Here were passed the days of our boyhood.—Here sprang and grew all the hopes of our youth; and here now are our "cares and comforts," our trials and enjoyments. This clear blue sky too, with all the glories of the day, is ours. These mountains, so richly clothed—these beautiful vallies—these woods and waters—these farm houses—these schools and churches—all are ours. This highly favoured people is our people, and their God is our God. We have seen the white cliffs and slumbering vapours, and have witnessed the glad morning "greetings," which are so happily described. With the character and manners of those from whom these sketches are professedly taken, we claim an intimate acquaintance, for it is our lot to see them and act with them every day.

It must be obvious, that in taking the outlines for a single tale, of moderate length and but few incidents, the author had a much wider field than could be fully and accurately delineated;—and surely no one can be required to accomplish impossibilities. All that could be done was to make a few selections from the very ample materials which lay about in profusion, leaving the great mass to exercise the graphic skill of succeeding adventurers. It was her privilege, in making these selections, to avail herself of personal observation; and in taking the few actors who could be employed, from among the many that offered, to choose such as could be managed to the best advantage. Of her skill and judgment in these particulars,

her readers will form very different opinions, according to their education, and principles. For some, the Tale will be too serious; while others may express their regret, that when it might have been so easily done, the author did not give it a more decidedly religious character. One may be dissatisfied at finding in it, so many of the dull realities of life, and another may complain that it sometimes goes beyond the boundaries of principle and piety.—But every candid reader will agree with us, that it was the author's business as far as possible, to take the New-England scenery, character, and manners substantially as they exist. For those blemishes, which faithfulness in copying from the originals may have placed upon the canvass, she is not accountable. If she has given us our mountains and vallies and moon light and sunshine as they are;—if she has caught the manners of New-England "living as they rise"—if her portraits are tolerable likenesses—if she has given consistency to her characters and probability to her story, and if there is a verisimilitude in the whole picture, on which a stranger might depend—and above all, if the author of this tale, has without any visible sectarian bias, or unkindness, contrived to give the whole a decidedly moral and religious cast, she is well entitled to the gratitude of all the friends of literature and piety.

The scene of the "Tale" is laid in the western county of Massachusetts. The heroine is a houseless orphan, by the name of Jane Elton. Her parents had been once affluent; but left her penniless at their death, and the house in which she was born is purchased by an intelligent, pious, and kind-hearted quaker, who has just buried the lovely mother of his infant in the village, and determined to pass the remainder of his days near the spot, where the wife of his bosom slept in peace. Jane, now in her thirteenth year, is reluctantly permitted to find a shelter for the pres-

ent, under the roof of Mrs. Wilson, her father's sister, who possesses a handsome independence in the same village; but who is represented as a hard-hearted, covetous, passionate and blustering hypocrite. Subjected to the domineering and capricious will of such a mistress, poor Jane is of course extremely embarrassed and depressed, and but for the affectionate sympathies of Mary Hull, her former nurse, and the cheering assiduities of Mr. Lloyd, the benevolent Quaker already mentioned, her heart would have been entirely broken, and her delicate frame must have sunk under its burdens. Happily for this forlorn and persecuted orphan however, our author forgot to provide her with a guardian; so that she is at full liberty to leave her aunt whenever she pleases, and can find a better home. After bearing to the utmost limit of human endurance, and narrowly escaping from a hasty marriage with a head-strong, profane and unprincipled young attorney, by the name of Erskine, she is kindly received as a boarding-school mistress, by a Mrs. Harvey; and as we suppose, about the age of eighteen, is most happily united in wedlock to Mr. Lloyd, whom we had all along in our unsuspecting simplicity, been looking upon as her foster-father. In the mean time, her good-hearted friend Mary Hull, is married, or just on the eve of being married; and Mrs. Wilson reaps an hundred fold of the bitter fruits of her hypocrisy, perhaps we should say orthodoxy, in its fatal influence upon the fortunes of her children. Martha, the eldest daughter, marries not much to her advantage, and dies little better than a sot. Elvira elopes with an antiquated French quack-doctor, or dancing-master, and David, after bringing an interesting girl of sixteen and her infant down to an unknown grave; breaks open his mother's desk—is engaged with a gang of counterfeiters—robs the United States mail, and when on the point of being hung, breaks jail, and

escapes, a mere reprobate, to “parts unknown.” This with now and then an underplot of common-place incidents, makes up the whole story.

The portrait of “crazy Bet,” may for ought we can tell, be a tolerable likeness; as it is impossible to say, how such a character should appear. Some of her incoherences, especially in the night-scene, where she conducts Jane to the cottage of “old John,” are finely conceived. Mr. Lloyd, the Quaker, is a very estimable character and more consistent throughout, we think, than any other in the volume; though we cannot well imagine the necessity or propriety of his standing up to be shot at, in that ludicrous duel, between Erskine and the cowardly Yankee-Virginian. Mary Hull is a very modest and amiable Methodist girl, but without much character in the story. Mrs. Wilson, is one of the broadest and coarsest caricatures of the pharisee and hypocrite, that we remember ever to have met with.

We freely acknowledge, that we do not acquiesce in the encomiums, we have heard upon the high literary merit of this work; and yet merit it certainly possesses. In general, the style is easy and natural, and there are some specimens of fine writing. We have only room for two or three short extracts.

From the Connecticut, they (Mr. and Mrs. Lloyd) passed by the romantic road that leads through the plains of West-Springfield, Westfield, &c. There is no part of our country, abundant as it is in the charms of nature, more lavishly adorned with romantic scenery. The carriage slowly traced its way on the side of a mountain, from which the imprisoned road had with difficulty been worn; a noisy stream dashed impetuously along at the left, and as they ascended the mountain, they still heard it before them, leaping from rock to rock, now almost losing itself in the deep pathway it had made, and then rushing with increased violence over its stony bed.—p. 40.

The scene at the grave of Mrs. Elton, is extremely touching.

The coffin was slowly let down into the house appointed for all. Every one who has followed a dear friend to the grave, remembers with shuddering, the hollow sound of the first clods that are thrown on the coffin. As they fell heavily, poor Jane shrieked, "oh mother," and springing forward, bent over the grave which to her seemed to contain all the world. The sexton, used as he was to pursue his trade amidst the wailings of mourners, saw something peculiar in the misery of the lone child. He dropped the spade, and hastily brushing away the tears that blinded him with the sleeve of his coat, "Why does not some one," he said, take away the child? This is no place for such a heart-broken thing." There was a general bustle in the crowd, and two young ladies more considerate, or perhaps more tender hearted than the rest, kindly passed their arms around her and led her to her home.—p. 12.

The following is a beautiful outline.

The house (that in which the heroine of this tale was born) stood at a little distance from the road, more than half hid by two patriarchal elms. Behind the house, the grounds descended gradually to the Housatonic, whose nourishing dews kept them arrayed in beautiful verdure. On the opposite side of the river, and from its very margin, rose a precipitous mountain with its rich garniture of beech, maple and linden—tree surmounting tree, and the images of all sent back to the clear mirror below: for the current there was so gentle, that in the days of fable, a poet might have fancied, the genius of the stream had paused to woo the nymphs of the wood.—p. 50.

But the christian reader will feel with us a far deeper interest in the moral and religious features of these "sketches," than in the question how much they may "add to the scanty stock of native American literature." Viewed in the light of a *moral* tale, this volume is elevated much above the ordinary level of historical fiction. Save a few profane expletives by Erskine and Woodhull, and one or two passages still more profane and indelicate, there is nothing to offend either the eye or the ear of the modest and virtuous reader. But these are blemishes which we cannot in conscience pass over. There is really no excuse for them; and we are surprised, that the author should have suffered them.

From that purity and elevation of moral taste, by which the work is characterized, we could not have anticipated any thing of the kind.—Considering the general character of this class of writings, it is no mean praise to say, that "light is not here put for darkness, nor darkness for light." Virtue is every where recommended, applauded and rewarded; while vice is exhibited in its native deformity. The reader does not find himself constrained to admire characters, which it would be madness and ruin to copy; nor on the other hand to despise those, which his better judgment tells him he ought to esteem and imitate. No false principles of honour are inculcated. No ingenious extenuations of dishonesty, deception or licentiousness are attempted. On the contrary, those things which are held up to be approved and imitated are 'honest, just, pure, lovely, and of good report.' We recommend to such of our fair young readers as are dreaming of the power which they shall have to reform husbands destitute of moral and religious principle, the following sensible expostulation of Jane Elton.

Oh Edward, if in the youth and spring of your affection I have not had more power over you, what can I hope from the future? There is one subject, and that nearest to my heart, on which I discovered soon after our engagement, we were at utter variance. When I first heard you trifle with the obligations of religion, and express a distrust of its truths, I felt my heart chill. I reproached myself bitterly for having looked upon this as the common carelessness of a gay young man, to be expected, and forgiven, and easily cured. These few short months have taught me much: have taught me, not that religion is the only sure foundation of virtue, that I knew before—but they have taught me that religion alone can produce unity of spirit; alone can resist the cares, the disappointments, the tempests of life; that it is the only indissoluble bond—for when the silver cord is loosed, this bond becomes immortal. I have feared my most sacred pleasures and hopes must be solitary.—pp. 212—214.

We could adorn our pages with other extracts, equally creditable to

the good sense and elevated moral views of our author; but we must hasten to those traits of religious character and doctrine, to which a peculiar prominence has been studiously given. And here, it is with unfeigned sorrow, that we find ourselves constrained to "change our voice." How gladly would we have hailed and introduced to our readers, one so capable of being an auxiliary of no ordinary promise, to the cause of christian charity and evangelical truth? But what shall we say? Where is that liberality towards a very large class of professing christians in New-England, which justice to their avowed principles and general character demanded? What the author's opinions are, whether she is a Methodist, or Quaker, or still more liberal, she has not seen fit to inform us. But one thing she has taken pains to make clear: she is not a Calvinist. Nor do we complain of this. She has an undoubted right to think for herself; and is answerable only to God for her religious belief. We freely concede, moreover, that in writing "*Sketches of the New-England character and manners,*" she had a right to copy the distinctive features, which she found among the various classes of professing christians. But she could have no right to caricature any class.

And aside from this, we are astonished to see one of so much morality and good taste, dressing up any portion of our religious community in "bear skins." That this has been attempted in the person of Mrs. Wilson, is perfectly evident.

In vain will the author seek to screen herself from this charge, by saying that she has only taken the portrait of one proud and miserable hypocritical woman; that no religious sect, or denomination is particularly implicated in these sketches. Such an evasion, should it be attempted, must prove unavailing for several reasons. It is precluded by the author's own declaration in the preface; for she there assures

us that "no personal allusions, however remote, were intended to be made to any individual except crazy Bet." This declaration agrees also with the title of the volume—"*Sketches of New-England Character and Manners.*" Now, every body must understand the object of such sketches to be, the delineation of classes and not individuals. Not indeed, to represent every Quaker to be as good as Mr. Lloyd, nor every one who embraces the general system of Calvinism, as bad as Mrs. Wilson; but to exhibit the leading characteristics of the two denominations. Besides, every author is fairly answerable for the general impression, which his book is calculated to make upon the public mind. What that impression must be in the present instance, no one can entertain a doubt. As far as any credit is given to the truth and justice of these "sketches," Mrs. Wilson will be regarded as the representation of Calvinism in one of its most prevalent and popular forms, and we are not quite sure the author will ever deny the intention that it should be so received.

But to put the matter beyond all doubt, let us acquaint ourselves more particularly with this Mrs. Wilson.

"She was the youngest of three sisters, and had fancied herself one of the subjects of an awakening, at an early period of her life; had passed through the ordeal of a church examination with great credit, having depicted in glowing colours the opposition of her natural heart to the decrees and her subsequent joy in the doctrine of election. She thus assumed the form of godliness without feeling its power."

To the question whether Jane had "experienced religion," Mrs. W. makes the following reply. Of its intended application as well as that of the preceding extract, we shall for the present say nothing.

"Experienced religion! no! How should she? She has not been to a meeting since her mother was first taken sick; and no longer ago than the day after her mother's death, when I talked to her of

her corrupt state by nature, and of the opposition of her heart, (for I felt it to be my duty at this peculiar season, to open to her the great truths of religion, and I was faithful to her soul, and did not scruple to declare the whole counsel,) she looked at me as if she was in a dumb stupor. I told her the judgments of an offended God were made manifest towards her, in a remarkable manner, and then I put it to her conscience, whether if she was sure her mother had gone where the worm dieth not, and the fire is not quenched, she should be reconciled to the character of God, and be willing herself to promote his glory, by suffering that just condemnation."—p. 22.

"Mrs. Wilson was often heard to denounce those who insisted on the necessity of good works, as Pharisees; she was thankful, she said, that she should not presume to appear before her judge, in any of the filthy rags of her own righteousness; it would be easy getting to heaven, if the work in any way depended on ourselves;—any body could "deal justly, love mercy, and walk humbly."—p. 22.

In page 32, she is represented as reflecting very severely on Mary Hull, for "indulging in that soul destroying doctrine of the Methodists—*perfection*." Mrs. W. thus expostulates with her son David:—

"You have no feeling, you never had any for my afflictions. It is but two months yesterday, since Martha died, and I have no reason to hope for her. She died without repentance." "Ha!" replied David, "Elvira told me, that she confessed to her husband, her abuse of his children, her love of the bottle, (which by the way every body knew before) and a parcel of stuff, which I think she might have kept to herself." Mrs. W. replies, "yes, yes, she did die in a terrible uproar of mind about some things of that kind; but she had no feeling of her lost state by nature;" and then continues, "David your extravagance is more than I can bear. I have been wonderfully supported under my other trials. If my children, though they are my flesh and blood, are not elected, the Lord is justified in their destruction, and I am still. I have done my duty, and I know not why 'tarry his chariot wheels.'"—p. 124.

When earnestly entreated by Jane, to make an effort to save her son David from the gallows, after he had robbed the mail, Mrs. Wilson expresses the views and feelings of a mother in the following extraordinary language:—

"No, no—I shall leave David entirely in the hands of Providence." "A space for repentance! A day, an hour, a moment, is as good as an eternity for the operations of the spirit. Many, at the foot of the gallows, have repented, and have died exulting in their pardon and new born hope." "I tell you child you are ignorant, you are still in the bonds of iniquity. There is more hope, and that is the opinion of some of our greatest divines, of an open, outrageous transgressor, than of one of a moral life." "The kingdom of grace is very different from the kingdom of nature. The natural man can do nothing towards his own salvation. Every act he performs, every prayer he offers, but provokes more and more the wrath of the Almighty." "Do not think my children are worse than others; you, Jane, are as much a child of wrath, and so is every son and daughter of Adam, as David is,—all totally depraved, totally corrupt. You may have been under more restraint, and not acted out your sins, but no thanks to you." My case is no uncommon one. The saints of old—David, Samuel, and Eli, were afflicted with rebellious children. I have planted and watered, and if it is the Lord's will to withhold the increase, I must submit.—pp. 244—5 and 6.

The preceding extracts will give our readers a tolerably correct idea of Mrs. Wilson's *creed*. To this, we certainly cannot subscribe. Bad and unscriptural as it is, however, it might have been worse; and that it is not so, must be ascribed wholly to the moderation of its compiler; for judging from appearances, the poor woman might have subscribed any thing; and as was to be expected, her religious principles exert a very manifest and fatal influence upon her whole character. Here we are happy to find, that the writer of these sketches thinks it a matter of some importance "what people believe," as well as what they do. How this will suit the admirers of liberal Christianity, we do not pretend to say. But a more repulsive and unchristian character than that of Mrs. Wilson, could not easily have been drawn; and it is made certain, that this character is the natural and necessary result of her doctrinal creed. She is false, tyrannical, passionate, dishonest, hollow-hearted, "without natural affection, implacable, un-

merciful." She advises Jane to steal some of the table linen, spoons, &c. from the creditors of her late Father, under the pretence that they had undoubtedly wronged him to a much greater amount. She rejects good works as not merely unnecessary to salvation, but as putting the soul in jeopardy! and but too clearly manifests, that in the vain confidence of her personal election, she is sure of heaven, however much she may trample upon the moral laws and duties of life. In the church she is a pharisee, an antinomian, in short, any thing but a follower of the meek and lowly Jesus. In her family, while "religion is the ostensible object of every arrangement," there is nothing but the most detestable hypocrisy on her part, and nothing but evasion, artifice and rebellion on that of her children: and all this because Mrs. Wilson is a Calvinist. David, she abandons to his fate, because an effort to save him would cost money, and God can convert him in a moment at the foot of the gallows. Her daughters carry with them the marks of final reprobation; and her son just mentioned, explains to her the cause of all this family disgrace and ruin, in an epistle, full of the bitterest execrations, written in the gloom of his dungeon.

If I have a soul, he says, eternity will be spent in cursing her who has ruined it. But hell is a bugbear to frighten children. You neither fear, nor believe it, for if you did, your religion would be something besides a cloak to cover your hard, cruel heart. Mother, mother! oh, that I must call you so! you have destroyed me. You it was that taught me, when I scarcely knew my right hand from my left, that there was no difference between doing right and doing wrong, in the sight of the God you worship. You taught me that I could do nothing acceptable to him. If you taught me truly, I have only acted out the nature, *totally depraved*, that he gave me, and I am not to blame for it. I could do nothing to save my own soul; and according to your doctrine, I stand now a better chance than my moral cousin Jane.—p. 257.

Mrs. Wilson's conscience was somewhat awakened by this terrible appeal; but the chains of systematic

delusion were too strong to be broken. She died without any evidences of true repentance; and notwithstanding all this, "in her funeral sermon," says the writer, unwilling that the orthodox clergy of New-England should pass without a compliment, "her religious experiences were detailed as the triumphs of a saint; and her strict attendance on religious ordinances commended, as if they were the end, and not the means of a religious life."

While Jane is lamenting the unhappy circumstances of her aunt's death, Mr. Lloyd, who is an oracle of wisdom, takes occasion to say,

"I would not like the Egyptians, sit in judgment on the dead. Thy aunt has gone with her record to him who alone knows the secrets of the heart, and therefore is alone qualified to judge his creatures; but for our own benefit, Jane, and for the sake of those whose probation is not past, let us ever remember the wise saying of William Penn, '*a man cannot be the better for that religion, for which his neighbor is the worse.*' I have no doubt that thy aunt has suffered some natural compunctions for her gross failure in the performance of her duties; but she felt safe in a sound faith. It is reported, that one of the Popes said of himself, that as Eneas Sylvius he was a damnable heretic, but as Pius II, he was an orthodox Pope." "Then you believe," replied Jane, "that my unhappy aunt deceived herself by her clamorous professions?" Undoubtedly," says Mr. Lloyd.—p. 259.

Here then we have a "full length portrait of the coarsest hypocrisy and most inveterate self-delusion marked as the legitimate offspring of a false and "horrible" *creed*. And can any one who has followed us thus far, doubt for whom all this was intended. The words—decrees—election—total depravity—lost estate by nature—opposition of the heart, &c. designate the hated system of Calvinism. It is this which is held up in the person of Mrs. Wilson, to the abhorrence of all mankind. It is this which is so advantageously contrasted with Quakerism and Methodism, and liberal christianity, and represented as making the very worst characters in human society.

But of all the "full length portraits of Calvinism, that we have ever seen, this is, we think upon the whole, the boldest and most disingenuous caricature. For

In the first place, the author has drawn a character from her own imagination; or rather copied the stale cant of half a century, and given it the name of Mrs. Wilson. Unchristian people, both deceivers and deceived, there doubtless are, who call themselves Calvinists; and by taking all the bad qualities from some fifteen or twenty such, and combining them in a single individual, it is in the power of ingenuity to make the picture frightful enough. But for this expedient, we should have been spared most of these strictures, for we might safely challenge the author, to produce a Mrs. Wilson in New-England. But,

Secondly;—what if she could? Would it be honest in a painter to produce the likeness of one of the most deformed human beings, as a fair representation of the species? What if we should adopt this example and under the title of "sketches of New-England character," select the worst Methodist, or Quaker, or Unitarian we could find, and exhibit him to the public, in the same light, and with the same obvious bearing upon the whole sect, as Mrs. Wilson is exhibited? We might, no doubt as easily find subjects, and after distorting their sentiments, as much as we pleased, charge all their wickedness, even the grossest violations of principle and duty, upon their respective systems of faith. But would it be candid, would it be christian? Would not the author of these sketches have good reason to complain, were those with whom she believes and acts, thus misrepresented? Has she done as she would be done by? We are confident that she will one day regret the pains she has taken, to render so large a class of professing christians in New-England odious. For if prejudice has not wholly blinded her mind, she must know that the opin-

ions ascribed to Mrs. Wilson, are not the accredited doctrines of Calvinism. No writer, or preacher of any standing and influence holds that 'persons who do not leave the sick beds of their friends to attend meeting cannot be converted,' nor that getting to heaven does not depend in *any way* upon themselves—nor that those who insist upon the necessity of good works are pharisees. "*Some of the greatest divines do not say,* that "there is more hope of an outrageous transgressor than of one of a moral life," nor that "the natural man can do nothing towards his own salvation," nor that every prayer that he offers provokes God more than if he neglected to pray—nor—but why should more time be spent in repelling such insinuations, when every one acquainted with the belief of those whom this writer would implicate, knows how groundless they are. The orthodox churches of New-England do not merit such aspersions. And as to the tendency of their doctrines to produce licentiousness, to make people hate religion and despise professors as hypocrites, and to harden the wicked in sin, we confidently appeal from those "sketches" to facts. Those who believe in election, depravity, and the agency of the Spirit in regeneration, are not less careful to "maintain good works" than those who deny these doctrines. They are not less earnest in calling upon sinners to repent, and "work out their own salvation;" nor do experience and observation show, that their children are more irreligious and profligate than those of their more liberal neighbors. On the contrary the doctrines, which the great body of those who are called Calvinists in New-England hold and teach have been and are eminently ordered by God, as means under the influence of the Spirit of "convincing men of sin, of righteousness, and of judgment,"—of changing the heart and reforming the life.

Here we would gladly dismiss the "sketches," having already found

more than enough, to make us deeply lament, that gifts, such as the author possesses, should have been so misemployed. But there are other kindred demerits scattered through the volume, which we cannot wholly pass over. At p. 15 we meet with the following oblique attack upon the missionary cause. Mrs. Daggett offers as a reason why she could do nothing for Jane, though the harmless daughter of her own brother, that "Mr. Daggett and herself had *calculated* to do a great deal for the Foreign Missionary Society; that no longer ago than that morning, they had agreed to pay the expenses of one of the young Cherokees at the school at ———; that there was a great work going on in the world, and as long as they had the heart given them to help it, they could not feel it their duty to withdraw any aid for a mere worldly purpose." The following *witticisms* at the expense of Clergymen and their families, will be duly appreciated. To the remark by Mrs. Wilson, "that the minister's family was not kept more strict than hers," Mrs. Converse replies—"No, and by all accounts is not more disorderly." Again; "Sir, says crazy Bet, holding up some ivy, twisted with crape, "that is a weed for Elder Carroll's hat; he lost his wife yesterday, and I have been to the very top of Taconnick, to get him a weed, that shall last fresh as long as his grief. And, added she, laughing, it has begun to wilt already; it is a true token."

At p. 17, is a remark, which it grieves us to say, is a sneer at revivals of religion. "Do you know," says Mrs. Wilson, expostulating with her sister about sending her daughter to the dancing-school, "do you know that Mr. C—— in reporting the awakening in his parish mentioned, that not one of the girls that attended dancing-school were among the converts; whereas two who had engaged to attend, but had received a remarkable warning in a dream,

were among the first and brightest." At p. 81, the deacons of ——— come in for a share of opprobrium. It seems they had objected to the exhibition of dramatic pieces in the meeting-house—whereupon one of the boys shrewdly remarked, "that he wondered the deacons did not stop the birds from singing and the sun from shining, and all such gay sounds and sights." At p. 187, the illiberality and mis-doings of our Puritan forefathers, are strongly reprobated. "They refused," it seems, "to acknowledge the image of God in the poor Indians; and they affected to believe they were the children of the evil one, and hunted them like beasts of prey, calling them worse than Scythian Wolves."

Those we may add, who are acquainted with the religious controversies of the day, in this country, will be at no loss about the intended application of Jane's warm eulogium upon the Quakers, at p. 186. It is well known who they are that boast of having no religious creed but the bible; and yet it turns out, that they are quite as anxious to make proselytes, notwithstanding all their vaunted liberality.

Now we seriously have no objection to seeing the abuses of Missionary zeal exposed, or the faults of Clergymen and their families laughed at, or the irregularities, if there be any of revivals of religion condemned, or even the conduct of our Puritan forefathers called in question, provided the object of the writer evidently is, by the force of contrast, to separate "the precious from the vile"—to exalt and vindicate from malicious charges what he would seem to deny, instead of subjecting as in the present instance whole classes of men and the noblest objects of human benevolence to the point of ridicule or the ban of a sweeping condemnation. Gladly would we find some redeeming clause that would preclude the necessity of these remarks, or convince our readers that the author was a friend to

the missionary cause, or to those revivals of religion, which are the glory and salvation of our land. But we have looked in vain.

There are other passages, which are, if possible, still more exceptionable than any of the preceding extracts. Every serious reader, of whatever denomination, will be shocked at the following profane witticism, upon one of the most awful subjects, that can be presented to the human mind. And we cannot help remarking by the way how much we were scandalized, that our fair author should be caught picking up and garnishing forth, in defiance of all taste and delicacy, one of the stalest jokes in New-England, as vulgar as it is wicked. It purports to be from a rough and jolly dweller, in a log cabin, upon the top of Beckett mountain.

But last week, said he to Mr. Lloyd's coachman, there was the most tedious spell of weather I have seen, and on the week before last thanksgiving, when my wife and I went down into the lower part of Beckett, to hear deacon Hollister's funeral *sarmon*—Don't you remember Jemmy, that musical fellow that was there? I don't see, says he, the use of the minister preaching up so much about hell-fire; says he, it is a very good doctrine says he, to preach down on Connecticut river; but, says he, I should not think it would frighten any body in such a cold place as Beckett.—p. 42.

Is this the way, in which the "terrors of the Lord," as set forth in the bible are to be trifled with, nay, ridiculed in a book of high moral pretensions, which is intended to go extensively into the hands of the rising generation? How can they ever be persuaded to "flee from the wrath to come," with such jests imprinted upon their memories? We do beseech this writer, to consider how she will answer it to her final Judge, if this mockery of the most tremendous realities, should be the means of destroying one soul.

In exhibiting the character of Mrs. Wilson, as personating we may say,

the very principle of all evil, as the author says,

She was fond of the bold and figurative language of the Prophets, and often identified herself with the Psalmist, in his exultation over his enemies, in his denunciations and in his appeals for vengeance.—p. 159.

This allusion to the Psalms of David, is followed by a most extraordinary comment; extraordinary we mean, as coming from one who professes to believe in the truth and inspiration of the scriptures.

"We leave," says she, "to theologians to decide, whether these expressions from the king of Israel, are meant for the enemies of the church, or whether they are to be imputed to the dim light which the best enjoyed under the Jewish dispensation. At any rate, such as come to us in so questionable a shape, ought not to be employed as the medium of a christian's prayer."—p. 159

The only question here is, whether the Psalmist "spake as he was moved by the Holy Ghost," or not. If he did, if he wrote under the guidance of the Divine Spirit, then his denunciations, &c. cannot be imputed to the dim light which he enjoyed. If not, if he "spake out of his own heart," and gave vent to some of the worst of human feelings, then indeed, does the whole come to us in more than a questionable shape." Without justifying Mrs. Wilson's use of these passages, we entreat our readers to pause, and go over the extract once more. If it does not contain a broad insinuation against the inspiration of the Psalms, we confess ourselves ignorant of the import of the plainest language; if it be not *infidelity*, we are at a loss to conjecture what it means, or how it ought to be regarded.

We might proceed to notice some other objectionable passages in these "sketches;" but as they are of the same general character with the foregoing, we shall not trespass further upon the time of our readers. And now, we cheerfully leave it with

them to say, whether, in faithfulness to our trust, we can stand by and look on in silence, while such "tales" are industriously circulated, or highly extolled, on account of their salutary influence upon the interests of true religion? If, in addition to open and avowed opposition to the system of orthodoxy, it is to be thus insidiously attacked, under the cover of "humble efforts to add something to the stock of American literature," the public ought to know it; and we are sure that such unworthy artifices will be duly appreciated. It will not, it cannot long be popular, to hold up to scorn and reprobation, the most numerous class of professing christians in New-England, by ascribing opinions to them which they do not entertain, or by misrepresenting the practical tendency of the doctrines which they do.

We cannot close this article without expressing our deep regret, that we have not found an auxiliary like Mrs. Moore, to the cause of evangelical truth. But we will not despair. The writer has talents which ought not to be buried, much less perverted to any unworthy purpose; and we indulge the hope, that we shall one day meet her on the common ground of christian charity, where she might appear with so much interest and usefulness. We do not ask her to espouse the doctrines which we ourselves embrace, nor to appear hereafter as the champion of a particular creed; but we do ask her not to misrepresent those from whom she differs—not to bring "railing accusations" against christians who afford the fairest examples of piety, and who take the lead in promoting the best interests of their fellow-men.

Literary and Philosophical Intelligence.

COLLEGIATE RECORD FOR A. D. 1822.

COLLEGES.	Day of Commencement.	No. who were graduated.	Masters of Arts.	Doctors of Medicine.	Names of Presidents.
Transylvania University -	July 10	28	3		Horace Holley, D. D.
North-Carolina University	July	27			Jos. Caldwell, D. D.
Union College -	July 24	77	17		Eliphalet Nott, D. D.
Pennsylvania University -	July 25	26	18		Rev. Dr. Beasley
Columbia College, N. Y.	Aug. 6	22	6		Wm. Harris, D. D.
Georgia University -	Aug. 7	9			Rev. Dr. Waddell
Waterville College, Maine	Aug. 14	3			Rev. D. Barnes
Vermont University -	Aug. 14	3	2		Rev. Daniel Haskell
Bowdoin College -	Aug. 21	24	8	16	Wm. Allen, D. D.
Dartmouth College -	Aug. 21	44	21	12	Rev. Bennet Tyler
Middlebury College -	Aug. 21	26			Joshua Bates, D. D.
Harvard University -	Aug. 23	59	44	8	Jno. T. Kirkland, D. D.
Hamilton College -	Aug. 23	23	20		Henry Davis, D. D.
Brown University -	Sept. 4	34	15	11	Asa Messer, D. D.
Williams' College -	Sept. 4	13	5		Ed. D. Griffin, D. D.
Yale College -	Sept. 11	77	32	16	Jeremiah Day, D. D.
Nassau-Hall College -	-	-	-	-	Ashbel Green, D. D.
Greenville College, Tenn. -	-	-	-	-	Charles Coffin, D. D.
Columbia College, S. C. -	-	-	-	-	Thomas Cooper, M. D.
Dickinson College -	-	-	-	-	J. M. Mason, D. D.
Columbian College -	-	-	-	-	W. Staughton, D. D.

Cincinnati College	P. Chase, D. D.
Washington College, Penn.	Rev. A. Wylie
Jefferson College, Penn.	Mr. McMillan
Alleghany College, Penn.	T. Alden, D. D.
William & Mary College, Va.	Dr. Smith
Amherst College, Mass.	Zephaniah More, D. D.

Honorary Degrees, A. D. 1822.

BOWDOIN.—Hon. John Pickering, Salem, LL. D.

HARVARD.—Ira Barton, O. W. B. Peabody, LL. D.

J. Q. Adams, S. Elliot, (S. C.) and Sir J. Mackintosh, Eng. LL. D.

Rev. J. Cushing, Ashburnham, Rev. J. Pierce, Brookline, and E. Copleston, D. D.

COLUMBIA.—Rev. T. Lyell, S. N. Rowan, (N. Y.) and Rev. J. Ried, Poughkeepsie, D. D.

W. Lowndes, (S. C.) LL. D.

UNION.—H. Feltus, (N. Y.) T. McAuley, Schenectady, and S. Woodhull, (N. Y.) D. D.

J. Sargeant, Philadelphia, LL. D.

TRANSLYVANIA.—Rev. T. Cleland, (Ken.) and Rev. M. Ruter, Cincinnati, D. D.

J. Browne, Lou. H. Clay, (Ken.) and J. Boyle, (Ken.) LL. D.

BROWNE.—Rev. Stephen Chapin, of North-Yarmouth, D. D.

YALE.—J. C. Calhoun, and S. Van Rensselaer, LL. D.

Rev. Jacob Catlin, and Rev. John Elliot, D. D.

In the press, 'A Lecture on Particular Redemption, in which it is attempted to be shown that this doctrine is taught in the Scriptures, and in the Confessions of Faith, and Catechisms of the Presbyterian Church.' By the Rev. Jonathan Freeman.

Messrs. Flagg & Gould, of Andover, (Mass.) propose to publish a duodecimo edition of Knapp's Greek Testament, from the German edition of Halle & Berlin, 1813—which is now the latest, the most accurate, and the most convenient critical edition of the Greek Testament, and varies much less from the Textus Receptus, than does the edition of Griesbach. We confidently trust that the undertaking will meet with the extensive patronage it richly merits.

The Rev. MATTHEW RICE DUTTON has been elected Professor of Mathematics and Natural Philosophy, in the Academical Department of Yale College; and the Rev. NATHANIEL W. TAYLOR, Dwight Professor in the Theological Department. We are happy to state that both of these appointments give universal satisfaction to the friends of the Institution.

Colossal Statue.—The following is the inscription in brass capital letters, placed on the pedestal of huge blocks of Devonshire stone, now erecting for the colossal statue in Hyde Park—"To

Arthur, Duke of Wellington, and his brave companions in arms, this statue of Achilles, cast from the cannon taken at the victories of Salamanca, Vittoria, Toulouse, and Waterloo, is inscribed by their countrywomen." It was expected, the statue, weighing more than 30 tons, would soon be raised on the pedestal.

Lithography.—Lithography continues to add to its resources and daily to make new conquests. Not only are lithographic engravings impressed in colours, but there is a process by means of which Oil paintings may be printed off. M. Malapeau, to whose researches we are indebted for this discovery, took out a patent at the end of last year, to secure to himself the advantages of his invention; and he has since that time made numerous applications of the process, all of which have perfectly succeeded. It is not for us to describe here the various means which M. Malapeau employs, to take off upon canvass a faithful copy of an original painting. Suffice it to say, that neither the drawing, nor the colouring, nor even the handling of the master, suffer from this method of multiplying the best productions of the art of painting in oil. Another advantage not to be passed over in silence is, that pictures thus copied by lithography may be sold at a very moderate price.

A French Journal.

List of New Publications.

RELIGIOUS.

Amiability of Natural Disposition not Holiness : or the Power of Divine Grace, illustrated in the Conversion and Death of Mrs. Caroline Woodward, late of Middletown, Con.

The Pronouncing Testament, in which the proper names and many other words are divided into syllables and accented agreeably to Walker's Key. Lincoln & Edwards, Boston.

Illustrations of the Holy Scriptures ; by the Rev. GEORGE PAXTON, Prof. of Theology under the General Associate Synod, Edinburgh. With Notes by the Rev. Ira Chase, Prof. of Bib. Lit. &c. Columbian College. To which is added Carpenter's Introduction to the Geography of the New-Testament. 2 Vols. 8vo. Philadelphia : David Hogan ; \$6.

A Discourse before the African Society in Boston, 15th of July, 1822, on the anniversary celebration of the abolition of the Slave Trade: by Thaddeus M. Harris, D. D. ; Boston.

Sermons on the Unity of God, and on the Character of Jesus Christ. By Winthrop Bailey, Minister of the Gospel in Pelham, Mass.

MISCELLANEOUS.

Greek Tables, or a method of teach-

ing the Greek Paradigm in a more simple and fundamental manner, by D. Friedrich Thiersch Prof. in the Lyceum and Principal of the Philolog. Sem. at Munich ; to which is added an Essay on the Dialects from Buttman. Translated by R. B. Patton, Prof. of Lan. in Middlebury College. Andover, Codman Press. Flagg & Gould, 1822.

The Siege of Constantinople ; a Poem. By S. L. Fairfield.

Alden's Reader. Fifth Edition.

Giuseppino,—An Occidental Story. Philadelphia, 1822.

A sermon from Malachi, ii. 7. Preached at the Ordination of the Rev. J. A. Douglass at Waterford, Me. By the Rev. A. Cummings of North-Yarmouth.

Homeri Iliadis, Libri novem priores, Librique, xviii. et xxii. Ex recensione C. G. Heyne ; cum notis brevibus, quas ex Heyne et aliis præcipue collegit, non nullas adjecit. E. Robinson, A. M. In usum juventutis Academiae. Flagg & Gould, Andover, 1822.

The New-England Farmer, or Geographical Dictionary. By Samuel Dean, D. D. Vice-President of Bowdoin College. Third Edition ; \$3.

Religious Intelligence.

On the State of Hindoostan.

It is known to many of our readers that a "Society of Inquiry respecting Missions" was established in Yale College about four years since. Most of the benevolent efforts that have lately been made in College, have originated with this Association. By their own exertions they have accumulated a valuable Library. The 'Missionary Catechism' which has already gone through two editions, was compiled and published by this Society. The members are accustomed to meet once a fortnight, chiefly for the purpose of hearing dissertations on subjects connected with the great object of the institution. The following remarks on the present state of Bengal,

constituted one of these exercises. As the country to which they relate has been the scene of some of the most interesting missionary operations of the age, and as the information contained in this paper is derived from various sources, most of which are accessible to but few of our readers, we take particular pleasure in giving them a place in the Christian Spectator.

A BRIEF VIEW OF THE PRESENT CONDITION AND PROSPECTS OF BENGAL.

Situation, Boundaries, Extent and Population.—Bengal is a province of Hindoostan, lying in its south-eastern extremity, between the rivers Ganges and Brumhu pootrâ, and on both sides of them, and on the northern shore of the bay of Bengal. It is bounded on

the north by Nepaul and Bootan; on the east by immense forests of teak wood by which it is separated from the Burman empire; south by the bay of Bengal and part of Orissa; west by Bahar and Oude. Its length according to Morse, is 400 miles, from east to west, and its breadth 300, from north to south. The number of its inhabitants is about 15,000,000. They are of a dark complexion, but its shades differ greatly in different classes. The higher orders of the Bramhuns are nearly as white as the inhabitants of the southern parts of the United States; the lowest class are nearly as black as Africans.

Bengal with the adjoining provinces, is under the dominion of the English East India Company, whose government is very energetic. Till the year 1813, the executive council had the power of prohibiting all persons whether Englishmen or foreigners, from travelling or residing in its territories; and this power was exercised to the exclusion of Christian missionaries. At the renewal of the Company's Charter by the Parliament in the year above mentioned, in consequence of petitions signed by more than half a million of persons in Great Britain, the condition was annexed to it that the Gospel should have free access to the heathen under their jurisdiction. No legal impediment now exists to its introduction.

Fare of the country, Climate, Rivers, Soil, Productions, Arts and Animals.—Bengal is a level country. Not a stone is found in the province; those used in building being all brought from the mountains at the north. In it there is, strictly speaking, neither mountain nor hill; the scenery is perfectly uniform, and the only difference in the prospect is caused by the difference of seasons, especially by the inundation consequent upon the rainy season. Little wood is found in it except in that part which lies between the mouths of the Ganges. The whole of this extensive tract is a forest and marsh impervious to man, and inhabited only by wild beasts and hermits. The more open parts, however, are not free from bushes, a place overrun with which, is called a *jungle*.

The climate of Bengal was formerly very unhealthy to the natives of more northern latitudes. Out of twelve hundred European soldiers it was not un-

common to find four hundred unfit for duty. But this arose in a great measure from the want of due precaution. By a strict and severely uniform mode of living, foreigners are now nearly as secure as the natives. But they must not expose themselves to the rays of the sun at noon, or to the night air. The climate does however induce a lassitude and general debility, from which hardly any individual escapes. The principal diseases to which the natives are subject, are bilious fevers, inflammation of the liver, rheumatism, and a disease resembling the leprosy, which destroys the ends of the fingers and toes, and ulcerates the flesh over the whole body. The sickly season is in September, and the beginning of October. The year is divided, primarily, into the rainy season, and the dry season, but the natives make several subdivisions. The part of the year in which most rain falls, is from the middle of July to the middle of September. During this period, it often falls in sheets rather than drops. The coldest part of the year is the former part of January; at that time the mercury in Fahrenheit's thermometer ranges from sixty to seventy degrees. The hottest months are May and June, when the range of the mercury is from eighty-five to one hundred degrees. It often rises to one hundred and ten. Travellers sometimes drop down dead of the heat. It is probable, however, that the climate of Bengal is not more unhealthy to the natives, than the climate of England is to its inhabitants.

This country has probably the richest soil in the world. On the banks of the Ganges it is a loose, black, vegetable mould, generally six and sometimes twenty feet deep. Such being its richness, it needs only a proper quantity of moisture to render the country exuberantly fertile. This moisture is supplied by the rains and the rivers.

Of the rivers the principal are the Ganges, and the Brumhū pootrū. Both of these rise in the mountainous country northward of Hindoostan, and after running about two thousand miles unite and enter the bay of Bengal. They are both sacred rivers, especially the Ganges. About two hundred and fifty miles from the sea, this river divides itself into two branches, which again divide themselves into about one hundred others, intersecting the Delta

between them in every direction, and making it a mere swamp. Its inundations cover the country adjacent to a great distance; and fields which were lately ploughed, are now traversed in boats. Nothing is visible at this time but trees and villages. Sometimes at the full or the change of the moon happens what is called the *bore*, or sudden influx of the tide. It comes with such violence as to upset and destroy the largest boats, and sometimes to start the shipping from their moorings. The tide rises several feet in the course of as many minutes. The principal productions are opium, tobacco, cotton, silk, wheat and rice. The wheat is not so good as that which is produced in America; nor is it very extensively cultivated. Rice is most cultivated, and constitutes the chief subsistence of the inhabitants. There are two and sometimes three, and even four crops of it raised in a year from the same piece of ground.

In a country where subsistence is so easily obtained, agriculture cannot be expected to attain so high a degree of perfection as in those to which nature has been less bountiful. The natives have a plough; but it is described as one of the most clumsy instruments that can be conceived, having neither share nor mould board, but merely three pieces of board nailed together, with an upright piece of wood for a handle. With this they plough, cross plough, and plough diagonally, till the number of ploughings, varying with the nature of the ground, in some cases amounts to forty. As their crops, however, depend wholly on the quantity of rain which falls during the rainy season, and as this is in some measure uncertain, care is taken to provide a supply in case of the failure of the inundation. For this purpose an immense excavation being made in the earth, a reservoir is formed, called a *tank* in which the water is collected during the inundation, and afterwards let out in different directions as it is wanted. In the southern parts of India these tanks are very capacious, one of them occupying more than twenty square miles; but in Bengal they do not commonly include more than a hundred acres.

They have a slovenly practice of sowing two or three sorts of grain which become ripe at different times; in reaping one of which the others are ramped down. The sickle with which

they perform the harvest, is such an article as an American would not think worth possessing—yet they succeed very well with it. As to the quantity of their labour, one Englishman will do as much as three of the natives.

The state of the useful arts among them is about the same as that of agriculture. They have indeed every kind of artisan; this is provided for by the *caste*; but their skill extends only to the most necessary practical branches. The carpenter, if he wants a board, takes a rudely constructed hand saw and passes it through a log, employing two days on what would take an American three hours to do.

Their dwellings indicate equal want of enterprise with their fields. The opulent have houses of some degree of elegance, and some of the middle ranks build theirs of brick; but those of the common people are usually built of mud; sometimes the sides are composed of mats affixed to bamboo posts. Bamboo also serves for rafters: the roof is thatched with long grass. The floor is the ground, raised two or three feet above the surrounding earth. Many of them are not so well provided for in this respect as our swine. The soft and slightly cohering mud walls are mentioned in illustration of the words of Job, who says of wicked men; "In the dark they *dig* through houses which they had marked for themselves in the day time."

The principal animals are elephants, buffaloes, tigers, bears, deer, jackals, and monkeys. These animals except the elephant, buffalo, and jackal, are found chiefly in the *Lunderbends*, that tract which has been mentioned as intersected by the mouths of the Ganges. Here they find a secure retreat which it is not safe for man to disturb. About two years since as a boat belonging to a ship was rowing up one of the streams, within about twenty feet of the shore, a tiger leaped from the bushes, seized the man who was pulling at the forward oar, sprang back into the thicket and disappeared.

The buffalo resembles a large clumsy ox. He is very apt to tread down the rice in the fields, and to spoil the gardens, and it is dangerous to resist him. The jackal feeds on dead bodies and sometimes takes the living child from the arms of its sleeping mother. The domestic animals are oxen, swine and sheep. There is a

great variety of birds but few of them are domesticated. The hen in Bengal is wild.

Serpents are innumerable, and some of them extremely venomous. They are of different lengths from four inches to nineteen feet; and of every thickness, from that of a fine thread, to that of a common sized dog. Some are very tame;—like the frogs of Egypt, they infest the houses. The cobra capelli and the whip thong snake are the most dangerous; their bite occasions death in two hours; sometimes in five minutes. People dare not go into their gardens in the dark for fear of them.

Literature, Religion, Manners and Customs, and General Character.—The literature of Hindoostan is valuable, chiefly on account of the access which it gives to the ancient laws and the mythology of the country. It has till lately been confined wholly to the Bramhūns, but is beginning to be cultivated by the English. The language mostly spoken in Bengal is the Bengalee: the Hindoostanee is in considerable use; the law proceedings being confined to it. But the most remarkable of all languages, though not now vernacular in any part of India, is the Sanscrit, Shanscrit, or Sungserit. Dr. Carey says, it seems almost to surpass human ingenuity in copiousness, elegance, and simplicity; being in all these respects superiour to the Greek. Shanscrit literature has long been cultivated at Benares, the Athens of Hindoostan. For several years, the great seat of Oriental learning was the College of Fort William at Calcutta. This institution did more in the first seven years of its existence, than the Bramhūns had done in as many centuries. As far as depends on them indeed every branch of science is mere romance.

There is a fortress in the south of India, built by the Mahometans who say it is more than nine hundred years old; the Bramhūns say it is seven thousand. Their whole chronology and history are a confusion of dates, an assumption of immense periods, and a collection of the most extravagant stories.

But in their mythology the Hindoo imagination, always inflated, has outdone itself. Mr. Ward, one of the missionaries in Bengal, has given an account of it* in four quarto volumes,

* See a review of this work in the Christian Spectator, Vol. I. p. 362.

and such a mass of absurdities was probably never before collected, except in the shastrūs, vedūs, and pooranūs from which it was taken. The number of their deities defies all expedients of notation. The lowest at which they reckon them is 330,000,000. According to the pooranūs, Doorga, one of their goddesses, quarrelling with an enemy of hers, led out to battle 10,000,000 swift-footed horses, 100,000,000 chariots, 120,000,000,000 elephants, and soldiers *without number*. Such fables are gravely related, and form an integral part of their belief. The fundamental articles of their speculative creed seem to be these.

That the Divine Spirit is the soul of the universe, and a portion of it enters into every thing that possesses life; that is, every thing animate is God; that the Deity in man is painfully confined in its corporeal prison, and in order to be happy, must seek for reunion to its original stock, which it can obtain only by a course of austerities, abstracting the mind from sensible objects, and fixing it wholly on God; that when the passions shall have become wholly annihilated and the mind wholly given to meditation, the soul will lose its individuality, and be absorbed in the universal spirit. On the other hand those who neglect to practise such austerities will continue to animate bodies of flesh, and those who are guilty of gross crimes will at their death enter the bodies of beasts, fishes, reptiles, &c. Hence the doctrine of the metempsychosis in all its extent. To obtain absorption into the Divine Spirit, the shastrūs prescribe a variety of modes of self-mortification, on which the general remark is that they are wholly frivolous, unmeaning and absurd. This spirit they call Brumhā. At certain periods of immense length the earth is said to be destroyed and created anew; for this purpose Brumhā created Brumha, Vishnōo and Shivō;—the first of whom creates, the second preserves, and the third destroys it. At every new creation, Vishnōo assumes a new form. In his first incarnation he is fish; in his second, a tortoise; in which form he took the newly created earth upon his back to render it stable, and on the back of this tortoise the Hindoos believe the earth rests to this hour. Shivō, the destroyer, who answers most nearly to the scriptural character of Satan, receives most universal homage. The ceremo-

nies of his worship are declared to be too grossly indecent for description,—a remark which will apply, with nearly equal propriety, to the worship of all the gods. To propitiate him, almost all the austerities of the Hindoos are practised. There is a gradation of rank among their gods; one of them being styled *Indrā*, or king of heaven. This office is held by different individuals in succession. Each of the gods has a heaven of his own. The average dimensions of these heavens are eight hundred and forty miles in circumference, and forty in height. All the inhabitants of them are notorious for their licentiousness,—a vice which, in all ages and countries, seems to have been one of the principal characteristics of gods made by man.

Though the deities already specified, are considered as guardians, yet the sense of moral accountability in the Hindoos is made of no effect by their notions of sin. This they regard, not as a pollution of their moral nature, but merely as an accidental circumstance, which has attached to them by causes not within their control: like personal deformity, or hereditary disease. They are firm believers in the universal agency of God, and in absolute predestination,—at least so far as either of these doctrines is necessary to quiet them in their superstitious unbelief. Tell them of their sins, and they answer, that the Deity dwells in them, and acts in them, and unblushingly charge the crime to him.

One of their fundamental doctrines is, that of the *Metempsychosis*, or transmigration of souls. Every individual believes, that after death he shall animate another body, the dignity of which will depend on the manner in which the present life has been spent. The *pooranūs* declare that if any man behave disrespectfully towards his spiritual guide, he will, at the next birth, become a worm, feeding on ordure. All blind, lame, paralytic, and otherwise diseased persons, attribute their situation to sins committed in a previous state of existence; and as they believe that personal sacrifices render the gods propitious in proportion to their magnitude, numbers of them every year fall down before the ponderous car of *Juggernaut*, one of their deities, and suffer its wheels to grind them to powder. They who do this, fully believe that, at the next

birth, they shall enter a body perfectly healthy and free from pain. Many persons suspend themselves by hooks, fastened in the integuments of the back, and in this situation are whirled round in a sort of revolving swing, by the multitude; who, at the same time, worship them as gods, and make offerings to them. Any way, in short, in which they can torment themselves, is considered by them as the nearest way to happiness. Such as are not fond of self-torture, have another sure resource in the water of the *Ganges*. Whatever their ideas of sin may be, they believe that the water of the *Ganges* has power to wash it all away. The *pooranūs* declare, that to think of the *Ganges* is highly meritorious; to look at it takes away sin; to touch it is still better; but to bathe in it brings blessings which no imagination can conceive. It is used in the courts of justice to swear by; and is in fact the only oath by which the Hindoos can be at all relied on to tell the truth. Their worship, in short, is paid to devils, stars, men, women, beasts, birds, fishes, trees, books, rivers, stones.

It was contemplated to give some account of their customs; but the limits prescribed to this essay admit only a brief notice of one or two of the most prominent.

The most remarkable is the division into *castes*. This, like most of the rest, is sanctioned by their religion; which teaches that all the Hindoos sprung from *Brumha*, in the following order:

The *Bramhuns* from his mouth; their business is to pray, read, instruct.

Kshtriya from his arms; they are to fight and govern.

The *Vainya* from his belly; they are agriculturists and merchants.

The *Soodras* from his feet; they are made to labour and serve.

The regulations of the caste, which are rigidly adhered to, have probably done more to perpetuate the reign of ignorance and superstition, than all other causes combined. Every Hindoo is indissolubly chained to the employment and character which he inherits from his ancestors. None may eat with a foreigner, nor even with a countryman of a different caste, on pain of becoming an outcast from society. Eating the flesh of a cow incurs the same penalty. In the whole organization of the system, the influence of

the Bramhuns is very plainly seen. In the first place, they have taken care to put their own caste above all the rest ; a bramhun being accounted superiour to a prince. They have subdivided the labouring caste into about one hundred subordinate ones, each of which has its particular department of labour assigned to it. One of these castes, for example, is that of blacksmith ; another, that of carpenter ; a third, that of boot-cleaner, and so on. Hence, it is necessary for a genteel family to employ a great number of servants ; for no one will do more than one sort of work. None except the bramhuns may read their sacred books ; the labouring caste may not even hear them read. The bramhuns, of course, have an exclusive right to the priesthood. But a bramhun may do any kind of work—may perform, if he please, the offices of the most inferior castes—may reign as a prince. One of the higher orders of bramhuns (for they also have their degrees,) may marry a hundred wives,—a privilege of which they have, in many instances, availed themselves. Almost any crime may, by some absurd ceremony or other, be expiated ; but the killing of a bramhun is, to all intents and purposes, without forgiveness. The pooranās relate the following story of Indrā, king of heaven. Once, in an assembly of the gods, he offered an affront to a bramhun, who cursed him for it. In consequence of this curse, he disappeared, and became a cat in the house of a hunter, on earth. About ten days after his disappearance, his wife, and the other inhabitants of heaven, began to be greatly alarmed at his absence ; one of them at last closed his eyes, and, by the power of meditation, discovered Indrā on earth, in his new form. He then ordered Indrā's wife to go and endeavour to appease the offended bramhun, and to persuade him to restore her husband. When she had gained the favour of the bramhun, she was directed by him to perform a sacrifice ; which having done, Indrā was restored to his proper shape, and his throne. Mr. Ward thinks he took care, afterwards, not to offend a bramhun.

As to the general character of the natives of Bengal, it is what a knowledge of their religion and laws would lead us to expect. People are commonly not better than their gods ; and the Hindoos certainly need not be

worse than theirs. Their religion allows them to steal for a religious purpose—to lie, if by lying they can *save the life of a bramhun*, appease an angry wife, or please a mistress. With such permission, there is little difficulty in fixing upon the lowest point in the scale of depravity, as their natural station. Accordingly Mr. Ward, who knows them well, does not scruple to say that they are, *in fact*, the most corrupt people on earth. Even the horrid custom of burning the widow on the funeral pile of her husband, finds with them an apology and a reason, in their licentious character ; for with them, *widow and prostitute are nearly synonymous terms*. It would be an outrage on decency, propriety and patience, even to touch on the hundredth part of their obscene, superstitious and bloody practices. But with such facts before us as have already been stated, we shall be able to judge whether they needed the light of revelation.

Missionary Operations.

Under this head, perhaps, I ought to advert to the operations of the London and Church Missionary Societies ; to the laudable efforts of individual chaplains of the East-India Company ; and to the Roman Catholic, Armenian and Greek churches, which have long existed in the province. The Societies here mentioned, have done much ; individuals have set a noble example ; and all have had their fruit. There are eight Roman Catholic churches, to which are attached fourteen priests ; four Armenian and two Greek churches. But from all the churches in the east, except the Protestant, the candlestick has long been removed, and they have scarcely exhibited more than the external splendour of a corrupt christian worship. But the missionaries, whose success may make us content to pass over the rest, are those of the Baptist Missionary Society. This Society, which for the comprehensiveness of its plans, and the important consequences resulting from its operations, is among the very first of missionary associations in modern times, was established in 1793 ; and has ever since directed its attention, almost exclusively to Bengal. Previously to its establishment, Mr. Thomas, surgeon in the service of the East-India Company, had made some attempts to convert the natives. On his arrival in Calcutta, he advertised in the public

papers for a *christian*; and by this means he discovered four in that city. How many more there were, is not known. In 1793, Mr. Carey and Mr. Thomas both sailed to India as missionaries; but on account of various embarrassments, could not commence their labours till some time after. In 1796, they were joined by Mr. Fountain; in 1799, by Messrs. Marshman, Brunsdon, Grant and Ward. In 1800, Krishnoo, the first native convert, was baptized. This man is now an aged, and has long been a successful labourer. In 1803, Pitumburzing preached the first native sermon. Till this time, their only station was Serampore. At present (Dec. 1821,) they number eight churches, and six hundred native converts. Their attention has been much directed to the military, whom circumstances have placed near them; and in the different regiments they have formed churches of the soldiers, appointing from them pastors, and other officers necessary for the administration of christian sacraments and discipline. Their converts of all nations are about one thousand.

As the converts have multiplied, the missionaries have employed them as preachers, and with great advantage. The number of these native preachers is now about fifty. Tarachura, one of them is a poet. He writes hymns in Bengalee, for his countrymen. They have been in some instances the sole agents in gathering churches, and have probably performed more of the active labour of the mission, than the missionaries themselves. Of the several stations which have been formed by the missionaries, one or two of the most distinguished may deserve notice.

Chittagong is a town in the eastern extremity of Bengal. Mr. De Bruyn went there in 1812, and laboured among the Mugs: a wild, uncivilized people in the neighborhood, with much success. In the latter part of the year 1817, Mr. De Bruyn, having reproved a young man of his acquaintance for some improper conduct, the latter seized a knife, and plunged it into his side, which occasioned his death. He was succeeded by Mr. Peacock.*

Dinagapore is twenty-four miles north of Calcutta, and 70,000 inhabitants. The church at this place is under the care of Mr. Fernandez, an ear-

ly convert of the mission. He is a Portuguese gentleman of fortune, and was at first a Roman Catholic. Soon after his conversion, he for the love of souls, devoted himself to the ministry, and has laboured in it ever since, not only supporting himself but proving a liberal patron to his fellow-labourers. His church consists of about seventy persons.

Calcutta, in which Mr. Thomas found four christians, now reckons between four and five hundred of the Baptist persuasion, besides more than double that number of other denominations. Now there are in Calcutta, two Missionary Societies which are doing something; a Bible Society which has done much; a Benevolent Institution for the education of half cast children which educates about five hundred of them; an Episcopal College, which has a direct view to christianizing the natives; and what is more—a Seminary supported by the natives themselves for the instruction of their children in the English language and literature.

Eighteen miles north of Calcutta on the river Hoogly stands Serampore, the radiant point of evangelical light in the east. This is a Danish settlement. Here are Carey, Ward, Marshman, and their fellow labourers, under whose care the church in Bengal has been planted and watered. Here also laboured and died Pitumbursing, Futika, Grant and Brudon; and here laboured the evangelical Fountain and Thomas. These all died in faith. When Mr. Fountain, a short time before his death was asked respecting his epitaph, he answered, "let there be none for me—but if any thing he said, let it be

JOHN FOUNTAIN,
Missionary to the Indies,
Aged 33,
A sinner saved by grace.

Pitumbursing was one day seen sitting alone and weeping. When the cause was asked, he said;—"Joy overcomes me when I reflect that there is an irrevocable decree that the Lord Jesus will be manifested to Bengal."

Here are the presses, those powerful engines before which the strong walls of superstition and idolatry are rapidly crumbling. Ten of them are constantly at work under the superintendence of Mr. Ward, himself once a printer.

*Mr. Peacock has since left the station.

It has to many appeared unaccountable that the missionaries should be able to translate the scriptures in so short a time, into so many different languages, some of them too so very difficult. It will not appear less so when we are told that they learn these languages, while translating the bible into them. They employ a well qualified native to teach them the language, and begin with translating the new testament. Having done this as well as they can, they put it to press, making as many revisions and corrections as they think proper. By the time it has gone through the press, they have obtained a tolerable knowledge of the language. This fact will excite less surprise when it is understood that a knowledge of the Shanscrit, the first object of their attention gives them almost entirely the command of many of the other languages. For example, having learned this parent language, they could understand three words in four of Zelinga six in seven of the Guzerattee; and nine in ten of the Mahratta. Twenty-five of the fifty languages of India have thus been acquired. We must not, however, deny to the missionaries the merit of eminent qualifications for this particular employment. Few men can acquire a knowledge of languages as rapidly as Dr. Carey.

The plan on which the missionaries have uniformly acted is to give employment to native talents and piety as soon as possible. Examples of this occur in the history of the native preachers. Hindoo converts are employed in various subordinate stations, and their superiority over the heathen in the common civil and social qualities, is to the latter a powerful argument in favour of Christianity. But they go much further. *They employ heathen school-masters to teach the bible to heathen children.* The native heathen will do any thing for money, and the system of inspection over the schools is such that it is impossible for unfaithfulness to escape detection. In this way the mission had in October 1817, the latest account which I have seen of the schools, given the rudiments of education to more than 10,000 children.

To those who can afford it, they give instruction of a higher kind. They teach them arithmetic, geometry, astronomy, history, chronology. They do not indeed, enter very profoundly into any of these sciences, the plan of

instruction being that of Lancaster.—But enough is taught to make them despise the extravagant historical, chronological, and geographical notions which are connected with their ideas on religious subjects. Experience has shown that acquaintance with European science is an effectual antidote to their idolatry. So successful has this plan been that in the neighbourhood of the mission, the prejudices of the natives have been entirely removed. The heathen now make no objection to their children's being taught the bible; and many of them even express their good will towards Christianity; and their belief that it will finally prevail. They seem indeed to differ little from nominal christians in a christian country.

But while the missionaries have been thus successful, they have had their trials. The loose state of public morals has occasioned them some trouble with their converts. Common usage and the want of public sentiment in favour of good morals, has compelled them to throw the mantle of charity over many occurrences which, in this country, would be deemed intolerably scandalous. The practice of polygamy, which prevails in its worst features in Bengal, and the enmity which the gospel often puts between a man and those of his household, have more than once put all their wisdom and prudence in requisition. But the greatest trial they have met with has been the wickedness of Europeans. Many of these, not content with paying no regard to religion themselves, would persecute with cruel mockings those of the heathen who sincerely embraced the truth, thus showing themselves the legitimate successors of those who did not enter the kingdom of heaven, and hindered those that would have entered. But these men have passed away, and their memorial has perished with them.

On the whole, this mission in its establishment, progress, and present state is a strong instance of the efficacy of faith and perseverance. At first there was every thing to contend with, and scarcely any encouragement to the contest. The superstition and stupidity of the natives; the infidelity of Europeans; the hostility of a despotic government—all were against it. The climate remains, but they have become inured to it; the government is friendly; infidelity hides its head; the na-

tives are awaking to the subject—and the mist of superstition is fast dissolving before the beams of evangelical truth. To use the language of one of the missionaries :—"From present appearances we may conclude, that in fifty years the gospel will have been preached to every creature in Bengal."

SUNDAY SCHOOL SOCIETY FOR IRELAND.

Through the kindness of an English correspondent, we have lately received the last report of this most useful institution. The whole number of schools under its care, is stated to be 1,558—the number of scholars 156,255, and the number of gratuitous teachers 10,370. We extract the following interesting remarks from the part of the report which relates to the state of the schools :—

"Amidst the gloom which the state of Ireland for the last six months is well calculated to spread over the minds of all who are interested in her welfare or character—amidst the progress which a lawless and disaffected spirit has made in some populous districts of this country, producing, as its natural effect, acts of outrage and of blood, it is the consoling and gratifying duty of your Committee to report the extension and prosperity of the cause committed to their care, which in its operation is calculated to unite the different orders of society in a band of mutual love and mutual improvement; and which carries in its train the blessings of individual happiness, of social order and domestic peace, founded, not on the varying and shifting basis of worldly interest or political expediency, but on the imperishable and ennobling principles of Christian truth, treasured up in the tenacious memories of youth, addressed to their consciences, and in many instances, it is hoped, impressed upon their hearts. Such are some of the characteristics of the system of Sunday School instruction, and in stating that within the past year there has been an increase of 205 Schools, and that the reports from those formerly established are generally most favorable, your Committee cannot refrain in the first instance, from ascribing the praise, as is infinitely due, to Him who is the

Author and Finisher of every good counsel and every just work, persuaded that in his wrath he remembereth mercy, and from looking forward with the humble and cheering hope, that, warned by his judgments which have recently visited this land, its inhabitants will at length learn that righteousness which truly exalteth a nation, and whose fruit is invariably quietness and peace.

"In reporting the state of the schools in connexion with your Society, it is impossible not to advert to the circumstances of the country, and the causes which appear to have led to the late disturbances in Ireland, as far as they are connected with the subject of education. Whatever may have been the immediate causes of irritation, which have excited the spirit of insurrection that has unhappily so much prevailed in parts of this country, it is evident, that some disorder must have previously existed in the moral constitution of the people, some predisposition to the contagion of sedition, whence has originated the rapid and easy spread of its poisonous and noxious principles—the ready furtherance of, or submission to the tyrannical dictates of a lawless combination, and the willing perpetration of the prescribed deeds of outrage and blood. It is impossible not to trace in the progress of this daring insurrection, among other features, those of wayward and misguided ignorance of the laws of God, and contempt for those of man, which working on passions never subjected to early restraint or discipline, have led the unhappy peasantry of those districts to cast off the influence of their superiors, and seduced by the sophistry of obscure legends, or artful interpretations of prophecy, to attempt by the efforts of a banditti, the desperate project of arresting the steady course of British Law, and of subverting the massy fabric of the British Empire. Whatever then may have been the immediate or concurrent causes of disaffection, the absence of early religious instruction and moral culture has been, incontrovertibly, one principal source whence these waters of bitterness have flowed; and this is corroborated by the records of your Society, by contrasting the state of Sunday School instruction in the North of Ireland, with that in the South, which has been the scene of disturbance.

"Your Committee lament the more this deficiency of Sunday Schools in the South, as those which exist there have generally answered the expectations of their benevolent and zealous conductors: nor do your Committee know that there are any Institutions more faithfully governed, nor any children more affectionately and carefully taught. For their conductors, who thus standing alone, have set this laudable example to their neighbours, your Committee would express the warmest esteem, while they cannot but indulge the hope, that when the storm and the whirlwind of human passion shall have subsided, the voice of Christian instruction will go forth, and cause this wilderness to rejoice, and to blossom as the rose. Yet while the mind dwells with the warmest interest on these isolated exertions of genuine benevolence, with what cordial delight must it contemplate the state of those districts where Sunday School education prospers—where the resident gentry, or landed proprietor, are not tempted to abandon their benevolent plans, overwhelmed in observing the predominance of evil, and the scanty co-operation which they can procure; but where they find in every subordinate rank, active and qualified agents to convey to the willing minds of the population the living oracles of God—where the parochial and other ministers, not limited in their valuable designs to their own exertions and those of their families, see among their parishioners and congregations many anxious to carry their labours into effect, by teaching the young under their superintendence, all that a Christian should believe and do to his soul's health. And even in places where Sunday Schools possess not the advantage of such superintendence and patronage, it is grateful to perceive the farmers and their families, the country school-master and the village tradesman, with exemplary benevolence undertaking this labour of love, and zealously and efficiently endeavouring to train up the children of their neighbourhood in the nurture and admonition of the Lord. It is also truly astonishing with what perseverance and success they have continued their exertions—without patronage—without money—frequently without a suitable house in which to hold their School, they have removed it from place to

place—assembling one class in one private house, and another class in another—adopting any expedient rather than discontinue their useful labours; and nevertheless, in this irregular manner they have frequently produced the happiest effect on the characters and conduct of their pupils, and sometimes have, after much difficulty, succeeded in establishing a permanent school, and in building a convenient house by the gratuitous labour of their poor neighbours. In some districts, Sunday Schools have multiplied so much, that there are individual parishes in the North of Ireland, where more children are under Sunday School instruction than in some of the populous Southern counties. It may indeed be too sanguine to say that, where this valuable system does predominate, sedition cannot enter nor outrage occur; your Committee are well aware that other causes do conduce to preserve the tranquillity of the North, and to exasperate the disturbances in the South, nor would they attribute more than its due influence to Sunday School instruction; but it is surely safe to affirm, that this mode of education places strong and numerous obstacles to the contagion of lawlessness and disaffection. The life and spirit of sedition consist in secret associations, cemented by unlawful and secret oaths; the most common effect of Sunday School instruction is an unreserved confidence and mutual affection between the higher and lower classes of society: the object of insurrection is to seize or to destroy the property of the gentry, the clergy, and the farmers; the Sunday School system presents their superiors to the eyes of the poor in the endearing aspect of the instructors and friends of their children. Nor are the hearts of parents insensible to this appeal: the Correspondents of your Society bear frequent testimony to the gratitude of fathers and mothers, for the attention paid to their little ones—they have been frequently induced to attend at the School to listen to the instruction which their children receive—they have often been led to an attendance on public worship, which they had hitherto neglected, and have, in many instances, assisted their children in preparing their lessons during the week for the ensuing Sunday: they therefore sympathize in the benevolent designs of the higher classes for their improvement, and will not

probably listen to the suggestions of the turbulent and disaffected. Thus the influence of the Sunday School system is not to be limited to the number of children reported in attendance, it will more or less extend to their domestic circle; and if it be computed that there are, on an average, but three other members of the family, it will be evident to how large a number of persons this salutary influence may be expected to reach, and how imperative the duty, and awakening the interest to institute Sunday Schools as widely as possible through all the parts of this land, that peace and happiness, truth and justice, religion and piety, may be established in the hearts and lives of its inhabitants. Nor should those despair who can only reclaim a small portion of the population around them, while a wide waste remains uncultivated. A few years since many of those districts which now contain numerous and flourishing Sunday Schools, were entirely destitute of these institutions: perseverance and zeal have succeeded in placing them in their present situation. Moreover, the example of one well educated and pious person may produce much effect on his connexions and friends—the influence of one reformed and well instructed family, may be of vast advantage to those who come in contact with it; and thus the few now under instruction may tend to leaven the whole, and the next generation may perhaps see the difficulties which impede education removed, and those children who now as learners attend the Schools, will be qualified to act as Teachers, first of their own families, and then of their poorer and ignorant neighbours—a prospect which it is truly delightful for any benevolent mind to contemplate.

“Your Committee have considered it to be their duty, in the present state of Ireland, to dwell thus long on the political and civil advantages of Sunday School instruction, although they well know that the objects at which your Society principally aim, as far exceed in value any earthly good, as eternity is more enduring than time. They have the pleasure of stating, that the higher objects of Sunday School instruction have been in several instances attained; for the communications

of your Correspondents testify that marks of religious improvement are frequently manifest, both in the children and their parents. The holy Sabbath more strictly and piously observed—the holy Scriptures carefully read, committed to memory, and studied in many families in which that sacred book had hitherto been a stranger—public worship more numerous and reverently attended, and a thirst for religious knowledge increased through the neighbourhood, so as to render the religious circulating libraries, which have latterly been in some instances attached to the Schools, objects of eager pursuit among the families of the poor. These have been reported as some of the results of Sunday School instruction, and these means of religious improvement have not been used in vain. It is generally reported that a great moral change has been effected on the children who have been educated in Sunday Schools; they frequently bear evidence to the value of the instruction which they have received, by their blameless and exemplary lives; they often become useful teachers in the Schools where they had been themselves educated, and in some instances have become heads of families, discharging their important duties so as to exhibit a marked difference between their children and those of their uneducated neighbours. In the hours of affliction, of sickness, and of death, instances have occurred, in which the pupils of these Schools have afforded comfort and consolation to the sufferers, or have been themselves supported by the principles of true religion, which they had imbibed in these institutions.

“The experience of more than twelve years has given full trial to the Sunday School system in Ireland. During that period its beneficial nature has been fully proved; it has procured the approbation of the statesman, from its tendency to produce subordination and social order; it has received the cordial assistance of the benevolent, as calculated to promote domestic and individual happiness; and it has called forth the active co-operation and friendship of many Christians, as being a means likely to turn many from darkness to light, and from the power of Satan unto God.”

REFORMED DUTCH CHURCH.

Narrative of the State of Religion in the Congregations under the care of the General Synod of the Reformed Dutch Church in the United States.

General Synod, convened under the smiles of a gracious Providence, have the pleasure of communicating to the churches under their care, an account of the dealings of the Great Head of the Church with our Zion, during the past year. They would praise him, that he has left us a name among his people, and continued to us the smiles of his favour. They rejoice that peace and harmony reign throughout our judicatories and churches; that the unity of the Spirit is maintained in the bonds of peace; that the truth, as it is in Jesus, continues to be preached in its purity; that the influences of the Spirit of prayer have increased; and that the word and ordinances of God have been blessed to the comforting and strengthening of the people of our God, and the conviction and conversion of many sinners. They would bless Jehovah, that our churches have felt a portion of that liberality and activity for the promotion of the divine glory in the salvation of sinners, by which the present age is so remarkably characterized. They would also mention, with heart-felt gratitude, the continued existence and increasing respectability of our school of the prophets; the lives of our professors have been spared; they have been enabled to prosecute their arduous and important duties, with constancy and success; a greater number of pious and hopeful youth than usual have attended on their instructions, and have given satisfactory evidence of diligence and success in the prosecution of their studies, by which, under God, they are to be prepared for the work of the gospel ministry, thus inspiring a confident hope, that our churches, when the present race of ministers shall rest from their labours, shall not be destitute of able and faithful pastors, and men be found to bear the glad tidings of salvation to those who are now sitting in darkness.

The General Synod are happy in being enabled to inform you, that within the bounds of the Classes of New-York, there are many indications of a more than ordinary work of Divine grace in several of the congregations; that the ordinances are attended with

solemnity; and that there have been considerable additions to their churches during the past year.

That, in the Classis of New-Brunswick, prayer meetings are held, the means of grace are owned and blessed of the Lord, the interests of the church of Christ are prospering, and in the congregation of Somerville, an extensive and powerful work of divine grace is progressing.

In the Classis of Paramus, the ordinances of religion are well attended, and, in some of the congregations, special revivals have taken place.

The Classis of Philadelphia find abundant reason to thank the great Head of the Church, for his continued care over their churches, and that he has been pleased to bless the labours of his servants during the past year.

Within the bounds of the Classis of Albany, there exists much to gladden the hearts of the friends of Zion, and to increase their confidence in her exalted King. During the last two years, several of their churches have been abundantly refreshed by the out-pourings of God's Spirit. This has been specially the case in the churches of Schenectady, Coxsackie, Rotterdam, Princetown, and Bethlehem.

The gradual increase of members in the churches in the Classis of Ulster, is encouraging.

In the Classis of Poughkeepsie, there have been observed signs of awakened attention to religion in the congregations of Kingston, Fishkill, and Fishkill landing, and a powerful work of divine grace in the congregation of Hyde Park.

The season of refreshing with which several of the congregations in the Classis of Rensselaer were visited during the last year, has continued.—Claverack, Greenbush, and Kinderhook have been specially favoured. Between five and six hundred members have been added to their churches within two years; by far the greater number of whom, it is hoped, are not only holding on their way, but becoming stronger and stronger. In the other congregations of this Classis, there appears to be an increased attention to religion, particularly to the public worship of God.

Such are the favourable accounts received by General Synod, and they communicate them to you with gratitude and praise. They hope there is

much more, not in their power to communicate, of an equally gratifying nature, and calling for thanksgivings to the God of Zion—much which will not be discovered by us till the day of Jesus Christ; enough, however, is known to lead us to take courage, and go on our way rejoicing—enough to animate our hearts, quicken us to prayer, and inflame our love and zeal.

General Synod cannot tell you that all the interests of our Zion are in the state which they desire them to be; there is much to excite our grief, and call us to redouble our exertions. If our ministers have laboured much and faithfully in the vineyard of our Lord, there remains much more to be done. If many souls have been brought out of darkness into marvellous light, more remain in the valley of the shadow of death. If there be some purity and zeal, we have need of more of the cleansing efficacy of the waters of the sanctuary, and of the spirit which says, "Here am I; send me." While therefore, we would call upon you to unite with us in blessing the Lord for his great mercy and grace vouchsafed to us, we would most earnestly exhort and entreat you to redouble your diligence, and "Be stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." Gird yourselves for your warfare; "Be strong—quit you like men;" be fervent in spirit, and importunate in prayer; exert yourselves to promote the interests of the Redeemer's kingdom, by cherishing your respective churches, and by upholding by your prayers, your labours, and your contributions, our school of the prophets, and the Bible, Missionary, and Tract Societies, and Sabbath Schools, by which God in his holy and gracious providence, is watering and fertilizing our miserable and parched world. By so doing, it is confidently hoped you yourselves will be watered and refreshed. "The grace of our Lord Jesus Christ be with you. Amen."

Missionaries ought to be men of talents.—

The intellectual character and literary attainments of the Missionaries to the more newly settled parts of our country, have sometimes been the subject of complaint among those to whom they have been sent. "You ought to send us men of talents: it is very important that those who

come out here to labour be highly respectable in point of understanding." All ministers ought to be men of talents; the cause they are called by their commission to plead, is one which affords ample scope for the exertion and energy of talents of the highest order; but *peculiar* qualifications are requisite to form the character of a Missionary. Every man who is qualified for the ministry, is not of course fitted to be a missionary. Nor is every person who is suitable to be sent on a mission, necessarily well qualified to be a missionary to the destitute parts of the U. States, where there is a civilized, but morally unorganized and rapidly increasing population. Viewing the subject in connection with future times especially—it is of the highest importance that the first moral founders of a community be men of tried prudence, deliberation, judgment, wisdom; instructed by experience, and a knowledge of human nature—a knowledge derived not altogether from books, but from actual intercourse with men in the various conditions and employments of life. Such men preeminently were the earlier generations of the ministers of New England, although it is not to be believed that they would be accounted the most popular among the preachers of the present day. The tone of moral temperament of society at subsequent periods, depends much upon the spirit that is infused into it during its primitive stages. Unless the foundation be good and well laid, the superstructure cannot be well proportioned, compact and durable. It is very important therefore that the first influence which is exerted be salutary, that the best impulse be imparted, and the best direction given to the movements made at the beginning.

Where a missionary is commissioned to pass through a district of country as a mere itinerant, popular talents in preaching, are, next to personal piety, the first qualification for the office. Many a man who is well fitted to act in this single limited capacity, would not, in an extended application of the term, make a discreet, approved, and permanently useful missionary. Ordinarily, the missionary has to do more than barely to *preach the gospel publicly*; churches are to be organized—ordinances administered—difficulties settled, and advice given, for the performance of which, experience and wisdom and weight of character are qualifications of primary importance. We feel ourselves bound however to say, that we know of no instance of what is sometimes stated to be the case, that those ministers are sent out on missions who can obtain no employment at home, and that because they cannot. Nor do we believe that it is generally true. On the contrary, the Trustees and Directors of Missionary Societies, select men

the best fitted, that can be found, for the work to which they are designated. If these are not in every instance the most popular preachers, they possess those solid properties which never fail to prove the most useful in the end. The object for which a missionary is sent out, is not to make a temporary impression, but to lay broad and deep the foundation for building up the kingdom of the Redeemer. Nor are the young men who engage in this service, generally speaking, those who could not find employment or obtain a settlement at home; but those who are highly respectable for character, talents, attainments, and the promise of usefulness wherever they may be called to labour.

Good effects of the distribution of Bibles on board Ships of War.

'I think,' says an officer who had commanded a ship thus furnished, 'the effects, so far as they could be traced, were very favorable to the interests of morality, and the good of the service. Before we separated, desertion had quite ceased, as had the necessity for flogging; habits of drunkenness, and other vicious indulgencies, had quite disappeared on board; and the obedience and activity of the crew were highly satisfactory, and had been very favorably noticed. They all volunteered to reenter the ship if they were continued in commission; and I have heard from an excellent officer, who carried a great part of them into another ship, to which he was appointed, that he still observes in them the same good conduct.' From this and similar facts, it is evidently an act of patriotism, as well as of moral obligation, to supply seamen with bibles; and the heads of these departments disregard the claims of humanity and country, not less than the Christian religion, if they neglect to furnish such supplies.

How just and appropriate is the following eulogium upon the bible, by Lord Ash-town. 'The important doctrines of revelation, the sublime and simple moral precepts of the gospel, its pathetic and interesting narratives and parables, set casuistry and criticism at defiance: they sink deep into the heart; the most unlearned reader comprehends them and feels their force. He forms his rules from faith and practice, not on difficult passages, or insulated texts, but on the general scope and tenor of the scriptures, on what is every where inculcated—the love and fear of God, faith in Christ, and good will towards men. Has any of us ever known the most illiterate man or woman made worse in any relation of life, as parent, child, brother, friend or subject, by the perusal of the bible?'

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$5,269 50, from July 18 to August 12.

The Treasurer of the Domestic Missionary Society of Massachusetts acknowledges the receipt of \$334, from June 15 to Sept. 1.

The Treasurer of the American Education Society acknowledges the receipt of \$529 75, for the month of August.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$1,603 63, for the months of July and August.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of \$1,404 17, for the Theological Seminary at Princeton, N. J. during the month of August.

Ordinations and Installations.

May 29.—The Rev. HEZEKIAH BARBER, was ordained over the Church and Congregation in Milan, Huron county, Ohio.

May 29.—The Rev. STEPHEN KINNEY, was ordained to the office of a Deacon, at Milan, Huron county, Ohio.

June 13.—The Rev. GEORGE COLTON was installed pastor of the first Congregational Church and Society in Royalston, Niagara county, New-York. Sermon by the Rev. James C. Crane.

June .—The Rev. ASA C. GOLDSBURY, was ordained to the office of an Evangelist, in the African Meeting-

house, Providence, Rhode-Island. Sermon by the Rev. David Benedict.

Aug. 23.—The Rev. WILLARD PRESTON, was installed pastor of the first Congregational Church and Society in Burlington, Vermont. Sermon by the Rev. C. Wright of Montpelier.

Mr. WILLIAM C. MANCHESTER, was ordained at West Greenwich, Rhode-Island, to the office of assisting elder in the Baptist Church in Coventry, Rhode-Island.

Sept. 4.—The Rev. JOB WASHBURN, was ordained as an Evangelist, at Thomaston, Maine. Sermon by Elder Adam Wilson, of Wiscasset.

Sept. 4.—The Rev. JOEL BRADLEY, was installed Pastor of the Church and Congregation of Orville, New-York.

Sept. 11.—The Rev. ELEAZER S. BARROWS, was ordained Pastor of the First Church and Congregation in Pompey, New-York.

On the 12th ultimo, the American Board of Commissioners for Foreign Missions, convened in this city, and Messrs. WILLIAM GOODELL, WILLIAM RICHARDS, and ARTEMAS BISHOP, were ordained in the centre Church, as Ministers of the Gospel, to labour among the Heathen. The ordaining council was composed of ministers and delegates from the two churches in Hartford, from the two churches in this city, and from the church in Yale-College, from the church in New-London, from the first church in Fairfield, from the West church in Greenwich, and from the church in Cornwall.

The services commenced about 10 o'clock A. M. The Rev. Mr. Lewis of Greenwich, offered the introductory prayer; the sermon was preached by the Rev. Dr. Miller, of Princeton, from Isaiah lxi. 4:—"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." The Rev. Dr. Lyman, of Hatfield, offered the ordaining prayer; the Rev. Dr. Flint of Hartford, gave the charge; the Rev. Mr. Hawes, of Hartford expressed the fellowship of the churches, and the Rev. Mr. McEwen of New-London, offered the concluding prayer. The services were solemn and highly appropriate, and a collection of about \$226 taken up for the purposes of the Board. After a recess of about half an hour, the Board of Commissioners, the ordaining council, a large number of clergymen, the mission family, the members of the Congregational churches in this city, many persons from the neighbouring, and some from distant towns, and several of the youths from the Foreign Mission School at Cornwall assembled in the North Church, and commemorated

the death of Him of whom the whole family in Heaven and Earth is named. The services were performed by the Rev. President Bates, and the Rev. Dr. Beecher, and were unusually solemn and instructive.

The scene was one, which no follower of the Redeemer could contemplate without emotion. No person, indeed, can reflect upon it with indifference. From a continent discovered after a lapse of nearly fifteen centuries from the birth of Christ, missionaries are now sent to the land where he led a life of sorrows. They go for the purpose of directing the attention of those who dwell there, to transactions of which their country was the theatre, and to doctrines which were then promulgated. Nor is it less wonderful, that since the few years which have gone by, when Mills and his associates imbibed a missionary spirit, so much has been done. It is true and all will acknowledge it, *that more, much more, should have been done, even in this short period*; but still it is wonderful, it is a wonder which God hath wrought, that from a state of apathy on the subject of missions, the churches should so soon awake to the importance of the subject, and have missionaries in India, in Palestine, and in the islands of the sea, as well as in our western forests. They will soon put forth more vigorous efforts. Every individual will feel it his incumbent duty,—a duty, the performance of which, will constitute a great source of his enjoyment, to increase by his strength, how small soever it may be, the mighty effort of Christendom. Many will come to the help of the Lord against the mighty: and that house to which all nations shall flow, will soon be erected upon the tops of the mountains.

Mr. Goodell is destined for Palestine; Messrs. Richards and Bishop for the Sandwich Islands.

On the evening of the same day a sermon was preached before the Board, by the Rev. Dr. Proudfit of Salem, New-York, from Malachi i. 11.

Religious Intel.

View of Public Affairs.

TURKEY.

Recent arrivals from England confirm the impressions, which the conduct of the governments of Europe in

relation to the Greeks had before produced. It is now rendered almost certain, that no assistance will be afforded to this oppressed nation, by the pow-

erful monarchs who have long looked with ill-will, or indifference, on their struggles for all that is dear to man in the possessions of this life, or the hopes of a better. The dread of revolutionary principles appears to have so powerful an influence among the potentates of the old world, that no degree of oppression or cruelty can engage them in the behalf of a suffering people against their sovereign, however fanatical or blood thirsty he may be. The king of Great Britain in his late speech at the prorogation of parliament observes,—“I continue to receive from Foreign Powers the strongest assurances of their friendly disposition towards this country; and I have the satisfaction of believing, that the differences which had unfortunately arisen between the Court of St. Petersburg and the Ottoman Porte, are in such a train of adjustment as to afford a fair prospect that the peace of Europe will not be disturbed.”

While we reprobate the policy, that induced other nations to interfere and prevent the assistance which Russia was able and apparently ready to give to her neighbours, under the persecutions that were drawn upon them by their adherence to the same religion, which she herself professes; we may be permitted to express a hope that under the merciful providence of God, their unassisted efforts will be crowned with more complete success, than would have resulted from any co-operation with the autocrat of the North. According to the best calculations which can be made on the usual course of events, and what are called *the chances of war*, the Ottoman power might long since have been annihilated, had the threatening movements of Russia been followed by vigorous hostilities; but it could hardly be expected since the infant liberties of Naples were destroyed, that any party in the Holy Alliance would rear up on its borders a community of freemen, or extend and strengthen a republic recently established on the ruins of a monarchy. It is well perhaps for the cause of Grecian liberty, that no foreign force has been brought against the Porte. The price of assistance might be too great, and even the friendship of despotic princes is sometimes to be dreaded. If in the course of a few years the large territories of Turkey in Europe shall be inhabited solely by freemen, the philanthropist will not regret that

some of its fairest provinces did not, in return for their deliverance from one arbitrary government, pass under the dominions of another.

The atrocities committed at Scio appear not to have appalled the Greeks but to have aroused them to more daring efforts. On the night of the 17th of June, they succeeded in sending two fire-ships into the channel, between Scio and the main, in which the Turkish fleet was anchored. The fire was communicated to two of the Turkish vessels, and one of them, commanded by the Captain Pacha and having 2,000 souls on board, was blown up. This blood thirsty commander was landed, and expired in about half an hour, on the same island which he had cruelly desolated.

The report of the capture of Napoli di Romania is confirmed. This fortress is one of the strongest, not only of the Morea, but of European Turkey. Two hundred and twenty-five pieces of cannon, and a quantity of arms of all kinds, were found there. At the date of the last accounts, Coras and Modon, the only fortresses then held by the Turks in the Morea, were negotiating to surrender, and we may expect soon to learn that it is completely in the possession of the Greeks. Their military force in that peninsula is stated to amount to 60,000 men, who are tolerably well armed, but in want of ammunition. The Turks are besieged in Candia and Cannus in the Island of Crete, which, with the exception of those places, is altogether in the hands of the Greeks. In June, four thousand men landed from the Turkish fleet, and marched for the purpose of relieving Candia, but they were vigorously assailed, and completely routed.

SPAIN.

The disturbances in this unhappy kingdom still continue, and anarchy is making rapid progress. It has been reported that Cadiz, Valencia, Alicante, Carthagena, and Corunna, have declared themselves independent, but this intelligence wants confirmation. The King is said to have ordered a levy of 25,000 men, probably for the protection of himself and his family. The latest accounts however, state that his authority was contemned, and that he had been publicly insulted. A change in the ministry had taken place.

GREAT BRITAIN AND IRELAND.

The last arrival from Liverpool

brings the interesting intelligence of the sudden death of the prime minister, the Marquis of Londonderry. He had been suffering under a nervous fever, and during his illness manifested so much alienation of mind, as to induce his attendants to remove from his room his razors and pistols, and whatever dangerous instruments they could find; but a small knife in a pocketbook escaped their observation, and was used by him for the destruction of his life. His death, which was almost instantaneous, took place on the 12th of August.

The King embarked for Scotland on the 10th of the same month, and reached the mouth of the Forth on the 13th. Great preparations were making to receive him in Edinburgh. The distresses in Ireland still continued, although they had been considerably alleviated, by the liberal contributions made for its suffering inhabitants.

HOLLAND.

A Canal is now constructing from the Island of Texel, across the Zuyder Zee and through North Holland, to Amsterdam—a distance of more than 50 English miles. It is to be sixty feet in width and twenty-five in depth, so that the largest East Indiamen may by means of it be able to go quite up to the city of Amsterdam, and that without unloading any part of their cargo at the Texel. For nearly half the distance, the work is already finished; and upon the part still unfinished, about 30,000 men are now employed. The whole expense of this Canal will probably not be less than \$40,000,000.

The people of Holland are also about attempting to drain the sea of Harlem, excepting the deepest spots in it. If the attempt is successful, they will thus gain nearly 36,000 acres.

What a laudable example of enterprise and industry do these facts furnish to our own countrymen.

Answers to Correspondents.

M. F.; G. B.; B.; are received.

C. C. M.; is under consideration.

CANENS; OLD HUNDRED; M. B.; will be inserted.

We would remind our correspondents that it is not our usage to publish anonymous Sermons or Reviews.

We must intreat several of our most valuable contributors to bear with patience our unavoidable delay in inserting their pieces; this we presume they will cheerfully do when they learn that their own liberality in communicating is the reason why they have not before this seen all their favors in print.

Persons connected with Benevolent or Literary Societies, and wishing to direct our attention to their proceedings, are requested to furnish us with accounts of the formation and objects of such institutions, their annual reports as they appear, and such other documents as may be deemed important.—Publishers of American books who are desirous of having them announced in the List of New Publications, are also requested to forward, *post paid*, the title of the works they issue. It would also be well to state the price, size, and number of volumes; and where there is only one volume, the number of pages should be given.—Those who wish to have the Ordinations or Installations of their friends, or others, inserted in our monthly record, are likewise desired to transmit an account of them to us.

ERRATA.

February Number, page 80, column I, line 22, for *confiscated* read *consecrated*.—P. 81, c. 1, l. 41, for *premature* read *primitive*.

May Number, p. 231, c. 1, l. 37, for *even angelical* read *evangelical*.

Present Number, p. 505, c. 2, l. 7, for *comports*, read *comport*.

p. 512, c. 1, l. 41, for *are* read *war*.

ib. l. 48, for *practice* read *practise*.

p. 514, c. 2, l. 44, for *ingenuous* read *ingenious*.

p. 523, c. 2, l. 47, for *enterprize* read *enterprise*.

p. 526, c. 2, l. 13, insert *time* between *a* and *to*.

p. 527, c. 1, l. 48, for *agument* read *argument*.

p. 539, c. 1, l. 28, for *species* read *spices*.

ib. l. 53, for *Eor* read *For*.

p. 540, c. 2, l. 30, insert *as others* between *anxious* and *to*.

p. 541, c. 2, l. 1, dele *as*.

p. 542, c. 2, l. 4, for *Moore* read *More*.

ib. 5th line from the foot dele *College* after *Nassau Hall*.

p. 513, l. 6, insert *S* between *Zephaniah* and *More*.

ib. in the list of Honorary Degrees, for *Sargeant* read *Sergeant*

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[VOL. IV.

Religious Communications.

For the Christian Spectator.

Cursory Remarks upon the Literary and Religious character and taste of the present age.

For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear (*καί ποτε-γον*) something newer.—*Acts*.

It is impossible to deny, what is so often and so complacently asserted, that we live in an age of *action*—for every living thing is in motion. All the mighty energies of human nature are busily at work, on a great scale, and are obviously tending to great results. Beside what is healthful and health-giving, there is a feverish and preternatural excitement abroad in the world, which gives an air of extraordinary enterprise, to all the physical and moral capabilities of civilized society. But the word *action* does not fully designate the character of these remarkable times. There are other lines and features, two broad and prominent to be overlooked. Ours is the age of *writing*, of *reading*, of *fiction*, of *strong feeling*, and of insatiable *curiosity*. There is a vast deal of intelligence afloat, and of fancy and genius on the wing, especially about the “sea-girt and fast-anchored isle;” and never was true genius, never were its tinselled and vapouring counterfeits, carried to a readier, or more lucrative market.

Accordingly, as might have been expected from the combined stimulus of gain and of glory, some of the

more airy and Elysian walks of literature are crowded almost to suffocation. Every broken lyre is brought out and hastily repaired—every minstrel that can find a string, or raise a note, is a candidate for the laurel. Never, I believe, were the lofty-dwelling Nine so hardly beset, both by the witty and the brainless; never, I am sure, was there a more breathless scrambling after the few wild-flowers that still bloom in lonely sweetness far up “the sacred mount.” In a word, the broad surface of literature, every where presents a most imposing aspect of life and buoyancy and magnificence; as if the world had never been half so rich in taste, or ethereal in fancy, or lovely in elegance, or blest with talent before. Much of this, however, is mere pagantry and moonshine—a tremulous gilding, which will not endure the breath of near inspection. I am afraid, that notwithstanding all the clappings and gratulations of the day, the stream of Helicon is losing faster in depth, than it is gaining in breadth: for while the number of literary adventurers is rapidly increasing, and every third or fourth man we meet has some favourite keel of his own on the stocks or afloat, it is chiefly small craft, that can never venture far from shore, though the painting and lettering may excite more admiration for a time, than the barnacled copper, and weather-beaten bulwarks of other centuries.

I do not mean to aver, that there is none of the good old English and

Saxon stamina in the current literature of our times—that there is nothing issuing from the teeming presses of the nineteenth century, which will live and be admired in the twentieth. This would be carrying the matter too far. It is readily admitted, that some of the sciences have been greatly advanced within the last thirty years—that useful inventions have been prodigiously multiplied; and that *something* has been done for the furtherance of enduring literature, properly so called. But while in this department, there is more than enough of polishing and tricking out—of love and hate and piracy—of frowning castles and border conflicts and sleeping moonbeams and star-reflecting waters—of sketching, rhyming, stately poetical marching, and graceful limping on every leg—of break and guise and conceit:—it must be acknowledged that of deep and patient and productive thinking, this is not the age. The race of literary giants, who in the “olden time” used to bring up such masses of shining ore from the many-fathomed mine, and to melt it down in their own furnaces, seems to be nearly extinct; or if a goodly number, approaching to the same stature and might, still remain, how few of them are willing to go down and labour in the depths, so long as they can find full and more lucrative employment in the sunshine? It is not because those rich veins are exhausted, which were once wrought by Milton and Shakspeare and Spencer; by Johnson, Addison and Goldsmith, that the writers of our times so generally content themselves with what they can beg and borrow and pilfer at second or third hand, from the mighty dead; but because they will not take the trouble of carrying down the lamp, and using the drill and pick-axe with their own hands. It is truly humiliating to think, that while acres and leagues of the richest virgin ore might so easily be procured, by the present race of literary adventurers, they should

so generally rest satisfied with the few shining particles they can pick up on the surface, and so laboriously keep their little kaleidoscopes in motion, to excite and prolong the marvelling of the multitude! But such in point of fact, is the daily and nightly vocation, not only of a host of shallow pretenders, but of much real talent, which might, if industriously and skillfully directed, leave its own bright image upon the enduring monuments of taste and genius.

The unhappy influence of this superficial and fictitious literature, is beginning to be seriously felt on both sides of the Atlantic. Many of the ancient and venerable landmarks, between regions which ought ever to be kept separate, have within these few years been thrown down and swept away by the highland torrents of Scotland, and the swelling surges on the south of the Tweed. Among certain classes of readers, novels and romances and amorous poetry, have long been in high and quick demand; but happily, the more sober and thinking of every class, have in time past, discouraged their circulation; while the religious of all denominations, have affixed to them the seal of a determined prohibition. Till lately, it was well settled, in most pious families, what books were, and what books were not admissible. Fiction, in nearly all its forms, was prohibited, not merely on account of its moral blemishes, and unreal pictures of human life, but as tending in its very nature to enervate the youthful mind, and give it a disrelish for substantial and profitable reading.

Such were the barriers against licentiousness and frivolity, which the wisdom and piety of former times set up, and which turned off a thousand cart-loads of deleterious trash into other channels. But how many of these barriers have, alas! been undermined and melted away, since the Bard of the North first struck his lyre, and the “Noble Exile” laid open the heavings and throbbings of

his own dark bosom, to the public gaze. The general effect, which these writers have been so eminently instrumental in producing upon the public opinion and taste is prodigious. The rage for novelty, the demand for excitement, the call for historical fiction, and as I may add, for the wildest extravagance, is truly astonishing. All the eyes and ears of the most wakeful curiosity are now on the alert, for some fresh intelligence from the masters of song, and the retailers of fiction. "Give, give," is now the never-ceasing cry from a thousand tongues.

Verily, this is, in Europe and America, the true Athenian age; not the age of her arts and literature, but the age of her frivolous and insatiable curiosity. The grand object of most who pride themselves in the extent of their reading, and in their taste for elegant literature, is to tell or hear some new thing; or as it is in my motto, *something newer*, that is, something a little newer than the newest that has come to the knowledge of any body else. The following, will I trust, be recognized by the intelligent reader, as a fair representation of what daily passes in book-stores, circulating libraries and other resorts of idleness and fashion.—"Have you seen Lord Byron's last tragedy? What a prodigious genius! I ordered the copy from London, and believe that it was the first that reached America. W——, however is printing it and his edition will be out on Friday. Shall we hear from him again, think you, while he stays in Italy?"—"O yes, such a mind can never slumber. The Noble Bard will not disappoint the thousands who he knows are listening for some newer and deeper tone from his lyre." Scene changes. "How do you like the last of the Waverly novels? For my part I think it superlative. So true to nature, so bewitching from beginning to end! When you have once taken it up, you will find it impossible to lay it down, till the whole is finished. How delightful!—It is said that this mighty magician has another series

in great forwardness."—"Well the more the better. But I have something still *newer* from Edinburgh. Walter Scott is writing a new poem, and it will soon be out." "Is it possible? This is news indeed. I shall not rest till I can get hold of it. Such an author can never court the muses in vain. But while he writes poetry with one hand, let him keep dashing off prose with the other." Scene shifts again. "Southey!—What has become of the Laureate? He used to sing such wild and sweet airs. So highly gifted a poet ought to know, that the world can't afford to let him slumber. But the horizon of literature is brightening every day. New adventurers are rising into notice along all the walks of fancy and elegance. The voice of rumour from afar, already speaks enthusiastically of many new impressions which are forth-coming from the Scottish mint." "True, and no doubt they will be exquisite in their way; but why exhaust all praise upon foreign writers? There is *Bracebridge Hall*, by our countryman Irving, which we have good reason to be proud of. Even the pensioned dissectors of London and Edinburgh, with all their prejudices and hatred against every thing American, can't help praising it." "Indeed we have a vast deal of native talent, which only needs encouragement, to rival the most gifted writers of fiction beyond the water. O how delightful it will be, when America shall furnish her thousand popular tales in a year! Such bright anticipations, are enough to make us all regret, that we were not born an age or two later."

The above is a very brief sketch, but I am sure it exhibits no unfair specimen of the literary chit-chat of the day, especially in our large towns and villages. This craving, this—what shall I call it—this *dispepsia*, is assuming more and more the type of a sweeping and dementating epidemic; and should it continue to spread and to rage, the consequences must be deplorable indeed. Such aliment

as is now almost exclusively demanded by the young, even of pious families, and by many professors of religion too, must needs produce a race of puny, and as Shakspeare would call them, "lily-livered" creatures of mere feeling and romance. For who will think of calling for 'two inches on the ribs,' of English or Connecticut River roast-beef, after having free and constant access from childhood, to fruit cake, floating islands, guava jelly, ice creams, whipt sillabub, and all the other sweet and fragrant temptations of the most celebrated confectioners? In like manner, should what is now called 'polite literature,' moulded as it is into a thousand seductive forms, continue to gain upon the public taste for a few years longer, who will think of plodding through Rollin, or Hume, or any other writer of sober history? How few will consent to pass their winter evenings with such prosing and antiquated personages as Milton and Johnson and Cowper. Who now thinks of offering to the public, new editions of the most valuable English classics? What prudent bookseller would embark his capital in such an undertaking? Who of "the trade," is so blind, as not to see, that if he would get bread for his children, he must fill his shelves with trash and fiction?

I speak now comparatively, but with emphasis and alarm—for sure I am, that while the standard of education is rising in our public seminaries, the more useful and substantial books, which were till lately familiar to the upper and middling classes of the community, are falling into neglect and giving place to a species of writing, which, however amusing, or elegant, can never sustain, much less expand and exalt the intellectual energies of a free people. Some of the more immediate causes of this lamentable depreciation of literary taste, as I shall venture to call it, are obvious. Certain writers, (some of whose names have already been mentioned,) of

lofty genius and surprising powers of invention, have devoted themselves too much to the amusement, and too little to the instruction of their admirers. With the sway which such minds must always bear in the empire of literature, what might they not have accomplished, for the enduring benefit of their species? By making their great talents, directly subservient to the permanent interests of virtue and religion, what a high claim might they have left, to be enrolled among the distinguished benefactors of the age. As it is, however, I am convinced that after-generations will not be able, with a clear conscience, to award them this enviable distinction:—for even the far-famed Waverly novels will, I fear, be found in the end, to have done incomparably more harm than good. Not so much by any moral blemish, or other positive demerit, as by their *number*; by the taste which they create for this kind of fiction; and by paving the way, for a multitude of bankrupt adventurers, in the same line, who, but for the unparalleled success of this author, would never have gained the public ear. A few such volumes as Waverly, and the *Tales of my Landlord*, might have been a valuable addition upon the whole, to the stock of English literature. A moderate indulgence at such an intellectual banquet, might help to enrich the fancy and give tone to the mind; but here is a *surfeit*, which must inevitably impair the appetite for solid nutriment, and gradually undermine the most vigorous constitution. I am well aware of the scorn that may be excited by such speculations, among the worshippers of the great divinities, who now sit enthroned in the empire of song and of fiction; and I should not, in this place, have touched upon these topics, but for their intimate connection with others, of paramount interest and importance. As it is, I have thought it right to speak freely; and I feel a strong confidence, that my fears

and deprecations will prove in the end, to be much better founded than even many of the pious are willing to believe.

But I must hasten to the other part of my subject, which directly embraces the *religious* character and taste of the times in which we live. And here, there is certainly a great deal to excite the gratitude, encourage the efforts, and strengthen the faith of every friend of the Redeemer. Blessed be God, for those mighty wrestlings and yearnings of christian benevolence, which are now spreading dismay over the kingdom of darkness, and which cannot be unavailing before the throne of infinite mercy. It is not the character of this age, to exhaust its energies in fruitless wishes that something might be done to save the heathen: nor to comfort itself with the assurance that God in his own time will convert them, whether his people engage heartily in the enterprise or not. No. The church feels that she has a "great work to do," and that unbelief has slumbered over it too long. Never, certainly since the Apostolic age, were her sons and daughters more busily engaged in behalf of a perishing world, than at the present moment. Never were more hearts and hands opened; and never was there a greater number of faithful heralds on the march to summon the strong holds of the enemy, and to blow the gospel trumpet in every land. At what former period, did the river of life flow so copiously from beneath the sanctuary, and deepen so fast, and spread its healing waters so wide, over the "parched places of the wilderness?" When was there so holy an emulation in doing good, among christians of every name and nation? When were the signs of the times so bright, and so rich in ripening and clustering promises? When did every gale from the far-off pagan continents and savage isles, waft such glad intelligence to the christian's ear? When were so many eyes turned, and when

did so many prayers of faith go forth, to meet the rising glories of the millennial day? These are some of the heart-cheering reflections, which offer themselves spontaneously to every mind, that is alive to the interests of Zion. And truly, it is good for the church, thus to stand on her favoured eminences, to watch the preparations and to anticipate the triumphs of her King.

But it is not permitted to us to look with unmingled satisfaction, upon even the holiest enterprises of human benevolence. As the best of men engaged in the best of causes are still imperfect, it would be a miracle, if there were no error in judgment, no failure in prudence, no alloy of unsanctified motive or feeling, among the thousands who manage the prudential concerns, and go forth as the accredited agents of Missionary, Bible, and other kindred societies. Equally in vain would it be, to expect a perfect balance of judgment and feeling, in the most enlightened christian community taken together: so difficult is it to find and to preserve the golden mean—to keep the mind always at the right temperature—to adjust every thing as it should be, between the understanding and the heart. Even the best of men, are liable at different times, to fall into opposite extremes. In bearing away from Charybdis, they are driven upon Scylla, and in avoiding the rocks, they are ingulphed by the whirlpool. This vacillancy seems to be a kind of *secondary law* of our nature. I call it a *law*, on account of its extensive and controlling influence; and a *secondary law*, because it was not implanted in man at his first creation. It was superinduced by that great apostacy, which gave the throne of his heart to another than his Maker, and destroyed the primeval equilibrium of his moral faculties. It holds true in religion, as well as in politics and philosophy, that the mind often pushes its speculations so far upon some favourite topic, as to throw every

thing else into the back ground, and encroach upon those essential relations, which things bear to one another, in the divine economy.

There is what may be called fashion and taste, in religious opinions and feelings, as well as in dress, or architecture, or music. Thus, at one time, christian doctrines are regarded as comparatively unimportant; and all stress is laid upon a good moral life. At another time, deep and bold theological speculation is exalted far above christian experience and practice. And then, again, clear and discriminating views of divine truth, are contemptuously discarded as mere "head knowledge," while nervous agitations, animal affections, and enthusiastical excitement, are hailed as the true and joyful evidence of saving conversion. The legalists and the antinomians have each repeatedly had their day. Men at one time have been bigots, and at another, fierce for liberality.

The *religious taste*, (as I use the term,) of the present age, differs in some important respects, from any thing that has extensively prevailed in the church, at any former period; and remarkably corresponds, in its leading characteristics, with the *literary* taste of the day, to which the reader's attention has already been invited. The increasing demand of the great christian public is for *excitement*—for something that will produce strong feeling, and gratify an over-craving curiosity. Thinking—looking into the principles and relations of things, is with too many nearly out of the question. They have no time for theological investigations, and very little, it is to be feared, for reading the Bible. Like the "Athenians and strangers which were there," how many would apparently be glad, to "spend their time in nothing else, but either to tell, or hear *something newer*." Hence the religious dissipation of large towns—the eagerness of enquiry after new preachers, and the running

from one place of worship to another, for the mere gratification of a vain curiosity. Hence the growing aversion to every thing didactic and argumentative in the pulpit, and the increasing demand for what are called *popular* discourses, so that unless the preacher makes some strong appeal to the sympathies and passions of his hearers; unless he takes them often out into the grave yard; or carries them to the abode of recent widowhood and supperless orphanage; or transports them to Jugger-naut or the Ganges, he is dry and heartless, or plodding and metaphysical; and of course, scarcely to be tolerated. To sit, as our fathers of the last century used to do, sabbath after sabbath under sound doctrinal discussion, and to see the hour glass turned, before the improvement of the sermon, who could now endure?

Time was, when the church thought herself deeply indebted to those devoted men of God, who grew pale and gray in their studies, when plain unlettered christians were familiar with quartos and octavos; and when Owen and Baxter and Leighton and Howe and Watts and Bates and Hall and Edwards, stood upon conspicuous shelves in the book-store, or lay still nearer at hand upon the counter. But where are these burning and shining lights, these venerable fathers now? Who, *out of the tribe of Levi*, and I had almost said *in it*, has time or inclination to do them reverence? What are the most popular religious publications now on sale? A little attention to catalogues, advertisements and subscription papers, will furnish a fair answer to this question. How strange would it be to find a serious friend or neighbour, late at night, pouring over a treatise on the Attributes or the Law of God, or the freedom of the Will, or the work of the Spirit, or human depravity, or the great doctrine of Atonement, or indwelling sin. Who now thinks of purchasing any thing religious, but tracts, memoirs, diaries, missionary monthlys, and week-

ly news-papers? Individuals there may be in most of our churches, who possess, and what is more, who read some of the ablest theological works of the authors I have already mentioned: but I am speaking of the *prevailing* taste of the age. Something that is new and moving—something that may be read without much thought, is what the great body of christian readers now call for, and what they are determined to have.

That this demand arises from some of the best and most philanthropic feelings of the heart, and that the cheap and universal diffusion of religious intelligence, has a tendency to increase benevolent exertion, in behalf of perishing nations, does not admit of a rational doubt. The prosperity of the missionary cause is inseparably connected, with the interest which missionary news is calculated to excite; and the religious publications of the day, have contributed essentially to rouse the dormant energies of the church, and have done much to excite a spirit of enquiry, of liberality and of prayer, among thousands who might otherwise have still “slumbered on.” In these things “I do rejoice, yea, and I will rejoice.” And who, let me ask, that cares for the “dark places of the earth,” who that has any bowels and mercies for unnumbered millions of immortal beings hastening to the judgment without the knowledge of a Saviour, would be willing to see those greater and lesser lights extinguished, which make the darkness visible? Who that ever prayed “Thy kingdom come,” would be willing to remain ignorant of the labours, the perils, the discouragements, and the successes of those devoted servants of Christ, who at every hazard, are at so many different points penetrating the empire of pagan darkness, proclaiming ‘liberty to the captives, and the opening of the prison doors to them that are bound’? What Christian would, if it were in his power, shut out the Macedonian cry from a single christian habitation, or close up those channels which have

been recently opened for the conveyance of religious intelligence, through every part of the land? Rather let new channels still be opened. There is even now, in some places, a great want of information respecting the “signs of the times,” and the miseries of men. Thousands more of the *Missionary Herald*, and other kindred publications, ought to be circulated and read in this country.

But if there is still a deficiency upon the whole, I am persuaded that in particular sections of the American church, both the demand and the supply have become excessive: so that while christian zeal and benevolence are gaining ground, christian knowledge is declining. It is the character of our countrymen, especially in this northern section, to overdo, even where things in themselves are highly useful and praiseworthy. Thus we have too many banks; too many counties and towns; too many colleges; too many parishes; and within some given limits, too many missionary magazines and religious newspapers. They interfere with each other. They come too often. Many of the accounts which are published are too diffuse; and to fill out the sheet and save the trouble of selecting and condensing, many things are inserted which ought not to appear, at least in their original forms. It often happens, too, that the same intelligence must be purchased over and over again in the same periodical publication. First, we have it in a joint communication from the missionaries to some officer of the board—then, with some additions, in their journal—then in various private letters to their friends; and lastly, it may be, in extracts of letters from gentlemen who have visited the station. Thus after marching and counter-marching over the same field till we are quite exhausted, we hardly know where we are, but find that we have made but very little progress.

It is not my design here to blame the missionaries. I honor them as the devoted servants of Jesus. It is

right that they should send home letters and journals; and that in their correspondence with the societies which sent them forth, they should descend to particulars on all the topics immediately connected with their labors, prospects and responsibilities. But I cannot say that I think their journals, taken together, are quite worthy of their talents and opportunities. Many of them abound too much, in dry details of necessary journeys and labors, and in common place remarks. Or, admitting all these things to be entirely proper in official communications, I cannot help objecting to such minute statements, as we often see in print, about clearing land, building cabins, being visited by sea captains, &c. &c. It does appear to me, that all the information which the public need might be given in one quarter of the space which is frequently occupied, and that those who are intrusted with the original manuscripts, are bound to spend more time in the selection of extracts, and in bringing what is often spread over a wide surface under a single glance of the reader's eye. Such a process would greatly reduce the *quantity* of religious news, but it would exceedingly improve the *quality*; and this is a thing which is very much wanted. For general circulation, half would be better than the whole; and then, there would be a clear saving of one half the time and expense. This would also tend very much to check the religious dissipation of the age by leaving room for more thought and discussion.

The great thing now is, not to suppress missionary information; but to guard against its exclusive and enervating tendency. Let the whole ground be occupied by it, but so as to leave room for our standard works in divinity, and for the circulation and encouragement of well conducted theological Magazines. Let the whole christian land be refreshed, but not inundated, by the streams which should gladden every town and make it permanently fruitful.

An exclusive or prevailing taste for religious news, wherever it may be found, will be followed by some of the lamentable effects which result from the reading of novels and romances. The mind will in both cases be gradually unfitted for deep and patient investigation. All that lies a little below the surface, will be passed over; and simply because it requires labour. In both cases the unceasing demand for something *newer*, will increase the appetite and dissipate more and more some of the best and noblest energies of the mind. Surely, effects like these are to be seriously deprecated; and in concluding this paper, I would earnestly invite all the enlightened friends of literature and religion to consider, how far the remarks which have been made are entitled to their particular attention, and how their example and influence may help to counteract every threatening tendency on the one hand, and to encourage all that is safe and good on the other.

A. Z.

THE CONVERSION OF SINNERS, A COMMON CHRISTIAN DUTY.—A SERMON.

James v. 19, 20.—“*Brethren, if any of you do err from the truth, and one convert him: let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*”

How great an encouragement the apostle here presents for christians to labour for the salvation of sinners. I say for christians—all who think they bear the image of Christ, and profess to follow his example in doing good; because the apostle evidently addresses this, as well as the other exhortations in this Epistle, to all christians real or professed; and because it is a grand mistake to suppose that ministers of the gospel are the only persons, who should labour for the conversion of sinners. This

mistake, is no doubt one reason why professing christians generally give themselves no more anxiety on the subject, than if there were not another soul to be saved from death. One design of this discourse will fail if professing christians are not one and all convinced, that they have an important and much neglected duty to fulfil: and I rejoice to be able to present and urge it upon my fellow-christians in its most interesting and encouraging form. *"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."*

Is it not strange that christians—those who profess to have imbibed the spirit of Christ, who "went about doing good," should need to be first convinced of duty, and then urged to labour for the conversion of men? There is no doubt if we had miraculous powers, and the object were to heal diseases and prolong life, we should be seen going from house to house, and laying our hands on the sick, or saying to the dead "arise." But when the object is confessedly of infinitely greater importance,—to save men's souls from death, and we have only to exert that influence which a man exerts over his friend for any good purpose, we do little or nothing. We do indeed pray for the conversion of others, but it is rather because we believe God is able to save them in some way, than because we really desire their salvation, or believe that our prayers will be answered. We go farther, and try to set a christian example in some things, which by the way are least calculated to produce the desired effect; and this we do, rather to confirm our own hopes of being real christians, than for the sake of "leading others to glorify God our heavenly Father;" forgetting also that these things lose their effect, because of errors in us, which men see and are influenced by more than by any thing right or

praiseworthy. And this is all, or nearly all, that we do. We profess to be "the light of the world;" but instead of "putting our light upon a candlestick, we rather put it under a bushel." We exert upon those around us little or no positive influence towards their conversion: I mean that kind of influence which we exert over others in worldly concerns, and which we are continually putting forth in every object of human interest or enterprise, except "saving the soul from death." Now I ask christians, why is this? It is not surely because we do not imagine the souls of men of infinite value, and therefore worth our care;—nor because we cannot exert a pious influence over others, for we can just as easily as in any of the important concerns of life;—nor because we do not love the souls of men, or are willing to be thought destitute of such a proof of christian character. In the most favourable construction of our conduct, it is because our piety is in a low and doubtful state. For this reason, we have very imperfect views of what is our duty towards others, and therefore do them no good when we might:—and for this reason we become indifferent, and indifference grows into a habit, and habit seals up our lips and hardens our hearts, until (as is sometimes the case) we come to think and to say, 'it is not our duty—it is not our business to concern ourselves with the religious state of others—it is a "zeal without knowledge" to go from house to house, or be watching opportunities to talk with people about their souls.' And can we think and say thus, and imagine that we bear the image of Christ? whose example enforces this duty with the clearness of sun-light—who always concerned himself with the religious state of others,—and who went from house to house watching occasions to speak to Publican and Pharisee about their souls? But instead of pressing this enquiry here, let me invite you,

I. In the first place, to look over

that portion of society with which we are intimate, and see whether there be any *occasion* for the performance of the duty in question—whether there are cases in which we might exert an influence in favour of piety, provided we could feel it to be our duty. Such a view is naturally suggested by the first clause of the text, “Brethren, if any of you do err from the truth.”

“The truth as it is in Jesus Christ,” or the gospel, is our standard of faith and practice. By that we profess to be governed, and by that we expect to be finally judged; of course, by that we shall judge others, whether they be in error. And if we have any observation, we are making such judgments continually.

Now if we look over that portion of society with which we are acquainted, we shall probably see some, perhaps many, who “err from the truth,” in their *faith*—by which I mean, their views of the doctrines and duties of the gospel. Their opinions differ from ours, i. e. if we have any that are clear and decided, and therefore we conclude them in error:—we love their souls and are grieved to see them entertaining false notions:—we think ourselves right and would fain wish them to be so:—we see their errors in principle exerting a fatal influence over their practice, and we could wish to speak to them, and have opportunities enough:—all this is taken for granted. But here occurs the question, ‘what have I to do with the religious faith of others? I cannot change their opinions—What good can I do them?’ And here, brethren, is the very point of duty to which I would bring you. I have stated the case favourably; for the fact with most of us is, that we look upon the doctrinal errors of others with great indifference, even where we can trace them to pernicious consequences; and the true reason why we are not disposed to make any efforts to reclaim them is, not that we are doubtful of duty, (for the idea seldom occurs to us) but

that we are indifferent. We do not think it of consequence to speak to them about it; and for the reason just stated, that our own views of the doctrines and duties of the gospel are not so clear and decided, but that if tried, might be found as deficient as theirs. The fact remains, that there are cases, and probably many, in which we might, if we would, exert an influence over those who “err from the truth,” in favour of the gospel, and thus “save their souls from death.”

But the text seems to regard errors in *practice* rather than errors in faith; and if we look over the circle of our intimacy and acquaintance, we shall no doubt see many who err from the truth in their dispositions and life. For example,—what is the state of our families? our servants—do we know whether they are pious or ungodly—the servants of Christ or the slaves of sin? Do we esteem them as hirelings merely, and ourselves as having no other connection with them than labour and wages imply? And were they to go from our threshold now to the judgment seat of Christ, would they carry thither any instruction—any pious impressions—any proof that we loved their souls—or any token of remembrance in eternity, save the wages of unrighteousness?—Our children, what is the state of their minds? Have we conversed with them enough on this most interesting of all subjects to understand their feelings? Or have we, as is too often the case with christian parents, left them to forget as among their childish employments, the Bible and prayer; and been anxious to fill their opening minds with every thing but “the truth as it is in Jesus Christ?” And are we now satisfied to see them rising to manhood and spending all their time and thoughts in worldly pursuits and vain accomplishments, to the utter neglect of their souls’ salvation? Oh, what a dreadful account will many christian parents have to render for withholding from their offspring “the

nurture and admonition of the Lord?" They grow up under our eye—our hand—our entire influence; yet it may be our tutelage has only fitted them to live without God, and to die without hope!—Our relatives and intimate friends, also, in every degree, what is their religious state? If some of them are pious and devoted christians, do not most of them "err from the truth," in disposition and conduct? Some are thoughtful, perhaps, and seriously inclined, but do they ever hear a word from us, that would relieve their doubts, or encourage them to persevere, or guide them to Christ? Others are gay and thoughtless, pressing forward in the broad road to death, and using a thousand times more influence to entice us to go with them, than we are to arrest them in their sinful course and bring them back to God. We hear them pleading aloud for the idols and follies of the world, and are dumb; we see them running upon the very brink of death, and stretch not our hand to save them. And if they are ever converted, it will be because others will speak—because other hands will be extended for their rescue.

Our christian brethren—those whom we meet at the communion table, and profess to love and watch over in the Lord, what is their religious state? Are not some of them so cold, and indifferent, and worldly, that we question their piety? Do we not see some of them falling into sin, doing things in obedience to custom or some other influence, that are inconsistent with the christian profession? And might we not go to them and tell them their fault, as Christ commanded, and endeavour to restore them in the spirit of meekness? Are there not a multitude of such cases, in which it would not be obtrusive or offensive to endeavour to exert an influence in favour of piety?

From such a view of our families—of our social circle—and of the church, to say nothing of "the world that lieth in wickedness," with which we are continually in contact, and

of the heathen, that sit in the region and shadow of death; do we not see abundant room for the performance of the duty in question? that is, if we esteem it a duty?

II. Let me then, in the second place, speak of *the duty itself*, as the apostle expresses it, of "converting the sinner from the error of his way"—together with some of the arguments that enforce it.

After the view we have taken, brethren, of our connection with society, and of the thousand occasions we have for exerting a religious influence over "those who err from the truth," if there be any, who deny that it is their duty in any case to do it, I hesitate not to say, it is impossible that the love of Christ should be in them. Few indeed, who make any pretensions to christian character, would deny this duty altogether. On the contrary, very few of those who profess strictness in the faith and practice of the gospel, fulfil it in any thing like the extent and strictness, which the gospel enjoins. Why? Because it is one of those unlimited and universal duties, which when violated in certain degrees does not absolutely destroy christian character; and when highly fulfilled, argues an extraordinary piety, that ordinary christians it seems do not feel bound to exhibit. The great mass of professors think they discharge this duty in some measure; i. e. we pray for our children, and while they are children, teach them and urge them to pray, for it is beautiful to see a child pray; but when they rise to youth and manhood, and our influence should be exerted with most efficiency, we are content for the most part to pray for them, and advise them to be moral in their conduct and to go to church. We pray for our domestics, also, and perhaps, (though not always,) urge them to attend Sabbath schools, and means of instruction elsewhere, without giving them any under our own roof, or ever speaking to them of their soul's welfare. As for others, our relatives, friends, acquaintance—the christian

professors meeting us at the Lord's table, we feel as if we had done our duty towards them, when we have prayed without feeling for them, and set them a good example, without caring much whether it be followed or not. And of course, little thought or feeling, little anxiety or effort, (save what may be told of by the public tongue,) can be expected for the world that lieth in wickedness—for the multitudes that we meet every day, or for the poor heathen who "sit afar off in the region and shadow of death."

Now if this statement be true with regard to the vast majority of christians, let me ask, is this fulfilling the duty, which our connection with these immortal beings, aside from other considerations, demands? Is this actually "converting sinners from the error of their way?" What is it to "*convert* a sinner?" The word implies an exertion—a direct, agency—a positive influence—something more than to pray for him in public or private—something more than to set him a proper example. To convert, as the original word imports, is to influence, to move, to persuade, to convince, to turn, by any and every mean that may be used,—to "turn a sinner from the error of his way." Let, then, the question be—Are we now striving to convert, to turn our children, our servants, our relatives and acquaintance, and backsliding brethren from sin to holiness? Is there one in this wide circle of influence upon whom we have fixed our eye, our heart, and over whom we are now exerting an influence, that with the blessing of God, may bring them to the knowledge of the truth? If we are thus doing, in but one instance, then we apprehend the nature and extent of the duty required, and may look to the rich and glorious encouragement, which the promises of God give to such exertions. But if not, as there is no promise to obedience in any duty without a corresponding curse to disobedience—if not, I say; then in the

last judgment these souls may be required at our hands. "Father Abraham," cried the rich man, who lifted up his eyes in torment, "I pray thee that thou wouldest send Lazarus to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." That lost sinner would have fulfilled his duty—would have testified to his brethren, but it was too late! And shall christians neglect it, when they have opportunity, and when they see sinners wasting the day of grace, and rapidly going to that "place of torment!"

Consider some of the arguments by which this duty is enforced.—There is the command of God, in all its extent and spirituality, "thou shalt love thy neighbour as thyself." This command is repeated in all those precepts and exhortations, which regard our children, servants, friends, relatives and neighbours; but how can we love them as ourselves unless we are as solicitous and active for their salvation as for our own? By the constitution of nature and of grace also, we are responsible for all the influence we exert over others in all the relations of life:—the father for his children, the relative for the relative, the friend for the friend; because by a constant and oft times irresistible agency, they are leading one another to heaven or to hell. Consider, likewise, how the duty is illustrated by the feelings and conduct of the saints in scripture. Indeed their story amounts to this, that they loved and laboured for the conversion of sinners. This was eminently the spirit of the primitive disciples, derived immediately from the force of our Lord's example. No sooner did they embrace Christ, than they immediately entered upon the duty, I should say privilege of converting others. Thus Andrew, it is said, when he acknowledged Christ, "first findeth, (and the expression implies that he sought him) his own brother Simon, and said unto him, we have found the Mes-

siah." So also Philip findeth Nathaniel, and saith unto him, "we have found Him of whom Moses in the law and the prophets did write." And on one remarkable occasion, the Saviour himself gave a specific direction to this purpose. "Go home to thy friends," said he to the man, out of whom he had cast a legion of devils, and who had expressed a desire to remain with him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and how he hath had compassion on thee. And accordingly the man departed and began to publish in Decapolis, how great things Jesus had done for him." And have you, christian brethren, no occasion to publish to your children, and friends and neighbours, what great things the Lord hath done for you, not as matter of joy merely, but that they also may be "brought out of darkness into God's marvellous light?"

Let me say also, that it is becoming characteristic of the piety of the present day, for private christians to be anxious and watchful to "convert sinners." A great change is taking place throughout the church in this respect: and among the signs, that the Saviour's universal kingdom is rapidly approaching, this is one of the clearest and most promising.—The love of souls, and exertions for their salvation in every possible way, is becoming a leading test of practical piety; and already does every one that "names the name of Christ," especially where vital religion is most seen and felt, begin to tremble and doubt of his interest in Christ, if he be not found giving, not his gold and silver merely, but like the Apostle, "what he has," his time, his talents, his direct and positive influence to the cause of truth and righteousness. Yes, brethren, a christian is now persuaded that he has something more to do than to pray, or set an example of passive goodness, or contribute to a Bible or Missionary fund, if he would come up

to the virtue and glory of imitating his divine Redeemer: a deeper and more swaying sentiment occupies his bosom, which prompts him to say to his friend and to his brother, "know the Lord;"—which constrains him to fill up his own sphere of influence, be it greater or less, with the light and power of the gospel, because he feels the responsibility and privilege of being a co-worker with Christ in the redemption of the world. He sees a glorious day—a day in which it is a blessing to live—a day which kings and prophets, apostles and martyrs desired to see—a day, in which every one, if he would not seem to be behind or destitute of the redeeming spirit of the age—if he would rather hasten the chariot wheels of the triumphant Saviour, must be active, and zealous, and faithful unto death; and to the very extent of his widening influence, strive to make men feel the subduing and merciful sway of that gospel, which is "the power of God, and the wisdom of God unto salvation."

III. Let me now call your attention to *what is requisite* in order to the proper performance of this duty. Many imagine they would be disposed to be active, if they thought themselves qualified to do any good. Some think themselves destitute of the requisite talents—others that they have not sufficient weight of character and influence—others that they cannot overcome their natural diffidence—others that they have no time or opportunities for such a duty. We may judge for ourselves whether such excuses are valid—I should say, whether they are not used as apologies for unjustifiable neglect. Whom do we hear complaining of being destitute of the requisite talents, when he would engage his friend or neighbour in some worldly scheme? Though he feel the want of more, he uses what he has to the best advantage. And why? because he is deeply interested. And will you—dare you, my brethren, because you have not ten talents

at your disposal, bury the one which you have? Will you, because you have not the qualifications of a preacher of the gospel, refuse to speak to your relative or friend about his salvation? And who is so destitute of weight of character and influence, in a religious sense, that he can do nothing? that is, to translate this phrase, that he cannot do great things? Let him first obtain a religious character, if he really think himself so destitute, and then let him do small things;—they will be great in the sight of God. And who is so overcome by natural diffidence and backwardness, that he cannot speak to others on the very subject which lies nearest his own heart? It will be well for him, so long as he has none of this diffidence or backwardness on other subjects of interest and importance, to examine himself, and see whether it be not owing, in a great degree, to his being “ashamed of the gospel of Christ.” And if there be any, who plead that they have no time or opportunity for the performance of this duty, surrounded as they are with souls that might be saved from death,—they should at once abandon their hope of being christians, and learn of Christ the first lesson of the gospel, to “go about doing good.”

It is perfectly obvious, that we are either wrong in our conceptions of what is required, or these and similar excuses for inactivity are the mere apologies for wilful neglect. The duty required is what every real christian can do; the requisite qualifications are such as pertain to every child of God. And they are these:—

In the first place *benevolence*—the love of souls: that Christ-like goodness which will dispose us to impart to others the same spiritual blessings which we ourselves enjoy; that principle, which contemplates the eternal more than the temporal welfare of men—which actuated the Saviour in all the days of his humiliation and sorrow—which has ever made those who have felt its influ-

ence, the lights of the world and the benefactors of mankind,—and which must in a greater or less degree sway the feelings and conduct of every one who bears the image of Christ.

Brethren, do you love the souls of men?—you love your children, domestics, friends, acquaintance, because they are your children, your domestics, your friends,—but do you love them because they are spiritual, immortal beings, and must be forever happy or miserable? “If ye love them which love you,” said our Saviour, “what thank have ye?—do not even publicans and sinners the same?” To try this feeling, select an individual from among your friends or acquaintance, who has no special claims on you, but who is nevertheless “erring from the truth” and going down to death. Do you love him? Have you any thing of the feeling which the blessed Saviour would have manifested for such an one, thus thrown within the circle of his influence? Do you ever think of his soul—of what immense value it is—what a high place it holds in the universe,—and that there is danger of its being lost? Do you ever feel anxious for his soul, that though it is an emanation of the eternal mind,—the brother of angels,—though its capacities for pleasure and endurance are boundless,—though immortality is interwoven in its very being, and the fields of its action and enjoyment occupy immensity and eternity,—and though it has been redeemed by the blood of the Son of God, is yet in danger of being lost?—of becoming an accursed thing in God’s kingdom?—Do you ever feel as if you might not, if you sought the opportunity and made the experiment, be instrumental in saving that soul, and as successful perhaps, as Philip was in bringing Nathaniel to Christ? If not, then, dear brethren, you know not what it is to love the souls of men; and of course must be strangers to the love of Christ and of God. But if you do—if you have such views and feelings, why not obey the im-

pulse they naturally give, and go to that individual, and speak to him of his error—of his soul's salvation,—and, if possible, win him to Christ? Oh, if Christians were but faithful, how many would have occasion to thank them now, and in the last day, to “rise up and call them blessed!”

Another requisite in the proper performance of this duty, is *freedom from error ourselves*. We must manifest a deep solicitude to keep ourselves in the faith and practice of the gospel, else our zeal for others will appear to spring from a worse motive than benevolence; and those to whom we go will have a right to say, “physician, heal thyself.” Some of us, no doubt, will be backward in this duty, for fear it may be seen that there is “a beam in our own eye”—for fear people may say, struck with the glaring inconsistency between this kind of zeal and our christian character in general, “is Saul also among the prophets?” Our duty then, in this case, is not, as we may suppose, to continue backward and neglectful, because we are not pure and exemplary enough to attempt to convert others, but to reform—to become exemplary—to “cast out the beam out of our own eye”—to manifest that we are swayed not by hypocrisy, or spiritual pride, but the love of souls. After all, brethren, this may be the grand difficulty with us. No wonder that we are not disposed to try to convert sinners, so long as we are conscious of being so inconsistent in our profession, as to feel rather the need of such influence ourselves, than the ability to exert it over others. Our children and domestics see this;—our friends and connections see this;—the world and the church see this;—and no wonder our lips are silent, when Christ and his cause are concerned. And will not God require it of us, that thus we bring a reproach upon his cause,—and, if we are christians, throw this obstacle in the way of our fulfilling a duty of such immense responsibility? Shall we not

then reform, and bring our own lives nearer to the standard of the gospel, that we may cause “our light to shine,”—and so to shine, that others, seeing our good works, may be led to glorify God our heavenly Father.”

A third requisite is “*zeal according to knowledge*.” There is, I know, an unwise and intemperate zeal, by which men are sometimes influenced, that renders religion offensive rather than inviting, to those who cannot discriminate between the thing itself and the manner in which it is presented. There is also, I know, among many christian professors, a prejudice against every appearance of zeal in religion, because it savours of enthusiasm or fanaticism. Men may be zealous and enthusiastic about the business and the bubbles of life, and bring their whole soul into the most active and spirited exertion, but in religion, which is calculated to excite all the best affections of the mind to the highest degree, and which touches every thing happy and glorious in both worlds,—in religion men must be unmoved as statues—cold as ice. There is a sacred apothegm, which says, “it is good to be zealously affected in a good thing.” It is better, infinitely better that a christian's zeal should err, if his motive be to do good, than that he should have none. Oh, let us beware, brethren, how we prefer coldness and lukewarmness and formality in the service of Christ, to that zeal, which warms and glows in the bosoms of those, who love him most and serve him best! God has given us understandings for the examination and comparison of duties, his word and Holy Spirit for our guides, the love of souls for our motive, and their conversion for our object. According, then, to our knowledge of truth and duty—of the necessities and dangers of men, let us be zealous. And let us be assured, that in those instances, and they are numerous, where the night and the winter have long lain upon the em-

bers of christian feeling, there is infinitely more danger of being without a proper zeal for the salvation of souls, than of its becoming wild or enthusiastic. Let our zeal be directed to this one object, "to convert sinners from the error of their way;" and let us labour to accomplish this object, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned:"—being "gentle unto all, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth."

One more requisite in the proper performance of this duty is *opportunity*. But why do I speak of opportunity, when every day, every hour is full of it? But how do we improve these opportunities? Should a stranger come into our family circle, or friendly meetings of any sort, how long, think you, before he would find out that we had any desire to promote Christ's cause, or indeed made any pretensions to religion? In our families we exhaust the world of its topics, and meet to exhaust it again, without a word concerning the soul's welfare, or the great interests of piety. In our social meetings, or accidental intercourse with friends, we forget the one topic, which to a christian mind it may be supposed, is replete with interest, and inexhaustible; and after business, and news, and politics, and every thing else is discussed, and we begin to grow weary of each other's society, and grow dull in conversation for want of topics, still not a syllable, perhaps not a thought of each other's spiritual and eternal good. Oh, dear brethren, aside from the duty, did we rightly appreciate the privilege we forego, in thus wasting opportunities of mutual benefit of christian communion, and of "saving souls from death," we should rather open our mouths on every occasion; we should always have something to say that might tell in the book of God's remembrance;—we should enter into a covenant with ourselves,

and with each other, (as has sometimes been done with wonderful effect) to make it the leading object of our intercourse with our families and friends, and the world, and the church, to do good to the souls of men. We remember of whom it is said, and should be induced to follow their example, "they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of Hosts, in the day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

Such, brethren, are the requisites to the proper performance of this duty. The ardent love of souls, freedom from error ourselves, zeal for the conversion of sinners, and opportunity to act. They are such as pertain to every one, who bears the image of Christ; and they evince the duty to be such as every real christian may, and ought to perform, if he would consistently claim that character.

IV. I would present, in the last place, *the encouragement* a christian has to labour for the conversion of sinners. "*Let him know,*" says the Apostle, "*that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*"

To "*save a soul from death:*" This is the first topic of encouragement. And can any moral influence be considered as thrown away—can any anxieties and labours be too great—can any self-sacrifices be too valuable to be bestowed, when the object is to "*save a soul from death?*" If we have vital benevolence,—that powerful spring of action, which like the redeeming love of Christ, extends to all within its range,—if we love the souls of men, because they are spiritual, of infinite value, and capable of immortal bliss or woe, will any thing dissuade us—can any thing compel

us to withhold what may "save them from death?" Especially when the encouragement imports that a little faithfulness on our part—a little labour and influence, well exerted, shall be blessed of God to their salvation? "Let him know," the apostle says: let him be assured of this result: let him derive the same encouragement to exertion in this case, that he does from any of the specific promises of God. And in these days of peculiar grace to the church, believers have not only the encouragement of promise, but of facts, occurring and multiplying all around us, and shewing what glorious success may attend the exertions of private christians.

Look around you, christians, upon those who "err from the truth,"—who are in constant danger of eternal death, and whom you must meet by and by at the judgment seat of Christ! They are your dearest relatives—your friends and neighbours, over whom you have much influence. Does not God love these souls?—has he not given his Son to die for them, and granted them a day of grace, and through your agency offered them his mercy? Does not Christ love them?—has he not suffered and poured out his blood on the cross, that they might be redeemed, and appointed you the almoners of his grace to them? Do not the angels love them, and will there not be joy in heaven over one that you bring to repentance? Are they not of more value than a thousand worlds? And must they not be miserable without hope and forever, unless by some means they are brought to the knowledge of the truth? And are they not now in the broad road to destruction, passing within your reach? And do you love them? Why then, oh, why are you not more anxious for them? Why do you seem willing that they should go down to death, without a tear of pity, or an effort to save them? Why is not your arm extended to pluck them as "brands from the burning?" Why does not

your zeal glow—your affections rise—your tongue speak—your time and talents, and influence become a willing sacrifice to "save their souls from death?"

You remember, brethren, it is not the death of the body that is here contemplated, but of the soul; a living death—the "second death"—the death eternal!—that fearful state of darkness and misery, into which the soul sinks under the wrath of God, "where the worm dieth not, and the fire is not quenched;"—that dreadful destiny which the eye of the Lord penetrated when he said, "what shall it profit a man if he gain the whole world and lose his own soul?" Remember, also, that those who now peacefully surround you, and are dear to you by every tie, are the beings who are in hourly danger of this doom! Oh, then, save them, if it be possible,—save them from "going down to the pit!" To-morrow they may be beyond your reach and lost! To-day you may save them, and place them far from death,—far from hell,—high on the threshold of heaven!

The second topic of encouragement in this duty is "*the hiding or pardon of a multitude of sins*;"—of sins as committed against God; and that in two respects:—Of sins in him who is converted from the error of his way, and of sins in him who is the happy instrument of such conversion.

Think, then, brethren, of the consequences of converting one sinner. He is delivered from the condemnation of sin, which as a dreadful curse was suspended over his head and threatening to sink him into hell:—his sins are washed away in the atoning blood of Christ, never more to appear in judgment against him, or prevent his access to eternal happiness:—death hath no longer dominion over him:—he is redeemed from its darkness—its torment—its unutterable agonies, and made an heir of all the brightness, and felicity and glory of heaven?

Think, likewise, of the consequen-

ces of converting one sinner upon your own soul—the pardon of a multitude of sins ! Not as a reward of merit; for our best services, so defiled are they by sin, and our most fervent love, so far short does it come of the glory of God, can never merit the pardon of the least of our transgressions—but as a reward of grace. My dear brethren, the love of souls is a divine principle, and in his sovereign mercy, God has been pleased, by promise, to suspend upon its exercise the pardon of our sins, because it is a high evidence of grace, and forms the best possible preparation for the inheritance of the saints in light.

Is it true, that he who “gives a cup of cold water to a disciple in the name of a disciple shall not lose his reward?” What then shall be the reward of one, who plucks a fellow creature from everlasting ruin—who saves a soul from death—who disappoints hell of her expectation, and adds another blessed one to the church triumphant? How honoured is such an instrument ! What reason has he to thank God that he was ever born ! What rich consolation has he in his own soul !—the pleasure of doing good, the light of God’s countenance in all his way, and the glories of God’s presence for his home !

Shall we not then, christian brethren, under the force of such encouragement, bring our minds and our hearts to this duty? Now, while God appears willing to bless the churches with the effusions of his Holy Spirit ; while many are beginning to awake to a sense of their responsibility and privilege ; while sinners around us are inquiring “what shall we do to be saved ;” and backsliding christians are returning to their first love and first works ;—now, while it seems to require but a little faithfulness, on the part of God’s people in this duty to secure a rich and lasting blessing for ourselves, our families, our friends and neighbours, shall we not be “up and doing”—labouring to “convert sinners from the error of their way?” I rejoice to

know that in many churches, much of this spirit has already been manifested. May it extend and strengthen, until the minds and hearts of all that “love our Lord Jesus Christ in sincerity,” are engaged in this work of redeeming mercy ! Until the love of souls shall become the grand, controlling principle of our intercourse with others—until our own lives are brought to the standard of the gospel—until our zeal shall tread the footsteps of our divine Master, and shew us to be “the friends of human nature,” co-workers with Christ and with God in the designs of eternal salvation !

When we look forward to a day of judgment, and consider what may then be the result of the influence which we are now exerting upon one another, are we not filled with fear and trembling? Will it not then appear that the controul of a father or mother has been death to his children? that the unfaithfulness of a friend has been death to a friend? that many hearts will be agonized with bitterness and reproaches, because they have been the occasion of each other’s perdition? But Oh, what joy will it be to meet a soul in that assemblage of the universe, which we have “saved from death ;” be it a child or a servant, or a friend or a neighbour, or a heathen !—what joy to be able to say of those we loved so dearly in this world, and have converted from the error of their way, “here Lord, am I, and the children which thou hast given me !”—what joy, to see in ourselves fulfilled that glorious promise, “they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever !”

For the Christian Spectator.

Exposition of I Peter iii, 19, 20.

By which also he went and preached unto the spirits in prison ; which sometime were disobedient, when

once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

Passing by the many vain glosses, which have been put upon this text and by which it has been made to speak a language wholly inconsistent with other plain declarations of Scripture, I may reduce the most plausible interpretations to two: The *first*, that of Macknight and many others, who suppose that the Apostle in the expression "spirits in prison" speaks of the antediluvians in *their then present state*; they were living on the earth when Christ preached to them by his Spirit speaking in Noah, but having proved unbelieving and "disobedient" they are now by a just doom shut up in the prison of despair: the *second* is that of Grotius, adopted also by Leighton, who considers the phrase "spirits in prison" equivalent to *men in their sins*, and supposes the sacred writer refers to the mission of the Holy Spirit accompanying with his power the preaching of the Apostles after Christ's resurrection.

This last I consider as on the whole the most correct interpretation of the passage and shall endeavor to establish it by a careful examination of the context and of the force of the several words. With respect to the other explanation however, I would just observe, that few persons seem to be satisfied with it; it still leaves the mind in suspense; and I believe is generally embraced *for the want of a better*, thus implying that there is a better, could it be found. And it must be confessed that there is something in the import of the passage thus interpreted, that strikes us differently from the general spirit of the Scriptures, which are for the most part profoundly silent as to the state of those whom we perhaps are forced to believe among the lost. They are clear and full in holding forth the character which ensures perdition, but very reserved in any thing like

specific mention either of individuals or particular bodies of men who have actually fallen into this awful state. This I say is a general characteristic of the Sacred Writings; yet this passage understood in the way I have mentioned, certainly makes a different impression. Still I would lay no more stress on this suggestion than it will fairly bear, but proceed to adduce a few considerations in favor of the other interpretation of the passage.

By a reference to the preceding context it will appear that the Apostle's object v. 14—18 is to exhort his brethren to endure patiently whatever sufferings might befall them in a course of well-doing. This exhortation he enforces by reminding them of the example of Christ who suffered "the just for the unjust," and whose life evinced that the most innocent *might* be called to endure persecution. But we see from the style of the epistles generally, that CHRIST was a kindling theme with their authors; they loved to dwell upon the wondrous work of their Lord; and with them it was but a short step from doctrines to doxologies. The Apostle having here touched upon the sufferings of Christ, is led to dilate upon their grand results, and occupies the remainder of the chapter in specifying the most important; for instance, in verses 18th and 22d, his death, resurrection, ascension, and session at the Father's right hand. I wish these particulars to be especially noted, in order that it may appear how naturally that, which I have supposed to be the meaning of the passage, would fall into this enumeration. For why should the Apostle in thus clearly stating the glorious effects of the sufferings and death of Christ, omit one so important as the sending forth of the Holy Ghost, who was to make known and apply the other benefits. This then we suppose to be intended in v. 19th; and that the 20th and 21st are intimately and naturally connected with the 19th, I shall soon show.

Taking this therefore to be the

main scope of this part of the chapter, I proceed to an explication of the words. Πνευμα is no where else used in Scripture to signify the mind or spirit of a living man, though often applied to the souls of the dead. If this be objected to our interpretation, the answer is that the Apostle considers them spiritually dead, and the 6th v. of the iv. c. affords an ample confirmation of this sense. But the main point is to ascertain the import of the expression τοῖς ἐν φυλακῇ πνευμασί, *the spirits in prison*. This we have said we considered as equivalent to *men in their sins*, or *men held in bondage to iniquity*. I am aware however that precisely this phraseology to express the same idea, does not occur elsewhere in the New Testament; there the term φυλακή is employed in only three senses:—1. To signify a real prison; 2. A nightly watch; 3. The abodes of the miserable in another world. But in the Septuagint we find just such instances as we want. See Ps. cxlii. 7. Particularly in the Prophecy of Isaiah we meet with several instances of the phraseology in question, and so aptly do they apply to elucidate the passage we are considering, that Peter's words may be regarded rather as marking the fulfilment of a prophecy, than as affording a coincidence of expression. In c. xlii. 7, the Prophet speaks of the future Messiah as appointed to “bring out the prisoners from the prison, and them that sit in darkness from the prison-house (ἐξ οἴκου φυλακῆς.”) See also Is. lxi. 1; xlix. 9; Luke iv. 18. Add to all this, that the scriptures in other places represent the ungodly, as “holden with the cords of their sins”—as being “in the bonds of iniquity”—as “led captive by Satan at his will.” All these forms of expression import the same thing, viz. that dismal servitude to sin in which men are born, and from which the spirit of Christ sets them, that is, believers, free. “Where the Spirit of the Lord is, there is liberty.” These texts I think sufficient to justify the sense

which I attribute to the words under consideration, even though no cases of a perfectly parallel usage could be found. The word πνευθεῖσ occasions no difficulty peculiar to this mode of interpretation, and is balanced by the phraseology in Eph. ii. 17. and Acts iii. 6. Εκηρυξεν *preached*, not personally, but by his Apostles.

I now come to the main objection against the view which I have given of the meaning of the text. Is it not expressly said that the same spirits or persons to whom Christ preached by his Spirit, were “disobedient” in the days of Noah? How then can Christ be said to preach to them after his resurrection, unless we adopt, with all its absurdities, the Papists’ notion of his descent into hell? To this I reply, that the phrase “spirits in prison” is to be understood as denoting persons of a particular character, i. e. men held in the thralldom of sin; and when it is said, “which sometimes were disobedient, &c.” I consider the meaning to be simply, not that those specific individuals, but that the same sort of men, were disobedient in the days of Noah. And this I think does no violence to established usages of speech. Our Saviour evidently addresses the Jews as though they lived in the days of Moses. John vi. 32. “Moses gave you not that bread from heaven.” See also Mark x. 3. John vii. 19, 22. But in order to give a still clearer view of the Apostle’s scope in this passage, let us recur for a moment to what was said upon it above. It was observed that the writer was here giving a brief but distinct statement of the most prominent results of our Lord’s incarnation and death, and that the mission of the Holy Spirit might be expected to find a place in such a recital. In the 19th verse then, I conceive the Apostle’s object to be to contrast the superior efficacy of the spirit’s operation after the resurrection, with what was exhibited of the same a-

gency at any former period. But at what previous time was this agency manifested as that of the Holy Spirit? The Scripture I believe speaks of none but that mentioned Gen. vi. 3. "My spirit shall not always strive with man." With this striving of the spirit through the preaching of Noah, the Apostle contrasts the more signal energies of the same spirit operating in the hearts of the same sort of men after Christ had risen from the dead, and sent his Apostles forth to preach the gospel. During all the time that the Ark was preparing only eight souls became "obedient," and were saved from the deluge. But now that which the waters of the deluge typically represented—true spiritual baptism or the washing of the Holy Ghost, saved vast numbers. Having alluded to Noah—the ark—the waters of the flood, the transition was very natural to baptism—the leading ordinance under the new dispensation; and having touched upon the ordinance itself, it was equally natural that he should throw in a few words explanatory of its true nature, in order to guard against error. This he does in the 21st verse.

Such is in my view the correct interpretation of this perplexing passage. If however I am in an error, I shall be happy to be set right by some one of your numerous correspondents. G. B.

For the Christian Spectator.

An instance of wilful Ignorance.

The following statement of a fact is communicated, in the belief that it may be instrumental in saving some from a similar error and catastrophe.

In my parish lived J—W—, an industrious farmer, prosperous in business, single, sober, a good neighbour, and in a worldly view, an estimable man. He lived 56 years. In the early part of his life, and to the age of about thirty, he had been a habitual attendant on the public wor-

ship of God. For several years, his mind had been under serious impressions, and at some seasons his exercises were of a strong character, which led him to enquire 'what he must do to be saved,' urged him to seek the conversation of his minister, and to be much employed in religious concerns. But he quenched the spirit. He grew weary under such anxieties, and sought relief by a desperate expedient, viz. by taking shelter under wilful ignorance. He was well apprised that his responsibility must be proportioned to his knowledge, but seemed to have overlooked the truth, that he was accountable for the means of acquisition, and for all his advantages, as well as for the knowledge which he actually possessed. He therefore resolved to envelope himself, as far as possible, in ignorance. He entirely forsook the house of God, and all religious meetings, abandoned every attempt at prayer, shunned his minister, shut up his bible, and wished to avoid every word and every thought which related to God and religion. To inquiries into the reasons of his conduct, he uniformly replied, that he wished to lighten his condemnation by excluding knowledge; and he would gladly have been changed to a heathen or a beast, as far as religious information was concerned. He refused the remonstrances of faithful friends—his feelings were callous to the intreaties of affection—his ear was shut against warning—his mind was unassailable by argument. In this state he remained for years. He was retiring, reserved, clouded in his aspect, and notwithstanding his apparent peace, his mind was probably corroded with habitual discontent.

I often visited the house, and occasionally found opportunities of addressing him directly. I frequently questioned him respecting his views of religion, but could rarely obtain a reply, and then only as necessity constrained him, for the sake of passing off the conversation. I pressed him with the absurdity of his course, warned

him of his danger, urged him by every motive to attend to the public exercises of the sabbath, and to other duties, but all in vain. He had fixed the principle in his mind, that to avoid all instruction would be the happiest course for him; and although he made no attempt to defend it by argument he was inflexible.

Towards the close of his life, his mind was greatly distressed, and at length his horror became insupportable. Month after month he appeared more disconsolate, quitted his business, seemed in a deep study, occasioned alarm to his friends, and was a burden to himself. I visited him, though not at his request, for he had no wish to see me. In this interview he was more free in conversation than I had ever known him to be. He was in great agitation and distress of mind, and he wished that God would immediately take him out of the world. I took the bible and explained the gospel to him, but he had no ear to hear. I asked him whether he read the bible, to which he replied in the negative, adding that he had not read it for a long time, and that he could not endure to read it. I asked him if he prayed, to which his reply was, that he could not pray, and that neither the bible nor prayer could do him any good. He did not however, forbid me to pray with him. There *had* been a time, he said, when he might have found the blessings of religion, but that period had long since departed—his fate was now settled—and the sooner he was out of the world the better. I endeavoured to alarm him by presenting a view of the tendency of such sentiments, but without effect. Within a week, he was found in the morning, suspended by the neck, dead.

I would suggest the following reflections on this melancholy case.

1. How empty and unsatisfying is the world without God. This man had an abundance. He chose a close retreat for the purpose of destroying himself, and there he hung, a dreadful spectacle, surrounded by his treas-

ures. *A wounded spirit who can bear?*

2. Awakened sinners always resist the Holy Ghost. They see in some measure their condition, but they will not submit to God. Their opposition to the divine character is the only cause of their distress. What a wonder of mercy that any are conquered and saved. *So then hath he mercy on whom he will have mercy.*

3. Men are as certainly accountable for wilful ignorance, as for perverted knowledge. Neglecters of public worship are answerable for all the instructions which they *might* have received from their spiritual watchmen.

4. Those who forsake the house of God, or live in the neglect of divine appointments, are likely to ruin their own souls.

Yours, &c.

B.

October, 1822.



For the Christian Spectator.

Remarks on the signification of the term 'Zion.'

ZION is a name every where recurring in the poetical parts of the Sacred Volume, and is generally used in a figurative sense. Properly to estimate the meaning and force of figurative language, we must recur to the originals, from which the figures are drawn. To investigate therefore the origin of the present universal application of the term Zion we must advert to its history.

When the Israelites entered the land of Canaan, it was inhabited by numerous tribes of idolaters. These barbarous hordes dwelt principally in their '*strong holds*,' or fortified cities.

(1) One of these strong holds, situated, as is supposed, on the line of demarcation between the territories of Judah and Benjamin (2) on an elevated spot in a rocky mountainous

(1) Numbers xiii. 28. (2) Vide Light-foot's Description of the Temple, ch. 1.

country,(3) was called *Zion*.(4) This was in possession of the Jebusites, a brave, warlike tribe; and from them it sometimes received the name of *Jebus* or *Jebusi*.(5) This strong hold, although Joshua had slain its king, (6) remained in possession of the original inhabitants,(7) until David ascended the throne of Israel. He, with his victorious armies dislodged the Jebusites,(8) took possession of the city, and made it the capital of his kingdom.(9) Hence it was also called the *City of David*.(10) He immediately began to repair, rebuild and enlarge it, and removed to it the ark of God,(11) with all its sacred furniture, which had before been stationed at Shiloh,(12) at Gibeon,(13) at Kirjath-jearim, Baalah, or Gibeah,(14) and in the house of Obed-Edom, the Gittite.(15) From this time Zion became the seat of all civil and religious operations in Israel.

By consulting the history of the entrance of the Israelites into the land of Canaan, we find this city had also been previously called *Jerusalem*.(16) But although both names were thus primarily applied to the same place, yet in process of time, their signification, or rather, application became distinct. The strong hold of Zion, as it existed when David took possession of it, occupied, we have reason to believe, but one hill, only the Mount Zion. But after it became the capital of the flourishing kingdom of Israel, the city was enlarged so as to include several other hills.(17) The whole city, thus enlarged, was designated by the name of Jerusalem; while the

name of Zion was still appropriated to its original mount, constituting the most splendid and elevated part of the city, and the residence of the royal family.

Although Mount Moriah had been pointed out by God himself as the spot, which he had chosen for his temple;(18) yet, during the long and prosperous reign of David, the Holy Ark, its furniture and priesthood, were permitted to remain on Mount Zion, the city of David, where "he had prepared a place for the Ark of God, and pitched for it a tent."(19) Zion then became the seat and centre of all public worship, and the fountain from which flowed all the knowledge of the true God.(20) Hither the tribes of Israel were required to repair three times a year to celebrate their solemn festivals.(21) Hence the name of Zion soon became identified with all the tenderest feelings of the pious heart; and, by a most interesting association, soon began to be used to signify the whole system of worship there established. More especially, as might have been expected, we find it adopted extensively in the language of their poetry, in their psalms of praise, and all their sacred melodies. Accordingly it forms the burden of some of the sweetest strains of poetry that ever thrilled the hearts of Israel's worshippers. Witness the elevated songs, in which the royal Psalmist celebrates the praises of Zion.(22) Read the tender elegies of Jeremiah—the triumphant language of Micah, and the strains of heavenly eloquence found in Zechariah.(23) Witness the more than mortal raptures of Isaiah, as with the heaven-lighted lamp of prophecy he dissipates the darkness of after times, and surveys the future glories of the Redeemer's universal kingdom.(24)

(3) 2 Sam. v. 7; 1 Chron. xi. 5. (4) Numbers xiii. 29. (5) Judges xix. 10, Josh. xviii. 28; 1 Chron. xi. 4, 5. (6) Josh. xii. 10. (7) Josh. xv. 63. (8) 2 Sam. v. 7; 1 Chron. xi. 5. (9) 2 Sam. v. 9; 1 Chron. xi. 7. (10) Ibid. (11) 2 Sam. vi.; 1 Chron. xv. 16. (12) Josh. xviii. 1—xix. 51; (13) 1 Chron. xxi. 29. (14) Compare 2 Sam. vi. 2—4 with 1 Chron. xiii. 6; (15) 2 Sam. vi. 11. (16) Josh. xii. 10 and xv. 63. (17) 2 Sam. v. 9, 10; 1 Chron. xi. 8.

(18) 2 Chron. iii. 1. (19) 1 Chron. xv. 1. (20) Ps. xlviii. 1—3 and L. 2. (21) Lev. xxiii. (22) Ps. xlviii. 50. (23) Micah iv. and Zech. viii. 9, &c. (24) Isa. ix. 11, 35, 40 ad. fin.

The association, thus consecrated by many of their sweetest "hymns of love and praise," became so permanently fixed in their minds and so identified with all their feelings of devotion, and was so generally adopted in all their devotional compositions, that even the removal of the ark from Mount Zion, and the establishment of the temple on Mount Moriah⁽²⁵⁾ could never eradicate the previous impression. Accordingly the affectionate remembrance of Zion, as the *city of our God*, and the *mountain of his holiness*,⁽²⁶⁾ has been transmitted from age to age, to every pious heart. Hence the captive Jews in Babylon, hung their

harps on the willows and wept, when they remembered Zion, then a desolation.⁽²⁷⁾ Hence the name of Zion has been transferred to the new dispensation, or gospel church; and has thus been adopted into every language, and introduced into every country where the name of Jesus has been heard, and has dwelt with affection on every heart where the love of Jesus has been shed abroad. Such was the natural and easy process, by which the term *Zion* received the interesting signification, that is now so universally given it, and that at the present day holds so prominent a place in the language of prayer, praise and benevolence, in almost every land.

Y.

⁽²⁵⁾ 2 Chron. v. 2, 5, 7, compared with iii. 1. ⁽²⁶⁾ Ps. xlviii. 1.

⁽²⁷⁾ Ps. cxxxvii.

Miscellaneous.

For the Christian Spectator.

THE command which requires us to be *perfect, as our Father in heaven is perfect*, is not one of those general maxims, that are liable to so many limitations and exceptions, that they become nearly useless as rules of conduct. Nor is it intended merely as a strong figurative expression, to affect our minds with wonder and admiration while we contemplate the lofty model proposed for our imitation. It is to be taken, as addressed to our moral nature in its plainest and widest import, as subject to no exceptions and as literally to be obeyed; and coming as it does from heaven in the voice of God, it comes to us with a claim upon our obedience, that we can neither set aside on the plea of invalidity in its nature, or inability on our part to meet its demands. Nor can we escape from this claim which reason and consciousness declare to be just, by refusing it admission to the bar of our conscience; for it comes to us

in so many shapes, it approaches us by so many avenues, that it is in vain to attempt to close the door of our understanding. We may hear it in the silent and monitory voice of nature or in the bold and thundering demands of Sinai, or in the melting and pleading persuasives of Calvary.

It makes no compromise, and furnishes no immunities. It does not say, this duty, or this class of duties you may violate with impunity, on condition that you perform the others. It does not say to this man, or this class of men, you are freed from the obligations which are binding upon others. It rears itself against the slightest violation of duty, be it in the external conduct, or in the secret recesses of the soul, and looking hard upon the transgressor, threatens him with a righteous retribution; and while it furnishes the saint and the sinner with the same rule of duty, varying in no respect, it furnishes others with the same standard for estimating the character of each.

Now I believe there is no man who has formed correct views concerning the law of God, as the standard for estimating character, reaching as it does to the thoughts and purposes of the heart, and to every moment of life, if at the same time he is in the habit of closely scanning the conversation and actions of those around him; who is not forced to witness many, and very many professing christians, who fall vastly short of the standard of moral excellence. The great fact of this deficiency forces itself upon our notice in every day's experience, and carries sorrow to the bosoms of the friends of religion, and fills the hearts of its enemies with exultation.

Concerning the degree of deficiency which may be compatible with a partial sanctification, and also concerning the propriety of exhibiting this deficiency to the rule of others, there may and must be a variety of opinion. It need not seem strange that some should not only be pained by an exhibition of this kind, but wish to withdraw their own eyes and the eyes of others from its view. The experience of all ages since the establishment of christianity, has shown that its enemies have been fond of dwelling on the faults of christians. This has been the case with Jews and Pagans, with deists and nominal believers. Look at Porphyry, the inveterate and learned enemy of Christ in the early ages of the church, collecting with zealous care, the faults, both real and pretended, of christians, that he might by comparing them with his Jewish brethren, strike a death-blow at their religion. Look at Julian the powerful and eloquent apostate, pursuing the same course that he might strengthen the hands of paganism; and though the virtues of his christian contemporaries wrung from him a reluctant tribute of respect, yet he boldly charges them, with adopting principles that encourage the practice of immorality and wickedness. Look at the profound and luminous Gib-

bon, intent upon destroying the credit of christianity, by instituting with subtle art, the most unfair comparisons between christians, and the disciples of Mahomet; and by making the religion responsible for the practice of its professors, with Parthian dexterity he sends his envenomed shafts at the heart of Jesus, through the ungarded conduct of his followers. Look at the eagerness, which is so extensively manifested by those who would wish to reduce every thing great and excellent to their own vulgar level, to seize upon the faults and imperfections of professing christians, and to hold them up to the view of a sneering world, with the taunting reproach "here are your professors, and what do they more than others?"

With these facts in view, it need not seem surprising that a true christian who is zealous for the honour of his master, and anxious to preserve the reputation of his cause, should identify an attack on the character of his brethren, with an attack upon the character of his religion; and from his trembling solicitude to defend the one, should attempt to defend the other. While he beholds the triumph of the infidel and the sneers of the worldling, it need not seem surprising that he should feel tempted to conceal the general fact that his christian brethren are assimilated to the world around them and are thus greatly deficient in their piety. It need not seem surprising, that from a desire to preserve and advance the honour of his religion, he should feel inclined to attribute to its professors their required, rather than their real character; and thus by forming a high standard of christian excellence from facts, as well as from the requisitions of the gospel, should endeavour to lead those who are in their noviciate, to form their habits of piety upon this high standard.

However pardonable the motive, it is neither the part of candour, nor of wisdom, to underrate the defects, or to magnify the virtues of the pro-

fessed friends of religion. Better acknowledge their errors, whether they be general or individual; and though something may be lost to the cause—though it may wound our pride of party-feeling which is so ready to find a residence in our minds, still the general cause will gain by the concession. Yes, let us with weeping acknowledge in the face of day, their general defects; and not only so, but let us in obedience to the vows of our initiation watch over their particular conduct. Religion will gain by there being a separation made between the fruits of christian practice and the fruits of a worldly spirit, for by this separation, it will gain all the credit attached to its legitimate fruits and at the same time be exonerated from all blame for what it has not accomplished. By exercising this moral analysis upon our own character and the character of others, and separating our sinful traits, we enable ourselves and others to discover clearly what is deficient, and by supplying these deficiencies to ‘strengthen the things that remain.’

Nor is it so difficult to apply this moral analysis, if we would only leave the “high priori road,” and look at facts. There is a diversity in the character of men, and this diversity shows itself as strikingly in the friends of God as in others. Now instead of taking notice of this diversity, there are many men, and good men, who fix their eyes *exclusively* on the distinctive points of difference between the saint and the sinner; and contenting themselves with the sweeping generality of dividing all mankind into two classes, they overlook the minor shades of difference in each. They speak to sinners as if without any distinction they all were on the same dead level, and to saints as if without any diversity, they all held the same elevated station. Now concerning the propriety and importance of this general division, there can be no doubt.—But the scientific Theologian should

proceed farther in his divisions, and if I may be allowed this appropriation of terms, he should have not only his classes, but his genera and species; and it should be his business by just definitions and moral paintings, to exhibit the characteristics of each.

Thus there are diversities of character among real christians, arising from *original temperament*.

There is a foundation laid by nature for varieties of character. All are not affected in the same way by the same class of objects, and this difference is justly attributed to difference of original constitution.

One man is naturally sprightly in his temper. He has that gaiety of spirit that clothes all the objects around him in the livery of joy, and gilds the darkest hours of misfortune with the bright colours of hope. Such an one, if he becomes a christian, will communicate to his piety something of his own character; and not only so, he has his peculiar temptations and his peculiar sins. His soul is accustomed to act in a particular way on every subject, and it would not comport with his nature, not to act in that way with respect to religion.

Another is of a gloomy temper of mind. His darkness of soul tinges every object with its own colouring, and broods in habitual sullenness, on the present or the future of life. Let him become religious, and his religion will show something of his habit of mind. He has, moreover, his peculiar class of temptations, and peculiar class of sins.

Another is naturally of a sluggish turn of mind. His mental operations are slow, and the result of painful effort. His religion too, if he is religious, corresponds with his character, as do his temptations and his sins.

Another has an active turn of mind. It glances unceasingly from object to object, “from earth to heaven, from heaven to earth,” from this scheme to that, and changes its rapid course of thought from the slightest impulse.

He too, if he becomes pious, will have his peculiar temptations and his peculiar sins. In this way might we go through the various tempers which the hand of nature implants in our bosoms and trace their corresponding temptations and sins.

There are diversities of character among christians, which arise from *previous associations*.

Every one is conscious that a train of thought is continually passing through his mind, which takes its character from the various objects with which he has been conversant, and the various scenes in which he has been engaged, and the various persons with whom he has been familiar. With this train of thought there is a correspondent train of feelings; and during the days of his sinfulness, he indulged in a course of sin which these feelings were fitted to produce. Now it is a law of our mind, that when this course of thought and feeling has been gradually formed and long and habitually indulged, that it will continue more or less to keep possession of the mind, even after vigorous attempts have been made to dismiss it in order to give place to one of a different character; and being thus in possession of the mind, it will exert a tendency to lead the soul into its correspondent course of temptation and sin. Let a man suddenly become pious, who long and habitually was accustomed to cherish sceptical opinions concerning some of the great truths of religion, and however ardent his feelings and however rapturous his joys on some occasions; still he will often find that this course of thought will return unbidden, and that his "thick-coming doubts" will sweep over his soul with their chilling influence, and wither at least for a season, the tender plants which divine grace is culturing. Let a man suddenly become pious, who has been accustomed to entertain base and ludicrous views of his Maker and of religion, and however high conceptions he may at times form of the character of God and his religion, and

however much he may delight in these conceptions; at other times he will find that his previous associations will rush upon his mind with overwhelming force and this too even when engaged in the solemn worship of the sanctuary, and present to his mind images so ludicrous as to provoke a smile, or so mean as to excite his disgust; and it will be long before he can free his mind from the influence of these associations.

So the man who has indulged an impure imagination, if he becomes pious, will find a constant temptation from that quarter. An expression, a look, a situation which to another would suggest nothing improper, will raise up feelings in his mind, that for a long time continue their defiling influence.

We sometimes become acquainted with a man, who from a rigid course of discipline, is able to command his attention and fix it upon any subject he pleases. In whatever business he is engaged, his mind is present where it should be. If he becomes pious, he finds but little difficulty in attending with entire concentration of mind for a length of time, to the duties of devotion, and he thus is able to call forth from his soul the correspondent pious feelings. Now the character of his devotional feelings must differ very materially from that of another's, who has a mind so undisciplined that it seems to act independently of all volition and wanders incessantly while engaged in devotional exercises, even while engaged in the solemn act of communing with the high and holy One.

In this way might we go on to show the influence of the habitual association of thought, in determining the character of the devotional feelings. We might show that these habits of thought are very slowly removed; that to eradicate them many efforts must be made; and that even after they appear to be rooted out, they will often start up in rank luxuriance, and choke the growth of the christian virtues. So true is it in the language of

that sagacious observer, Mrs. Hannah More, that "he who is converted suddenly, is purified slowly."

There are diversities of character among christians, which arise from *difference of age*.

Every age has its peculiar objects of pursuit, and is thus led into peculiar temptations and sins. The child who becomes pious, is still a child in his feelings. He has a strong tendency to receive the opinions of others upon mere authority, to adopt their feelings, to imitate their example. He is therefore subject to a class of temptations, from which those of a more advanced age are exempted. The youth who becomes pious is still a youth in his feelings; his bosom beats high with warm wishes; his eye is dazzled by bright hopes, and if he occasionally indulges in thoughtlessness and levity, though it may not be justifiable, still it comports with the character of his age. So the christian of middle life or of advanced age, has his peculiar temptations to encounter, and facts abundantly show that these temptations are but too successful in the contest.

There are diversities of christian character which arise from *diversity of profession*.

Every profession has its peculiar facilities and its peculiar embarrassments in the cause of virtue. The husbandman as he follows his plough, or gathers in the fruits of the earth, or gazes upon the fields covered with plenty, has motives of a peculiar kind to raise his views and kindle his affections towards that Being, who 'sendeth rain from heaven and fruitful seasons.' I need only appeal to him, to show that he has embarrassments in his progress in holiness, from which his neighbour is free. The statesman who is endeavouring to climb the ever-changing wave of popular favour, though he may propose to himself the "noble end," the welfare of his country, as the object of his endeavours, often feels himself tempted to adopt other than "noble means"—to stoop to the low acts of intrigue and duplici-

ty, to plot and counterplot, and amid the feverish agitations of political life, to forget that Being who "beholdeth and driveth asunder the nations." He has impediments in his christian course, which his neighbour in humbler life, by pursuing a different track, avoids. The lawyer, as he studies his cases and turns over his books of forms and decisions, as he converses with his clients and enters into their feelings, as he engages in the discussions of the court, and the examination of evidence, has his peculiar temptations. He is in danger of substituting law for justice, of becoming suspicious of the motives of human actions and of forming a low standard of human virtue. The divine too, as he is engaged in examining and defending doctrines supposed to be of infinite importance, is in danger of becoming too fond of mere speculation, to the neglect of practical duties; and not being liable to contradiction as is the lawyer, he is in danger of becoming dogmatical in his assertions, and uncharitable when his favourite opinions are opposed. So the soldier, as he fights the battles of his country—the seaman, as he visits the cities where vice flourishes—the "pale artist," as he "plies his sickly trade"—each has his peculiar enticements to sin.—Having thus hastily glanced at some of the causes of diversity in christian character; we need not be surprised at the fact that this diversity exists. Look at the saints under the old dispensation—Abraham, Moses, Samuel,—at the apostles, John, Peter, Paul; each of these exhibited some of the traits of christian excellence, while they were deficient in others, and habitually deficient, and therefore habitually sinful. This evidently is the fact, for character is the result of a particular habitual mode of acting; and as long as there is any distinction in character, there must be correspondent distinctions in the habitual mode of acting. So there is the same diversity in christians around us. Look at one, and you may see him, while he pro-

fesses to be the follower of Christ, engaging in his service with so little alacrity, and so little of the glow of pious feeling, that though you may say that he *may* be a christian, still his piety is very questionable—what is he but a *lukewarm* christian? Look at another, and, if you may judge from his conduct, you may say that his piety has nothing cold in its character; that it is constantly burning, whether brightly or not,—what is he but a *zealous* christian? Another you may see employed very frequently in meditation on divine things, the character of God and his Providence, the rewards of the righteous—such an one is a *contemplative* christian. Another you may behold incessantly engaged in forming or executing some plan of benevolence for his fellow-men around him, or for his brethren in distant lands. What is he but an *active* christian? In this way might we go on to mention the *sluggish* christian, the *disputatious* christian, the *visionary* christian, the *doubting* christian, the *worldly* christian, &c. Now all these are more defective in some parts of their character than in others; and it belongs to the publicteacher to show his hearers what parts are deficient in their characters—to show them the temptations to which each individual is peculiarly exposed, and thus, not only to make them christians, but good christians. To this end I have thought that some moral sketches from nature would be useful. They would serve as a mirror, in which individuals may behold a likeness of themselves, and by seeing what is faulty in others, be able to correct the same faults in themselves.

AN OBSERVER.

P. S. The remarks upon the character of HONORIUS in the September Number, which fell from the pen of A. Z., were probably made under a misapprehension concerning the object of the sketch, which a perusal of the above remarks will remove.

If he has never met with an original to which it corresponds; I can

congratulate him as more fortunate than myself, and I can wish that he may never meet with one who betrays such painful inconsistencies. I can wish that he may never have occasion to look at a backsliding brother, who furnishes sufficient evidence to those who know him intimately with respect to his performance of some duties, to induce the belief of his piety; while those who know him only in the commerce of the world, consider him as a mere worldling.

There is no more difficulty in perceiving how Honorius can one day, in one situation, feel and act as a christian, and the next day, in another situation, feel and act as a worldling, than there is in perceiving how holiness and sinfulness can co-exist in the same character—how the same soul can sometimes act in a holy and sometimes in an unholy manner. Perhaps A. Z. is not sufficiently in the habit of looking at facts—perhaps he is in the habit of forming his opinion of christian character mainly from “frames and feelings,” rather than christian practice, which as Edwards justly observes, is ‘the chief sign.’ Perhaps he is so situated, that he is unable from his official capacity to see his christian acquaintance, except when they have on a character somewhat fictitious, and therefore comes to a wrong conclusion, even though he looks at facts.

For the Christian Spectator.

‘*San Paolo alle tre fontane.*’

Protestants in their anxiety to shun the earth-born spells, raised in the ignorance of the dark ages, have yielded far too much to Catholic superstition, and quit a large field of delightful reflection.

Because our senses are very apt to subject the soul to a base domination, it does by no means follow, that our senses are not to be at all consulted in religious exercises. That same Lord, who is now enthroned amidst the spirits of the just made perfect, once contended with the evils, which

are the natural inheritance of mortality. Perhaps we sometimes turn our view to the heavenly state, where there is undefined scope for imagination, when we ought to be employed in a matter-of-fact contest with sin in the world.

There are spots in Italy, and especially the one, the name of which is prefixed to this article, where the judgment and fancy are equally affected. A little chapel has been erected but a few miles from the gates of Rome, upon the place, it is believed, where the apostle Paul offered up his life for the testimony of Jesus. No one who visits it, can fail to be struck with increased admiration of his character, who, though a man of like passions with ourselves, and meeting with a population not very unlike that which now inhabits the bay of Baiæ and the Roman territory, yet proclaimed as he went forward to Cæsar's judgment seat, that the altars which were raised were to unknown Gods.

When the temple of Jupiter Serapis stood in all its splendour at Puteoli, when the power of the great, and the prejudice of the ignorant, and the interests of the priests, formed a three fold alliance in favour of idolatry, a single man, bound in chains, alone lifted up his voice in this region crowded with immortal beings against the enchantments of imaginary deities. The minister of true religion appeared in a garb which did not unfitly represent the outward show of his crucified Lord, while the ministers of sin and panders for lust and provokers to crime, were bedecked with all that is most flattering to human sight, arrayed in robes of richest tissue, and their ceremonies set forth with the accumulated wealth of ages. Nor was the outward vision alone addressed: the infamous Venus had had her Anacreon;—the Jupiter dyed with a thousand crimes, had found poets from Homer downwards, to sing the praises of the Father of the Gods, ——— and Paul landed within three miles of the

school of Virgil and his tomb to uncover the most finished of human fables, and show them to be blasphemous and vile imaginations.

Who then that sees how little reason weighs against passion,—how little arguments drawn from a future world arrest the flow of present crime—how repulsive the christian's theory and practice is to the spirit of a world that lieth in wickedness, can believe that any thing short of divine power could give victory to him, who apparently fights at such fearful odds; or make this single champion of truth, the leader of a corps, which not long after trampled upon the altar of Jupiter and ascended into Cæsar's throne. It brings us into the midst of the realities and makes us almost converse with the men and women of the olden time, and measure the height and breadth of the obstacles to be overleaped, and know all the obtrusive difficulties, which hung upon his course, like the chains on his feet, when we visit Pozzuoli and Rome. We come off from the ground of a remote and undefined antiquity, and enter upon the terra firma, where the battle was truly held; and our very senses give proof that the victory came not from man's might or power, but from the spirit of the Lord. When we enter within the circle of such influence, and upon such a scene, we feel ourselves brought into a more close association with the Apostle, and had rather stand in the market-place of Pozzuoli, than upon the promontory of Misenum; and the interest will rise in proportion as we prefer moral grandeur to the beauty of nature.

We are not to suppose that the Christians of the first and second centuries could annihilate all their local recollections, nor should we, because their traditions have been grossly abused, neglect them altogether. It is worth while to separate from the fables which have peopled Italy with legends, and lay up, for serious contemplation, what truth may be mixed with the stories of the

Saints. Among other things it can scarcely be doubted that the spot upon which St. Paul was martyred was long held in remembrance, and we may visit the little chapel beyond the Basilica of "San Paolo fuori aelle mure," with a reasonable conviction that we stand where the apostle of the Gentiles was beheaded. We know that it was according to the Roman law to execute Roman citizens beyond the walls of the city, and beside the highways; and the neighbouring church of St. Paul was commenced in the reign of Theodosius.

While then, because it is doubtful whether St. Peter was ever at Rome, we may leave the Janiculum—where superstition has fixed the site of his martyrdom—to the antiquaries, who dispute against it and the Papists who build their church upon *him*, we may trust to the veneration of an earlier and purer antiquity for making out the place where a chief among our christian heroes consummated his labours.

And the solitude of the Campagna di Roma, agrees well with a traveller's reflections. It is well to stand aloof from the busy tribes of men when we stand beside the tomb of Paul the apostle: our spirits may catch some enthusiasm from the uninterrupted stillness of nature,—but if we have studied St. Paul's Epistles we can have no sympathy with the devotees of papal Rome. Upon this spot all the circumstances of his death rise at once to our sight;—the band of Roman soldiers leading out the captive prisoner; the few lingering friends at a distance, who feared to exhibit the sympathy which would have betrayed that they felt themselves indebted for more than life to this Jew of Tarsus; and it may be, while converted friends timidly "followed afar off," the mob came nigh to behold and scoff at the man "who turned the world upside down," and to assist in guarding him, who "when he was reviled, reviled not again." The centurion and the soldiers would

now be more affected with this single deliberate execution than with the thousand murders they had committed in the Parthian wars. But the apostle would heed little the sympathy or hatred of men, in comparison with the sympathy and encouragement of his Lord in heaven. He would not have time even for earthly partings, nor as a man to turn his eye once to the home far away, and the fields where he had roamed in his childhood, nor to the relatives in his native city; for he would be solely anxious to declare the gospel of eternal life to those, who scoffed at and those who murdered him.—What a scene for angels to look upon, when this man—learned, eloquent, regenerate and sanctified, filled with the best gifts which spring from earth or descend from heaven—bent his neck, and as the executioner's sword descended in the last blow that he could ever feel, would only utter—"Lord Jesus receive my spirit!"

What a proof is here that the Lord Jesus had indeed appeared to him, as he was on his way to Damascus and changed him into his servant and given him a dauntless spirit, which the opposition of men and the scourgings of tyrants, and the prolonged anguish of years, and death itself, could not quell! As the earth is stained with his blood, his spirit leaps upward to the skies, and his conscious nature enters into communion with myriads of conscious beings, and completely purified, he takes the place which he shall never lose, at the right hand of his Lord, and wears for ever the crown of immortal glory!

How unlike is this departure from troubled life to that of the greatest man of all antiquity, who fell a martyr to his country's freedom at not many leagues distance. Cicero with the most penetrating genius, the most extensive erudition, the most commanding eloquence, with stores of deep feeling, collected all the opinions of the schools about our immortality, and added profound

conjectures of his own to all that human ingenuity had before devised; and he concluded that a future and happy state was a thing rather to be desired than a fact to be known; and that the only human refuge was as much stoical apathy as could consist with philosophical sentiments and some encouraging aspirations.*

And when an infamous faction proscribed the enemy of Cataline and friend of the Roman Republic and glory of his age,—he died—as they who know nothing of revelation must always die—with the agonizing sentiments that his glory was to be buried in one eternal night, and his very being perhaps engulfed in everlasting sleep; unless indeed there were dreams of pain and torture in that region where the worm riots.

If we be the philosophers who judge upon the facts, or christians, who receive the testimony of God, it is clear as the cloudless sun, that whether in the last hour of the mortal life of those who have not the gospel, there be an exhibition of the courage of Portia, or the fortitude of Regulus, or the cool suicidal spirit of Brutus—yet are they all but as

* Nam nunc quidem quid tandem illi mali mors attulit? Nisi forte ineptiis ac fabulis ducimur, ut existimemus illum apud inferos impiorum supplicia perferre. Quæ si falsa sunt, id quod omnes intelligunt, quid ei tandem aliud mors eripuit præter sensum doloris? Cicero: Orat. pro A. Cluentio. § 61. Happily he expressed a different opinion, in the Tusculan questions, in his treatise de Amicitia, and elsewhere.

the varying hues of the dying dolphin, outside ornaments, that fade as you look at them, and leave a loathsome and corrupting carcase.

We will turn our eyes then from them all to *him*, who found death great gain, and knew beforehand that it was so; and who ended his course with joy upon a spot whither the protestant pilgrim may bend his way, when wearied with the superstitions of the city, arrogantly styled 'eternal,' and find on this solitary plain alimment for his heavenly hopes.

As the malaria has desolated all this region, so has a moral pestilence taken the place of a healthier atmosphere within the walls of the capital, where Paul once preached. When we sit upon this spot, and observe no happy dwelling, nor curling smoke, nor sportive child, and scarcely a wandering animal, we may suppose that visible judgments are the evidences of human guilt; and that God has withdrawn the sweet charities of this life from those who have substituted their own idolatrous practises instead of obedience to the authoritative mandates which He himself delivered, and which this apostle sealed with his own blood.

We leave the dispute about the physical causes of this wonderful phenomenon to the adepts in science, (for they have hitherto eluded all search,) but we willingly indulge the religious reflections which such desolation, and such moral accompaniments ought to excite.

M. B.

Review of New Publications.

Letters on Practical Subjects. From a Clergyman of New-England to his Daughter.—Hartford, 1820.

A girl of fourteen or fifteen years, who is ignorant in a great measure of human nature, of the characters of men, and of the temptations and dan-

gers of the world, and who is about to be introduced into the bewildering circles of fashionable life, and to be exposed to the flattering attentions of the other sex, needs, if any human being needs, the advice of some experienced, faithful friends, to caution her against surrounding dangers, to

point out the course which it is safe and honourable to pursue, and to fortify her mind against the allurements to vice, and the numberless temptations to vanity and folly. Every benevolent man feels that he would gladly reach forth his hand as a guide to innocence and indiscretion, and whisper, if he dare, the affectionate admonition and advice, which is often so much needed. Such advice and guidance however, he feels it awkward to offer, and he fears moreover, that his good intentions and efforts will be misinterpreted and repulsed. Indeed, there is usually but *one man*, whose situation renders such an interposition perfectly proper. *A father* has age and experience,—has disinterested affection, and what is of more importance, sustains that relation to his daughter, which gives authority, produces respect and reverence, and usually secures a favourable reception to advice which it is his duty to offer. But fathers, we fear, do not often improve as they ought, their peculiar advantages of being useful to their children, at this critical period ;—in other words, they do not perform one of the most important and imperious of parental duties. *They* also, perhaps, feel an awkwardness and difficulty in introducing the conversation ; they fear it will not be well received, or they hope it is all unnecessary, and not unfrequently feel, and sometimes justly too, that they are quite incompetent to the task. Such parents have peculiar cause for gratitude to an author, who enables them to put into the hands of their daughters the very instruction and advice which they are wishing to give. It cannot, indeed, have that specific appropriateness to each individual case, which would be desirable, but this will be compensated by the greater perfection, in its general outline, which may be expected to belong to it as the production of a more cultivated mind, and the result of greater labour and investigation. Such gratitude we think justly due to the author of the Letters before us—it is

just such as he seems to have laboured to deserve. He does not attempt deep discussion on controverted points of duty or propriety,—he makes no pretension to great originality in matter or manner—still less does he seem ambitious of the admiration of his readers. He seems to have placed himself—or rather, as he says, to have been placed by Providence—in the actual situation of a Father addressing a motherless daughter ; and his instructions have all the simplicity and affection, the direct bearing and practice, and the apparent confidence in the affectionate submission of her to whom he writes, which a pious Father's letters to his daughter might be expected to have. This forms their chief excellence. They contain nothing which *any* parent ought to be unwilling to present to a daughter.

These letters are the more valuable, as they supply an important chasm in the books of instruction of this country. Bennett's Letters to a Young Lady, and several other European publications of a similar character, are read indeed, with much interest and advantage by the young among us, but their plan and design are different from that of these letters, and they are adapted to readers of a different age. They are, moreover, not exactly adapted to the *religious* character and state of New-England. The manners and morality which they approve, the subjects which they discuss, are *foreign* to this country, and are in many respects, such as no discreet, pious parent here, would recommend to his daughter, with unqualified approbation. But this little work is wholly *American*. The views of religion and morality, of education, manners and amusements, which it presents, and recommends, are in perfect accordance with the opinions and feelings of christians in our country. We do not recollect a single sentiment in the book, which we do not cordially approve, and we are confident that it will meet the entire approbation of

the whole body of pious persons in Connecticut—probably in New-England.

Any christian parent may give it to a daughter without one fear that it will make an impression which he will have reason to regret,—nay, with a certainty that its whole influence, whatever it may be, will be good. It is adapted not only to the religious opinions and feelings of *this country*, but to the peculiar state of religion in this age—‘*The Age of Benevolence.*’ While it is sufficiently particular, on religious topics, for a work of this kind, it is sufficiently general or catholic—upon subjects on which the best of men differ—to secure a general acceptance. It is not the religion and morality of a *sect*, which he commends, but of the whole body of christians—at least in this section of the country. It might fairly stand, if all other memorials were destroyed, a monument of the standard of christian and moral character which is here approved,—which pious parents hold up to their children, and to which they desire them to conform.

The faults or defects which an ill-natured critic would probably find in these letters, would be a want of striking thoughts, of sententious maxims, and of novel, ingenious views of human nature, and the means of improving the human character. There is not in them a sufficient exhibition of intellectual power, to please many readers of the present age. Correctness and utility are lightly esteemed by them, unless connected with powerful appeals to the understanding or feelings. It is to be remembered, however, that the qualities of which we speak, are to a considerable degree, incompatible with the author’s plan, and object. His object, is simply, to give his daughter the knowledge of what duty, propriety, and prudence require, in her conduct; while he very naturally trusts to her good sense, her respect and affection for him, and her sense of moral obligation to render this

knowledge effectual. To which we may add, that novel and ingenious theories on the subject of education, and new views of what is prudent and good in conduct, would be almost of course erroneous, and consequently inconsistent with the general correctness which we have already commended in the work. Rousseau’s work on education has originality enough to gratify the desire of novelty on this subject, which any reader may have; but what parent, especially what *christian* parent, would put it into the hands of a daughter as a manual for the direction of her daily conduct?

These letters are twenty-five in number, on the following subjects:—*early friendship—general reading—education, solid, ornamental and domestic—independence of mind—formation of manners—conversation—amusements—marriage—intercourse with the world—proper mode of treating religious error—importance of practical piety—self-examination—devotion—humility—improvement of time—observation of the Sabbath—christian benevolence—discipline of Providence,—and consistency of character.* It is obvious that in surveying so wide a field, the author must have experienced considerable difficulty, not in finding materials for a thin duodecimo, but in selecting and compressing so as to bring them within the prescribed limits; for it is sometimes easier to write a large book than a small one. Whether it would have been so, or not, in the case before us, we do not at present inquire. We take these letters as we find them; and they certainly have some advantages, over larger and more imposing volumes. They cost less, and therefore more people can afford to possess them. They demand less time, and will therefore stand a better chance of being read. There is not so much to charge the memory with, and therefore it can be the more easily retained.

In his introductory letter, the author touchingly alludes to the mournful

event, which induced him to commit his thoughts to writing, on several important subjects, for the future benefit of his beloved child; and he speaks of what he proposes to do in a way, that is calculated to prepossess the serious, and win the critical, reader in his favour.

By a mysterious dispensation of Providence," says he to his daughter, "you were deprived of your mother at an age when you were incapable of estimating the value of maternal attentions, or the loss which you sustained in her premature death. It was my lot to sit by her dying bed, while the unconscious smile was playing upon your countenance; and it was nearly with the same breath, that she commended her infant child to the gracious protection of heaven, and her own departing spirit into the hands of her Redeemer. My determination to address to you the following letters, has been induced altogether by a regard to your circumstances as a motherless child. I shall call your attention to several subjects, intimately connected with your present and future happiness: but all that I can say, will be but a partial substitute for maternal counsels and instructions. I am aware, that much has been written on the same subjects, and with a degree of ability, to which I can make no claim. My design is not to aim at any thing new or striking; but to give you plain parental advice, on topics which do not lose their importance with their novelty.—p. 1.

The *second* letter, upon *early friendship*, is good, as far as it goes; but it contains only a small part of that advice, which every enlightened parent would wish to give his daughters in their juvenile years, upon a subject of so much importance. Indeed, we think the author has used too much brevity throughout the book. Had he allowed himself more space, he would have done himself, his daughter and the public better justice. The three next letters in the series, are upon the subject of education; and we think the hints he has thrown out, are characterized by practical good sense, and are the result of considerable thought and observation. We would recommend what he says respecting domestic economy, as worthy the particular attention of young females. That education must be very defect-

ive, which does not embrace a practical acquaintance with every thing pertaining to the management of a family. It is not enough for a daughter, occasionally to stand by in her gloves, and see how others do the work. She must put her own hands to the cookery, if she would ever become an experienced house-keeper. She must be able to teach her domestics by example as well as theory, if she would save herself a great deal of trouble and mortification in the superintendence of her household. Nay, more—who can tell, in this mutable world, to what circumstances of want even the daughters of the most affluent may be reduced in future life? And how will the poor widow support her little helpless orphans, if she has yet to learn the manual branches of house-keeping? It gives us pleasure to know, that what we deem correct notions in regard to this subject, are gaining ground among the higher classes of society. Still, however, many young females enter into engagements, which will soon bring upon them all the cares of the family, without having taken any pains to acquire the most common and necessary qualifications; and, what is even worse, some there are, who would think it a reproach to be suspected of having often soiled their hands in the kitchen. We wish it was in our power to acquit even our christian mothers of blame in this matter. But we cannot do it with a clear conscience. An overweening carefulness sometimes misleads their better judgments; and the deficiency of which we are now speaking, is almost always owing to some neglect on the part of the mother.

The sixth letter contains some valuable observations upon *general reading*. We quote a few sentences from the third paragraph with unqualified approbation.

A bad book, like a bad friend, may exert a corrupting influence, which an established habit of virtue will scarcely be able to resist. Never allow yourself, therefore, to read books of an immoral

tendency, whatever attractions they may possess from a refined and fascinating style. These literary embellishments can no more disarm false principles of their fatal tendency, than poison can lose its virulence by being mingled with honey. Nay, these very attractions give to bad books much of their dangerous influence; for while they recommend them to the attention of the incautious and inexperienced, they too often serve as a channel through which the most deadly impressions are conveyed to the mind. And if the reading of such books were the only way in which you could gain the refinement of literature, then, I would say, better remain in ignorance forever, than hazard the wreck of your moral principles, and admit into your heart the elements of destruction.—pp. 26—7.

Concerning the great mass of novels, plays and romances, the author of these letters speaks in terms of merited reprobation; but we cannot fully accord with his exemptions in favour of Richardson and Sir Walter Scott, supposing the latter to be the writer of *Waverly* and the other “thirty-eight.” We should be extremely sorry to have the lips of our daughters polluted by the profaneness, which occasionally deforms the pages of both. Nor is this our only objection. Striking passages of scripture are often lightly introduced, and in such a way as to associate them in the mind with ludicrous ideas: and, whether the author intended it or not,—in his highly graphical description of the old Scotch covenanters, religion will be so identified with them in the minds of many readers, as to come in for a considerable share of the ridicule and sarcasm, which are bestowed so liberally upon the “Roundheads.” Nor is it a consideration of trifling weight, in our minds, that the very decencies and high literary merits of the *Waverly* novels, are insidiously undermining the barriers, which have hitherto secured pious families, for the most part, from the pestiferous floods of fiction and romance. The *Waverly* mania, which now rages in so extraordinary a manner, among all classes of people, on both sides of the Atlantic, will not

we are afraid, be easily arrested. It threatens, (unless we have entirely mistaken its symptoms,) so far to corrupt the taste, even of the better and more enlightened classes, that from yielding to the thousand witcheries of Scottish story, highland scenery and border chivalry, they will ultimately be carried away into those vulgar and demoralizing regions of fiction, which they have been accustomed to shun, as the favourite haunts of vice and misery and death. It is not our design in these few remarks, to utter a sweeping condemnation of the most popular writers of the present age; but only to say that, in our opinion, even the mighty Minstrel of the North, in his anonymous character as a novelist, cannot be recommended without a good many reserves and cautions, to the inexperienced youthful reader.

The title of the next letter, presents at first view, somewhat of a masculine aspect. Nevertheless, that *independence of mind*, or *decision of character*, which it recommends, is doubtless compatible with all those softer and more delicate qualities and retiring virtues, which are the chief ingredients in female loveliness. A very good and necessary distinction is made in this letter, between *independence of character* and *obstinacy*; a distinction which we recommend to the particular attention of our fair young readers. If obstinacy is always detestable in the other sex, it is pitiously disgusting, not to say contemptible, in theirs. But every young lady should have a character of her own—should think and act for herself; always, however, taking care to keep within the established rules of propriety and decorum.

In letter *ninth*, our author cautions his daughter very properly, against *affectation*, *levity*, *imitation* and *ostentation in her manners*. All that is said here is well; but it amounts to little more than the first sketch of an outline. Was he in such haste to get his book out, that he could not

enlarge, or was he afraid of trespassing too far upon the time of the reader? We presume it was the latter, if either. But whatever might have been the cause of this extreme brevity, we think it is to be regretted, notwithstanding the advantages of it which we have already noticed. It gives some of these pages too much the aspect of a mere table of contents.

The next letter but one, is upon the very practical, and in some respects difficult, subject of *amusements*; and it strikes us upon the whole, as the best letter in this part of the volume. It comprises some of the most valuable thoughts of more voluminous writers, judiciously arranged and happily condensed. The following extract will be read with interest.

In the first place, you are always to bear in mind that *you cannot be justified in engaging in any amusement, merely for its own sake*. I know, indeed, if we were to judge from the conduct of many of our fellow-creatures, we might suppose that amusement was the ultimate end of our existence; but the real fact is so different, that no amusement can be innocently indulged, which has not some reference to our preparation for more important concerns. The constitution of the human mind is such, that it will not bear to be continually bent upon a single object; and the consequence of incessant exertion in any one field of intellectual or moral labour, must be unfavourable, as well to bodily health as to mental energy. It becomes necessary, therefore, in order to accomplish the greatest amount of good in any department of action, that the mind should occasionally unbend from a posture of severe effort. The only legitimate end of amusements, is to restore the mind to its native elasticity, and thus prepare it for prosecuting its useful pursuits with more vigour.

If you will keep this observation in view, you will perceive that the application of it must strike off a large number from the list of fashionable amusements. All those which are fitted to inflame the passions, to lessen the sensibility of conscience, to invest worldly pleasure with new attractions, or merely to kill time, must of course be condemned, not only as useless, but positively sinful. Those also, which are innocent in themselves, if engaged in for their own sake, and without any reference to a more important object, deserve to be reprobated. In order, therefore, to decide whether it be lawful

to engage in any particular amusement, inquire, first, whether it be innocent in itself; and secondly, whether it will be likely to prepare you for the more successful prosecution of the great business of life. If you can conscientiously answer both these questions in the affirmative, you need not fear to proceed.

From what has now been said of the design of amusements, you will perceive that their whole end may be answered, in perfect consistency with a profitable improvement of *all* your time. If the grand object is to relieve the mind from the tedium occasioned by a uniformity of effort, all that is necessary to produce the desired effect, is a change of employment; and this may as well be a change from one useful employment to another, as from one that is useful to one of an opposite character. The only precaution which it is needful to observe, is, that the employment which is resorted to as a relaxation, should be of a kind, not to require severe effort of the same general character with that which is incident to your stated occupation. I cannot but think that this is one of the greatest secrets of redeeming time. If you will be governed by these hints, instead of having occasion to lament that many of your hours have gone to waste, your life will be a constant scene of systematised action; and each of the departments of useful labour in which you are employed, will, in a most happy manner, be made subservient to every other.

You will naturally expect me to give you my opinion of some of the more fashionable amusements of the present day.

With respect to *Dancing*, there seems to be a change in public opinion gradually taking place, which will probably result before many years, in its exclusion from the list of genteel amusements. I am happy to observe this as I am fully of the opinion that it augurs well to the cause of morality and virtue. In expressing this opinion, I scarcely need say that I look at the amusement *as it actually exists*; and I can hardly imagine that any person of a serious mind, can soberly compute the waste of time, the extravagant expense, and the numerous temptations connected with it, without a conviction, that it is on the whole detrimental to the interests of society, and unfriendly to the influence of virtue. At the same time, I am perfectly aware that some excellent people have a different opinion on this subject; but I have never been able to conceive that it could be formed under an intelligent and impartial view of their christian obligations.—pp. 47—51.

We pass over the next two letters, and come to the *thirteenth* in the series, where the author enters upon the more important subject of *reli-*

gion. Here we find him upon strictly professional ground, and have a right to look for an elevated standard of christian instruction and advice. In speaking of religious sentiments, he very properly admits, that there are some truths the reception of which though important, is not *essential* to salvation; but adds with equal force and propriety, that there are others which constitute the very soul of religion; and the belief of which, is a radical constituent of the christian character. He warns his daughter against the dogma, so fashionable in some quarters, that religious character, does not in any important sense depend upon religious opinion. "It is," he insists, "the *practical* reception of *truth*, that constitutes the very essence of piety: and though there may be a speculative belief of it without a particle of vital godliness, there can be no such thing as genuine practical religion, without a speculative conviction of the truth of its doctrines." What then is truth? What are the doctrines which this affectionate father would have his daughter embrace? "*Let your religious opinions,*" says he, "*be drawn entirely from the Bible.*" It is the only infallible source of religious truth—the only book which contains not the least admixture of error. An enlightened, and intelligent faith, can result only from a diligent and impartial examination of the scriptures." It is thus, that all persons, whether young or old, male or female, should draw water immediately from the "wells of salvation," instead of filling their vessels from reservoirs, of human construction. We do not intend by this remark, to slight the labours of pious and learned men, who have spent their lives in studying and explaining the Scriptures. They may be used as helps and often with very great advantage. But they are not to be taken as the *rule itself*. The Bible is to be studied and received as the only *standard*.

In his next letter, the author

makes some very judicious observations, we think, upon the "*mode of treating religious error.*" He solemnly cautions his child, against that system, which exhibits the gospel as only the religion of nature in a more attractive dress—which in effect makes void the law of God, pours contempt upon the fears and convictions of the *awakened* sinner; blots out the precious doctrine of atonement; cuts off the only hope of forgiveness; and in a word, leaves to the guilty, "nothing but a fearful looking for of judgment and fiery indignation." It is too well known to need proof from us, that this system, at least in its main articles, is extensively embraced and zealously promulgated at the present day, in various parts of our country. It is likewise true, that some calling themselves christians, greatly pervert the doctrine of redemption; as if it released them from their obligations to a life of holy obedience. Others do undoubtedly, represent every thing that is spiritual and holy in religion, as a fable; and not a few, it is to be feared, rest upon the naked impression, that Christ died for them in particular, while they have no love to God, no true faith in the Redeemer, no title whatever to the promises. These are perhaps the most prominent and dangerous errors of the times; and our author is to be commended for raising a warning voice against them, in the ears of his beloved daughter. But while he does not hesitate to express his opinion freely, as to the prevalence of error which he regards as subversive of the gospel, he cautions his daughter against hastily withdrawing her christian charity, without evidence—against imputing to others, doctrines which they discard, and against attaching too much importance to minor differences of opinion.

"But," he continues, "while I make all these concessions in favour of catholicism, far be it from me to leave an impression on your mind, that you may safely receive to the

hallowed embrace of christian charity, those who reject any of the fundamental truths of religion. With christian forbearance in respect to doctrines that are not fundamental, you must combine christian independence with respect to those that are; and every christian ought to shrink from any act which implies an indifference to the great foundation of the gospel scheme, as he would shrink from the guilt of betraying his master with a kiss. The only consistent course for those who build their hopes of heaven upon the great truths of the bible, the only course which their own principles will justify, is to take their stand by the cardinal doctrines of the gospel, and whoever may lift the standard of persecution, or whoever may chant the praises of liberality, to guard these truths with the most sacred vigilance. You may as well attempt to blend the darkest shades of midnight with the blaze of the noon-day sun, without dissipating the gloom of the one, or softening the radiance of the other, as to form any compromise between systems of religion, one of which admits, and the other rejects, the great doctrine of redemption by the atoning blood and life-giving Spirit of Christ.—pp. 79, 80.

This we think is taking the right ground. It is giving that importance to the essential doctrines of the Bible which they claim for themselves, and which no one can controvert, but at his peril.

Letter *fifteenth* is on the importance of *practical piety*; and it is well worthy of a repeated perusal. That religion is of no value, which “plays round the head, but comes not near the heart.” It is one thing to *know* and another to *feel*—one thing to *speculate* as a christian, and another to *live* as a christian. True religion is eminently a system of feeling and of action. The home of this heavenly guest is in the family of the affections. It is love to God and love to man which constitutes a religious character, and this includes faith, repentance, heavenly-mindedness, meekness, contentment, charity. It is worse than idle to talk of a preparation for heaven, or even for the highest usefulness and happiness in the present world, without these essential qualifications.

Self-government, self-examination, devotion and humility, are intimately connected with *practical piety*,

or rather they are some of the main branches of it, and each of these is very properly made the subject of a separate letter, in the present series. We have no room for extracts, and if we had, we should choose to refer our readers to the book itself, for their better satisfaction. The *improvement of time* and the *observance of the Sabbath*, are topics of no inconsiderable moment; and in briefly adverting to them, the author has thrown out some valuable hints, which we should be glad to have deeply imprinted on the minds of all his youthful readers. Without *system* and habitual *application*, very little can be accomplished, even in a long life; and where the religious duties of the sabbath are not conscientiously performed, it is in vain to look for growth “in grace, and in the knowledge of our Lord Jesus Christ.”

The *twenty-second* letter, entitled *christian benevolence*, contains a number of timely and appropriate observations, upon the part which females are called upon to take, in forwarding the various enterprises of christian benevolence, by which the present age is so happily distinguished. We fully agree with the writer, that they have much to do, as well as the other sex. In some departments, it belongs to them even to take the lead, and in others, they need not follow far behind. God has given them lips to plead, and hands to work for the poor heathen. In every religious community, they have an influence which cannot be resisted, and which is beginning to be felt in some of the remotest and most savage regions of the earth. Pious females may do much at home, in a thousand ways, for the conversion of the world. Nay, they may be called by their divine Lord, to visit their perishing sisters among the “habitations of cruelty,” and to bear an honorable part with the ministers of Christ, in building up his kingdom upon the ruins of paganism. For such an undertaking, however, peculiar qualifications are

requisite. Ardent piety is essential; but it is by no means sufficient of itself. A young female may have the brightest prospects of heaven, and yet lack some of the essentials for the missionary service. Whether considerations like these, have in time past, had their due weight with missionaries, in the choice of companions for so arduous and momentous a service, we do not intend to question. The subject, however, to which this hint would lead, as to the future, is manifestly of no trifling importance, in the great system of means for evangelizing the nations, and we may perhaps formally take it up, on another occasion.

The three remaining letters in this volume, are like the foregoing, sensible, concise, perspicuous, affectionate, and seem to breathe the same amiable and excellent spirit. Upon the whole, in looking back, we find much to commend, and but little to censure, or regret, in the series. It is not an elevated and refined worldly standard, which this writer has set up, and to which he would bring his beloved daughter; but it is upon the pure and heavenly model of the gospel, that he wishes her whole character to be formed. It is into the "image of Christ," that he would have her young heart moulded, by the transforming power of the holy spir-

it. It is chiefly for immortality, that he desires she may be educated.

Under any circumstances, a parental manual like this, would be entitled to the high regard and grateful acknowledgments of a daughter. But to us, there is very peculiar interest in the disclosure of a father's yearnings over a child, that was early bereaved of a pious and discreet mother. Such a mother, it appears, had when these letters were written, just gone, early and unexpectedly, home, leaving her unconscious babe to be nurtured and educated by others. Yes, it was soon after she had sweetly bidden her husband farewell—it was when in all her blooming and christian loveliness, she had lain down peacefully in the grave, that he conceived the thought of making out a legacy for this now doubly dear little pledge, in hopes that she might live to receive and prize it as the warmest testimonial of a father's love. May she live to take and press it to her heart—may she in future life, become to him and to society all that he can desire; and may these letters, while they afford valuable hints to heads of families in the education of their daughters, be accompanied with a blessing from heaven, to all those young females into whose hands they may happen to fall.

Literary and Philosophical Intelligence.

THE REV. JOHN H. RICE, D. D. has, we understand, accepted his appointment, as President of Nassau Hall. The commencement of the College was held on the 25th of September, and thirty nine persons received the degree of Masters of Arts. This intelligence reached us too late for the general collegiate record for 1822, contained in our last number.

E. Bliss & E. White of New York have issued proposals for publishing 'THE UNITED STATES QUARTERLY REVIEW, on the plan of the North

American. The first Number is to be issued early in January next. Although the work is to be purely literary, yet the Editors declare themselves 'not to be indifferent to the fundamental doctrines of Revealed Religion'; and in explanation of their own views, on important points, refer to the 'coincident articles of the Reformed Churches.'

Clark & Tyler of Greenfield Mass. have in the press "The Scholar's Guide or A History of the Bible, designed for the use of schools and families," by the Rev. Titus Strong.

ANDOVER THEOLOGICAL SEMINARY.—The annual examination of the students in this Institution took place on the 25th of September. The Junior Class were examined in the original languages of the scriptures, and in the principles of interpretation; and six members of the class read dissertations. The following is the 'Scheme of the Exercises' for the two other classes :

Department of Christian Theology—Middle Class.

1. Principal arguments for the inspiration of the books of the Old Testament. *I. Oakes.*
2. Answer to the objection against the inspiration of the Scriptures from the apparent discrepancies among the writers. *E. Frost.*
- *3. Will the increase of science lead to any improvement in the system of theology contained in the Scriptures? *W. Shedd.*
4. Can the general sinfulness of men be accounted for by the influence of example? *J. C. Goss.*
5. Does the Scripture represent the depravity of men to be partial or total? *G. Sheldon.*
- *6. Practical uses of the doctrine of human depravity. *J. West.*
- *7. Consistency of 1 Cor. 15 : 24, 23, with Heb. 1 : 8, and other passages asserting the divinity of Christ. *U. Powers.*
8. Christ the standard of moral excellence. *J. Kimball.*
9. On the nature and certainty of the connexion between the foreknowledge and purpose of God. *G. P. King.*
10. The evil of sin. *S. Adams.*
11. Proof of the doctrine of endless punishment from the instructions of Christ. *H. M. Blodgett.*
- *12. The value of mental philosophy in relation to religious knowledge and practice. *N. W. Fiske.*
13. The character and causes of the lax theology in Germany. *S. Peck.*
- *14. What is holiness? *E. Gridley.*
15. The immortality and worth of the soul. *J. Hyde.*
- *16. Answer to the chief objections against endless punishment. *W. L. Buffett.*
17. The obligation of those who are entirely destitute of holiness, to obey the commands of God. *M. Southard.*

18. What use does God make of his word in saving sinners? *J. L. Burnap.*

19. Proof of special divine agency in the renovation of sinners. *J. Dickson.*

20. Effects of theological study on moral character. *H. A. Parsons.*

21. Does the first act of saving faith consist in a man's believing that his sins are forgiven, or that God has made him an heir of heaven? *S. A. Worcester.*

22. What power has volition over moral character? *W. W. Niles.*

23. The state of the World in the millennium. *J. H. Breck.*

24. On the nature and means of sanctification. *B. F. Clarke.*

25. What is implied and what is not implied in God's hearing prayer? *C. Isham.*

26. The difference between Christianity as learned from the Scriptures, and as learned from creeds and formularies. *L. Bacon.*

Sacred Rhetoric.—Senior Class.

1. On despatch in writing. *J. Abell.*
2. On the preacher's studying himself. *B. C. Baldwin.*
3. The figure of Interrogation. *J. Barton.*
4. Humility in a preacher. *D. G. Sprague.*
4. Directness as a quality of sermons. *S. L. Bradstreet.*
6. The influence of benevolence on the preacher. *E. Brainerd.*
7. Intensives in style. *O. Catlin.*
8. Sobriety of taste in a preacher. *J. L. Hale.*
9. Defects of modern charity Sermons. *C. Cutler.*
- *10. Influence of emotion on the countenance. *F. Danforth.*
11. On answering objections in sermons. *C. Downes.*
12. Powers of the English language in oratory. *P. S. Eaton.*
13. On the regard due to the prejudices of hearers. *J. Meriam.*
14. Faults in the preaching of New-England. *S. White.*
15. Excellencies in the preaching of New-England. *R. Anderson.*
- *16. Unity in a sermon. *J. Fowler.*
17. Style of Melville Horne. *F. S. Gaylord.*
18. On diffidence in a preacher. *C. Hurd.*

19. Connexion between Logic and Rhetoric. *H. T. Kelly.*
 20. The utility of Aristotle's rhetoric. *J. Marsh.*
 21. On invention in a preacher. *J. Clancy.*
 *22. Egotism in the pulpit. *J. Reid.*
 23. Elocution of Chalmers. *J. Rennie.*
 24. The moral obligation of a preacher to be eloquent. *W. Richards.*
 25. On Buckminster's sermons. *M. Clarke.*
 26. Encouragements of the preacher. *A. D. Eddy.*
27. Importance of moral excellence in a preacher. *W. A. Hallock.*
 28. On the value of the Christian Religion, with the Valedictory Address. *J. C. Bridgham.*
Harvard University.—It appears by the annual catalogue that the number of students for the present year is 302
Yale College.—Although the annual catalogue is not yet printed, we understand that 105 have already entered the Freshman class, and that the whole number of undergraduates will exceed 350.

List of New Publications.

RELIGIOUS.

Doing Good in Imitation of Christ. A Discourse delivered in the College of New-Jersey the sabbath preceding the annual commencement, Sept. 22d, 1822. By Ashbel Green, D. D. LL. D. President of the College.

A Sermon on the Freeness of Divine Grace, and the sufficiency of that measure of it given to all men for the great purposes of attaining to a state of holiness in this life, and arriving at eternal happiness in the life to come. By the Rev. Lawrence Kean. R. P. & C. Williams, Boston.

A Sermon proving by the scriptures the Supreme Divinity of Christ. By Elijah Hedding. 12 1-2 cents.

An Essay on the Scripture Doctrine of the Atonement, showing its Nature, its Necessity, and its Extent; to which is added an Appendix containing remarks on the Doctrine of Universal Salvation. By Caleb Burge A. M. Pastor of the First Church in Glastenbury, Conn. \$1.

MEMOIR of the Rev. DAVID BRAINERD, Missionary to the Indians on the borders of New-York, New-Jersey, and Pennsylvania, chiefly taken from his own Diary. By Rev. JONATHAN EEDWARDS, of Northampton, including his Journal, now for the first time incorporated with the rest of his Diary, in a regular chronological series. By Rev. Sereno Edwards Dwight. New-Haven, S. Converse, 1822. 8vo. pp. 507. \$2,50.

The Theological Review and General Repository of Religious and Moral Information. Edited by James Gray, D. D. No. IV. Oct. 1822.

ABSTRACT OF A JOURNAL OF E. BACON, Assistant Agent of the United States, to Africa. Boston, 1822.

A Sermon on Christian Communion, delivered at the Installation, of the Rev. T. Pomeroy, of Gorham. By Rev. Justice Edwards of Andover, Mass.

MISCELLANEOUS.

An Oration delivered before the F. B. K Society, Sept. 10, 1822. On some of the moral and political truths derivable from the study of history. By James G. Percival, M. D. New-Haven. A. H. Maltby & Co. 12 1-2 cents.

A Spelling Book, containing the Rudiments of the English Language, with appropriate Reading Lessons. By Thomas J. Lee, Esq.

The New-England Emigrant. A Dialogue. Hartford, 1822.

A Report to the Secretary of War of the United States on Indian Affairs, comprising a narrative of a Tour performed under a commission from the President of the United States for the purpose of ascertaining, for the use of the government, the actual state of the Indian tribes in our country. By the Rev. Jedidiah Morse, D. D. 8vo. pp. 460. New-Haven, Howe & Spalding, 1822. \$2,75.

A New System of Modern Geography. By Sidney Edwards Morse, A. M. 8vo. \$4.

A New Universal Atlas of the World. By the Rev. Jedidiah Morse, D. D. and Sidney Edwards Morse, A. M. \$4.

A few Considerations in relation to the choice of President, written with

a view to the approaching election. By Atticus. Boston, 1822.

Travels in Switzerland in 1817, 1818, and 1819. By L. Simond. 2 vols.

Biography of the Signers of the Declaration of Independence. By John Sanderson. Vol. II. Philadelphia, 1822. \$2 50.

A Treatise on the Materia Medica, intended as a Sequel to the Pharmacopœia of the United States. By Jacob Bigelow, M. D. Boston, 1822. 8vo. pp. 424. \$3.

Lyrics. By W. B. Tappan.

The United States Law Journal and

Civilian's Magazine, No. 2, June, 1822. Gray & Hewitt.

A Sketch of the Botany of South Carolina and Georgia, Vol II, No. 2. By Stephen Elliott. Charleston.

The Principles and Acts of the Revolution, By John H. Niles Esq.

The Christian World unmasked. By John Berridge, A. M. Vicar of Everton, (Eng.) Corrected and abridged by the Rev. Abner Morse, Pastor of the First Congregational Church in Nantucket. With a Life and Engraving of the Author. 12mo. pp. 212.

Religious Intelligence.

CHURCH ESTABLISHMENT OF ENGLAND.

The followig article, recently inserted by the editor of the National Gazette among his selections from late London papers, exhibits more fully than any thing which we recollect to have seen,—the present state of the Episcopal church in England. If some allowance is to be made for the influence of party feeling in the author of the account, we have no reason to doubt that it is nearly or quite correct in its most important particulars. We think that some of our readers will peruse it with interest, and we would hope that at least a few will be grateful for our exemption from a large class of evils, that oppress and disfigure a branch of the Christian Church, which, under all its difficulties, has done comparatively much for the glory of God, and the good of men:—

A religious establishment *is no part of Christianity*: it is only the means of inculcating it—its authority is, therefore, founded in its *utility*. PALEY.

In our last number, we shewed that the Church of England was in possession of an annual income, exclusive of surplice and other fees, of £7,600,000, and that the Established Church of England and Ireland together, had a revenue of nearly *nine millions* a year, being considerably more than the total income of all the clergy of all the christian world besides! In the present

article, we propose giving our readers some account of the nature and extent of the services which the clergy of the Church of England render to the public for this enormous income.

According to the best authenticated statements, it appears that the total number of church livings in England and Wales, exclusive of situations in the possession of the dignified clergy, amount to about 10,500. Of these, 5,098 are rectories, 3,687 vicarages, and the rest neither rectorial or vicarial. (Cove on the Revenues of the Church of England, 3d edition, p. 111.) Our readers must not, however, fall into the mistake of supposing, that these 10,500 benefices are in the possession of so many different individuals. So far from this being the case, the last Diocesan Returns laid before Parliament, shew that in 1809, 10 and 11, the years to which they refer, only 5,367 benefices were occupied by resident clergymen, many of whom employed curates; and that of the other 5,103 benefices, 3,926 were entirely entrusted to the charge of curates, and 1,177 left altogether unprovided with any spiritual instructors, and converted into absolute sinecures!—(See Abstract Returns in the Edinburgh Encyclopedia, vol. ix. part I. p. 33.) Indeed, if any one will take the trouble to look at the "Ecclesiastical Directory," he will find that a very large proportion of the incumbents are pluralists—rectors in one diocese, vicars in another, curates in a third, and so forth. We have not been able to ascertain the exact number of

churches in England and Wales. According to the Diocesan returns already referred to, and which, as they were drawn up by the clergy, ought to have been accurate, the 10,500 benefices are provided with no more than *two thousand five hundred and thirty-three* places of worship! We understand, however, that these returns are, in this respect, grossly erroneous, and that they have contributed in no slight degree, to mislead both Parliament and the public. But supposing that there are 5,000 places of worship, which is probably a great deal too much, it is plain that a very large proportion of the clergy of the church of England can be considered only as supernumeraries. Mr. Cove estimates the total number of persons employed in the service of the church at about 16,000, and others have estimated them as high as 17,500; but supposing the lower estimate to be the most accurate, and supposing there are 5,000 places of worship, that will give upwards of three clergymen to each, or *a full third too many*. If we divide the total revenue of the church of England by the supposed number of churches, or 5,000, each church will have £1,520 a year—a sum that would be amply sufficient for the support of *five* of our Scottish churches!

It has been said, and by very high authority, that *those who do not work ought not to eat*. But it unfortunately happens, that notwithstanding the unparalleled wealth of the church of England, the incomes of the working clergy, or curates, are miserably and disgracefully deficient. The dignitaries, pluralists and sinecurists swallow almost every thing. According to the official returns, given in a Parliamentary paper, printed by order of the house of Commons in May 1817, it appears that in 1814, the latest period to which the returns could be made up, out of the total number of 4,405 curates, there were 1,657 with incomes between £40 and £60 a year. And estimating their average incomes at £115 a year, which is as much as the Act 57th Geo. III. gives the Bishops authority to raise them to, the curates will only receive £506,575 of the £7,600,000, of the Church revenue.

This, surely, is a state of things which calls loudly for the interference of the legislature. If the system of non-residence is to be tolerated at all, justice and sound policy alike require

that the possessors of benefices should be compelled to make a suitable provision for the support of their deputies or curates. It is disgraceful to the character of the church and the country, that a poor curate should be performing all the duties attached to a benefice worth perhaps £2,000 or £3,000 a year, for a wretched pittance of £80 or £100. It is utterly impossible that such a person can maintain the outward respect and dignity of his station, or that he can even purchase clothes to enable him to appear in the society of gentlemen. But this is not all. In some parishes the curates derive the principal part of their subsistence from the *voluntary subscriptions* of their parishioners; so that, in point of fact, a portion of the efficient clergy of the richest church in the world, are really reduced to the necessity of begging their bread!

The Legislature have, at different times, attempted to enforce the residence of incumbents on their benefices. In 1803, a bill was introduced into Parliament for this purpose by Sir William Scott, now Lord Stowell, and passed into a law. This Act provided, that any spiritual person who should without some legal excuse, willfully absent himself from any archdeaconry, deanery, or other dignity, benefice, or donative, or perpetual curacy, of which he was possessed, for *three months* together, unless it were to reside at some other dignity, &c. of which he was also possessed, should, if his absence exceeded three, and was under six months, forfeit, *one third* of the annual value of such dignity, &c.; if the absence exceeded six months and was under eight, *one half*; if it exceeded eight and was under twelve, *two thirds*; and if it exceeded twelve months, *three fourths* of such annual value; *to be recovered by action of debt by ANY PERSON suing for the same*.

For about seven years after its enactment, this statute seems to have been wholly inoperative, and as little attended to as any of its predecessors; but its subsequent history is extremely curious and interesting. In 1811 Mr. Wright a gentleman who had been *secretary* to the Bishops of London, Norwich, and Ely, and who must, therefore, have been intimately acquainted with the state of the church, commenced nearly 200 different actions against incumbents in the above

three diocesses, to recover penalties to the amount of about 80,000*l.* which he contended they had forfeited under Sir William Scott's Act. The actions were proceeded in their ordinary course, and no one doubted that Mr. Wright would be successful in the greater part of them, when their further progress was stopped by the interference of Parliament! On the 17th November 1813, Mr. Bragge Bathurst brought in a Bill to stay all legal proceedings against the clergy on account of the penalties they had incurred under the Act 43 Geo. III. This bill was soon after passed into a law. Mr. Wright's actions were quashed—he was forcibly deprived, without receiving any equivalent, of a large sum to which an Act of the Legislature had given him a just claim; and the sacred cause of non-residence and spiritual sinecurism triumphed over all its enemies! This is a proceeding whose character cannot be mistaken, and on which it would be altogether superfluous to make a single comment.

During the period that Mr. Bathurst's Bill was in progress, Mr. Wright published a series of letters in *The Morning Chronicle*, in which he states many curious and instructive facts relative to the state of the English Establishment. He mentions, that "in one diocess there are about 216 clergymen, who each hold two livings; 46 who hold three each; 13 who hold four; 1 who holds five; 1 who holds six, besides dignities and offices; and although many of these thus accounted single benefices are two, three, four, or five parishes consolidated, yet a great part of these pluralists do not reside in any of their preferments."—(Letter V.)—In letter VII, he says, "I will prove that there are pluralists holding more than seven benefices and dignities." Mr. Wright has mentioned some of the shifts and pretences to which he affirms the clergy resort in order to elude the provisions in the statutes against non-residence. But for his remarks and observations on these subjects, we must refer our readers to the files of *The Morning Chronicle*.

The statements we have just made, and which are all founded on official documents, must, we think, satisfy every reasonable person, that the Church establishment of England might be advantageously reformed.

We are aware, indeed, that any one who may have the courage to introduce a measure to effect this object, will be branded with the epithets of Jacobin and Leveller, and will be accused of openly attempting to overthrow our venerable Constitution in Church and State! But this Jesuitical trick has become rather stale. No honest or candid man will ever identify the support of the establishment with the support of the many gross, scandalous, and flagrant abuses with which it is infected. We respect the establishment, and are desirous to see it rendered worthy of general respect and esteem. But its support does not certainly involve the support of tithes, pluralism, and non-residence. None but its deadly and inveterate enemies will say so. Those who are friendly to the establishment distinguish between principles and their abuse, and are as anxious to preserve and strengthen the one as they are to reform and amend the other.

THE AMERICAN COLONIZATION SOCIETY.

We are happy to state that a lively interest in behalf of the sons of Africa who are held in bondage in our country, now exists in several places in New-England; and that systematic and energetic plans of operation are forming, for ameliorating the condition of slaves, and for preventing their future importation. Some valuable articles on the subject have been inserted in our public prints. Among them is a series of papers under the signature of PHOCION, which appeared in the Boston Daily Advertiser. We have been much interested in the perusal of the Numbers that have already been published; and for the purpose of embodying and giving permanency to the valuable and candid remarks contained in them, we insert them entire in our pages. It will be perceived that their leading object is to shew the practicability of the plans of the American Colonization Society:—

No. I.

Few men of intelligence and candor we believe have perused the reports of this institution, without being convinced that the designs of its managers have originated in principles of humanity and noblest benevolence—Proof of

the practicability of its plans seems only requisite to ensure for it an extensive, liberal and permanent support.

That the ends proposed by this society may be accomplished the writer has no doubt, and he ventures to present to the incredulous some of the reasons which constitute the foundation of his faith in its success.

1. *A suitable territory for a colonial settlement has been already obtained on the African coast.*

At the commencement of the Society's operation we were told that it would be impossible to obtain land for the proposed establishment. This prediction however, has not been fulfilled. The African tribes, by the cession of a territory of more than forty miles square, to this society, have invited their brethren to the soil of their progenitors. This region, rich in the productions of a tropical climate—accessible to ships employed in trade, yet capable of being fortified at small expense against a naval force; sufficiently distant from Sierra Leone to prevent jealousies and contentions, yet near enough to ensure aid in time of danger; "steep and elevated towards the sea," and thus enjoying a healthful breeze—open by means of a river three hundred miles long to an internal commerce, promises every thing we could desire, and may justly be regarded as the most eligible situation on the whole range of coast.

2. *The Colonists find the climate of Africa congenial to their constitutions.*

"The result of all the experience hitherto had of the African climate goes directly to establish the conclusion that it is not materially unfavourable to the health of coloured people emigrating to Africa, from countries situated in the latitude of Nova Scotia and Great Britain; and that the natives of our middle and southern states may sustain the transition with little danger arising from the change." It is well known that destructive fevers are frequently prevalent among the whites on the coast of Africa, but a gentleman lately informed the writer that during a residence of four years at Sierra Leone and in its vicinity, he had known of but a single case of fever among the black population.

3. *The free people of colour will not refuse to emigrate to Africa.*

That a large proportion of the free coloured people in our land are at the present time desirous of taking their departure for Africa, we do not believe. That such a disposition will soon prevail amongst them, we have every reason to expect. They are now generally destitute of any correct information on the subject of colonization, and the measures which have been pursued by our Society. Their hopes that success might attend a plan which they have often heard of but never understood, were well nigh extinguished by the calamities which occurred, soon after the landing of the first colonists on the African shores. Their long continued servitude and degradation has rendered them in some degree insensible to the value of freedom, independence and knowledge; repressed their aspirations after the enjoyment of social and intellectual cultivation; while the enemies of our institution have done what they could, by representing our plan as the "wild project of enthusiasm," connected in its execution with dangers, suffering and death, to terrify the imaginations of those who might be favourably inclined to emigration.

The prevalence at present, however, of a disposition among the free coloured people to sail for Africa, is not necessary to render our experiment successful. It is, indeed, desirable that our colony should at its commencement, consist only of men of respectability, intelligence, reflection, decision; of men who will rejoice to suffer that their posterity may be happy; of men who have caught something of the spirit of freedom, and who, like the lion, are ready to purchase liberty at the expense of "hunger and all the hardnesses of the wilderness." Such men can be found; and a few such are worth a host of those timid souls who rather than endure for a year a few privations, would leave for an inheritance to their children, perpetual ignorance, poverty and servitude. Such we believe to be the character of most of those who are now cultivating in peace their own lands at Cape Mesurado; and we venture to predict that two centuries hence, their descendants, a mighty christian nation, will remember them with that veneration, which

the inhabitants of New-England feel, when they think of that holy band of pilgrims which once landed at Plymouth. Only let the first obstacles be surmounted by this bold and selected company, let it be demonstrated that a colony can flourish on the African coast, then will no urgent solicitations be requisite to induce every free man of color who is not born to be a slave, to take passage to the land of his ancestors.

4. *The support of Government in the Colony does not appear impracticable.*

If the question be proposed, how shall the government be maintained? the maxim that "interest governs the world" will afford an answer. Dependence leads to submission. For the means of comfort and defence, this colony must depend, at least for a time, on the aid of the Colonization Society; hence a spirit of subordination to this Society will prove the best security of its interests; and most effectually contribute to the advancement of its prosperity. We speak not now of the moral obligation which every colonist must feel to obey the regulations of that Association, which has afforded him the means of transportation—which establishes schools for the benefit of his children, and which secures to his posterity an invaluable inheritance. We mention not the good character of our colonists, in proof that this obligation will meet with a general acknowledgement among them. We speak of that evident connection which exists between the interests of the colony, and its regard to the wishes and directions of the American Colonization Society. Let it be remembered, that the Government of this colony is ultimately to be independent, that its officers will be chosen from its own population; and surely the Agent of that Society, from whose charities this colony has derived its existence, and upon whose favor and assistance depends its final success, while he exerts that authority only, which conduces to the prosperity and glory of the establishment, will be treated with every respect and can never be destitute of vigorous support; conduct different from this on the part of the colonists, would prove them to be without gratitude, goodness, or wisdom, regardless alike of the happiness of their brethren and of their own success.

PHOCION.

No. II.

I have ventured to advance some reasons for my belief in the practicability of the plans of the American Colonization Society. But facts are more convincing than arguments.

The colony at Sierra Leone, that proud monument of English beneficence, testifies to the possibility, not only of laying the foundation, but also of giving strength and perpetuity to an establishment similar to that contemplated by our Society. True, the prosperity of this colony, has resulted in no small degree from the aid and protection of the British Government. But let it be remembered, that the failure of the Sierra Leone Company was owing almost entirely, to the operation of causes unlike to any which can exert an influence hostile to the designs of our institution.

The continuance of the slave trade, under the sanction of almost all christian nations—the war with France—the want of those commercial privileges which might have proved some compensation for the misfortunes incident to an infant colony—and especially the wretched character of the materials which were to be wrought into the fabric of society—these were the circumstances which counteracted the efforts of this truly honourable company, and at length compelled them to transfer their establishment to the English Government. But while the failure of the Sierra Leone Company proved that the charities of a few individuals were inadequate to the support of a colony planted in the midst of dangers, and suffering under every disadvantage; its subsequent prosperity under the protection of the British Constitution, has demonstrated, that neither the insalubrity of the African climate, nor the unproductiveness of the African soil, nor the imbecility, ignorance, and depravity of the African character, can stay the growth and extension of such an establishment; and that neither the temptations of slave-traders—nor separation from the civilized world—nor the unmanageable disposition of those just loosed from their fetters—nor the deadly moral influence of barbarous tribes—can arrest, in such a community, the light and power of christianity, or prevent, the richest and the loveliest exhibitions of virtue. If the eye of heaven looks down, with

peculiar complacency upon any region of earth, must it not be upon that spot, which charity has consecrated, as an asylum for victims, rescued from the power of relentless cruelty—upon that field, so recently a wilderness, now adorned with gardens, school-houses, churches and hamlets, and cultivated by men—once barbarous, ignorant, miserable, chained by oppression, and bleeding beneath its rod, now civilized, enlightened, happy, freed by the spirit, and strong in the faith of Christ.

In 1787 a settlement was commenced at Sierra Leone. Since 1807 this colony has been an asylum for the recaptured Africans, and thousands rescued from the holds of slave ships, have here been trained to industry, instructed in the useful arts, and taught the doctrines and duties of the true religion. In 1808, this colony was taken under the patronage of the British Government. Its population in 1811, was about 2000. Since that time, its improvement has been most rapid, and the face of things is changed as by miracle. The present population is nearly thirteen thousand. There are at the colony about fifty Europeans, officers, teachers, merchants, and mechanics.—The colonists sustain most of the subordinate offices of government. More than 2000 children enjoy the benefit of daily instruction. The Christian Institution on Leicester mountain, stands a monument of christian love, crowning the hill with beauty which charms the heart. Here two hundred children, once destined to slavery, are supported by individual beneficence; the light of truth and of virtue shines brightly around them; they are preparing to perform the duties of life, to taste the felicities of freedom and knowledge, and to rejoice in the worship and favor of God. To our own colony may God grant the like success.

PHOCION.

No. III.

“The vastness of the object proposed by the Institution may raise in some minds the idea of a rash and visionary project; especially when contrasted with the apparent disparity of the means which are to be employed, the efforts of a voluntary association of private individuals in this country. But it should be remembered that the most striking changes have

often been produced in the characters and fortunes of nations by means apparently very inadequate. There have been critical opportunities in which the combined efforts of a few private men, or even the energies of a single mind, have sufficed to effect great revolutions in the opinions, the manners, the laws and civil condition of a whole people, nay, even of a great portion of mankind.”—*First Report of the African Institution.*

Comparing the small resources of our Society with the funds requisite to accomplish its design, when viewed as extending to the relief, elevation, and religious improvement of the whole African race, benevolence is weakened by discouragement, and too often reposes in indolence, because convinced that exertion is useless. Such is the malignity and extensiveness of the moral evil of slavery, that we deem it incurable; and the warmth and softening of compassion at the first perception of its miseries are soon succeeded by a cold and hard insensibility, because we have adopted the belief that the cruel hand of necessity rivets those “irons that enter the soul,” and spreads the pall of ignorance and grief, impervious to the mingled glories of intelligence, hope and religion, over more than a million of minds in this christian land. But where is the man whose heart is not the subject of petrifaction, that would rest on such a conclusion, before he had exerted every power to break those bonds, and to rend this mantle of impenetrable darkness? We envy not that man his feelings who could gaze without emotion upon the ruins of Palmyra, or walk without sadness amid the relics of Rome. But if sorrow is not intemperate, when we tread on the dominions of ancient greatness, when we behold prostrate and broken, the monuments of ancient genius and taste; who will condemn the deepest and intensest melancholy, when we witness a nation alive but to wretchedness—deprived of the birthright bestowed on her by heaven—robbed of all the privileges of her nature—doomed to a condition in which virtue is scarcely possible—her intellectual energies broken down—her body and her soul chained to the dust.

We value little that philanthropy which refuses to relieve a distressed

neighbor, because it cannot terminate the miseries of the world. But we admire much that benevolence, which while it sheds down comfort and benignity upon all within the limits of its operation, longs to extend its power over a wider field, and to send its holy and salutary influence throughout all the habitations of mankind.

The American Colonization Society would gladly transfer all the colored people of our country to the land of their ancestors—instruct them there in the useful arts—bestow on them a free and independent government—afford them the means of knowledge, and the immortal virtues and hopes of our religion. It would terminate forever that infernal trade which has long destroyed the peace, burnt the villages, and slain without mercy, or doomed to sufferings less tolerable than death, the children of Africa. It would emancipate the population of the African Continent from the power of a dark and relentless superstition, and communicate to them the light, peace, and freedom of christianity.

But the Managers of this Society will not neglect to do what they can, because they cannot accomplish all that they desire. They might well be termed enthusiasts, did they expect that the passage of a few years would bring them to those grand results which should terminate their efforts, because they might consummate the hopes and wishes of benevolence. They will not, however, abandon their enterprise, because they must die before its completion, and trust to future generations its advancement onward to final and to full success. They will labor until their sun goes down; their exertions will be appreciated on the morning of the resurrection.

Should the Colonization Society succeed in giving a permanent establishment to a single colony on the African coast, the benefit of its exertions may be valuable beyond calculation. From such a settlement the vessels of our government employed upon the coast, might receive supplies; information concerning the slave trade might be communicated to our officers, and thus the efforts for the suppression of this accursed traffic, would be made under every advantage and with the strongest probabilities of success. By opening sources of legitimate commerce to the natives of Africa, it would

remove that fancied necessity by which these barbarians are urged to the sale of their brethren; and by exhibiting before them the comforts and advantages of civilization and industry, might induce them to adopt the customs and engage in the occupations of a christian nation.

From this colony, men of intelligence and piety might proceed, bearing the lights of science and religion into the gloomiest territories of the African continent; and by the influence of the arts and christian truth, soften into kindness, peacefulness, and devotion, the roughest traits of the African character. Nor can we hesitate to express our belief, that should our infant establishment be immediately strengthened, by the liberal donations of the public, this charity will be remembered with the warmest gratitude, two centuries hence, on the shores of Africa, by a population numerous and happy, as that which now cultivates the fields of New-England.

But should this Society do more,—should it, by opening to our merchants a lucrative commerce on the African coast, render accessible to every free man of color the means of transportation,—should it, by demonstrating the practicability of its plans, induce the State Governments or Congress to aid its design,—should it exert a mild, yet powerful influence on public sentiment, convincing the slave holders, that where a separation of the colored population from our land is possible, both duty and policy demand, what humanity would suggest, a gradual yet entire emancipation,—should it, in fine, while it changes the civil and moral condition of Africa and scatters the richest blessings over the whole face of that continent, bring to a termination in our own country the immense moral evil of slavery—an evil most distressing in itself, most destructive to public morals and to national prosperity, and most terrible in its anticipated aspect,—then will it have achieved over injustice and misery, the proudest triumph that ever humanity beheld.

PHOCION.

CAUSE OF AFRICA.

The Christian Public are requested to consider the present necessities of the *American Colonization Society*. It will be seen in this paper that the ob-

jects of this Association have met with the approbation of the first men in the community. The miseries of Africa have touched many a christian's heart, and awakened the energies of some mighty minds for their relief. The Colonization Society, is, to say the least, making a grand experiment. Let it not fail for want of immediate support. Its establishment on the African coast is now in weakness and peril. The very existence of our Colony may depend, it *probably does depend*, upon exertions to be made in its behalf, before the close of November. Will not every minister of Jesus Christ make some collection to advance the holy cause of Africa; and will not every christian contribute his donation, to save from ruin that infant Colony, which if rendered permanent and flourishing, may prove beneficial beyond calculation to the whole African race. Monies for this object may be transmitted to SAMUEL H. WALLER, Esq. Treasurer of the Massachusetts Society to aid in the suppression of the Slave Trade; to SETH TERRY, Esq. Hartford; to Rev. Dr. PAYSON, Portland; Rev. Mr. CORNELIUS, Salem; or to any Minister, in New-Haven, Conn.—*Bost. Rec.*

From the N. H. Repository.

REVIVAL OF RELIGION IN LYME, N. H.

The Congregational Church in Lyme was organized May 22, 1771, about seven or eight years after the first settlement of the place. Two years after the formation of the Church, the first Minister, Rev. William Conant, was settled; who continued his pastoral relation to the people until his death, in March 1810. His successor, Rev. Nathaniel Lambert, was installed January 1, 1811, and dismissed in September, 1820. The writer of this article was ordained January 3, 1821.

About ten or eleven years after the organization of the church, it pleased God in his infinite mercy, to pour out his spirit among the people. The revival at that time, considering the number of inhabitants, was powerful and extensive; and a goodly number, it is hoped, were gathered into the fold of Christ, and became his professional friends. From that time to the commencement of the recent work, a period of about forty years, there has been no considerable revival of reli-

gion; though there have been occasional accessions to the church, and individual instances of hopeful returning to God.

At the commencement of the year 1820, the religious prospects of this people were truly appalling. The civil contract between the minister and people was given up, and it was expected that his pastoral relation to the church would soon be dissolved. The members of the church consisted of somewhat less than one hundred, and the most of these, especially the males, were advanced in life. The icy hand of spiritual death had frozen the hearts of professors; and as might be expected under such circumstances, the people in general were negligent, and indifferent about the soul. Clouds of ominous appearance, seemed to darken the horizon, and to threaten wide waste and desolation to our Zion.

But while many were disheartened by these prospects, and disposed to hang their harps upon the willows, and sit down and weep in despondency, the Lord had a blessing in reserve for the people.

In the summer of this year, some indications of good appeared. Several faithful men had been employed in succession to dispense divine truth. Individuals were brought to consideration. To them the word preached was as 'the fire and hammer that breaketh the rock in pieces.' Numbers were now enquiring what they should do to be saved. The congregation on the Sabbath was numerous, attentive, and solemn. Meetings for prayer and religious conference were set up during the week, and were eminently blessed of God. By the second Sabbath in October, the time in which the writer came among the people, some ten or fifteen began to indulge a hope. Most of these were heads of families.

At length the young people in considerable numbers began to be convinced that religion was important for them, and with cheerfulness and zeal they rallied round the standard of the cross.

From October 1820, to March 1821, the work extended and became powerful, especially in four districts in town. Meetings were frequent, full, and deeply interesting. The Holy Spirit wrought wonders! the suppressed sigh, and the starting tear indicated his silent operation in the heart.

By the first of March 1821, as many as eighty, in the judgment of charity, had become the friends of Christ.—During the succeeding summer a general seriousness was apparent, and there were a few instances of hopeful penitence. The following October, the Church, apprehensive that the work was about to terminate, appointed a day for fasting and prayer. When they came together on this occasion, it was proposed that a part of the time should be occupied in devising and maturing plans for promoting a revival of religion. The result of these deliberations was the establishment of a circular prayer meeting, to pass round from district to district, every Saturday evening, when as many of the brethren as convenient were expected to attend; also selecting a committee to visit from house to house.

These and other exertions appeared to be attended with a remarkable blessing. In the months following, the Holy Spirit came down like copious showers that water the dry and thirsty earth. January and February 1822, were the most interesting months that Lyme ever saw. Hundreds thronged the places of worship; and often in one evening, more than twenty in all the eloquence of tears, spake impressively their feelings on the great subject of religion. The work was revived in those sections of the town, which had not heretofore been so signally blest.

The general features of this work have resembled most other revivals, which bless the day in which we live. It has continued now about two years, and we are still encouraged to hope in the mercy of God. Many among us are still praying, "O Lord revive thy work;" and the hope is indulged, that the months to come will be, in regard to divine influence, like the months that are past.

Since the revival commenced, 131 have been added to the Church, beside several individuals who have connected themselves with other denominations. More than thirty domestic altars have been erected, where before there were no morning and evening prayers. Twenty-eight husbands with their wives have come forward together, and united with the professed friends of Zion. And it is hoped that a considerable number more, who have not yet professed religion, will be

found among the friends of Christ in the great deciding day.

In reviewing the interesting scenes through which we have passed, I remark; 1. That private christians have done much to promote the work.

By visiting from house to house—by personal conversation—by prayers and exhortations offered in the social circle, and in religious meetings; private christians have done much, very much, to advance the cause of the Redeemer in this place. And by their fidelity and efforts in these various ways, many of them have made rapid and very desirable attainments in knowledge and in grace.

It is believed also that females have afforded very important aid in this good cause. Among themselves, they have had many meetings for prayer and religious conversation; and in a more private manner by their domestic influence and seasonable remarks to others, especially to their own sex, it is believed that a great sum of good has been the result.

2. The favorite infidel argument, that men of influence and strength of mind are not found to embrace religion, appears weak in view of what God has done for us. Many of our most respectable and influential citizens, have stood forth as active and decided friends of Christ. Their example and efforts have contributed not a little to the welfare of immortal souls.

3. The beneficial effects of a revival have been strikingly exhibited in this place. Every candid man, and perhaps even the most bitter opposers of religion, will acknowledge that there has been a great moral change in the habits and pursuits of this people. Almost every thing around us has assumed a new aspect.

In conclusion it may be said, the Lord hath done great things for us, and to him be all the glory.

BAXTER PERRY.

Lyme, Sept. 21, 1822.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of \$596 83 for their Theological Seminary at Princeton, N. J. during the month of September.

The Treasurer of the American

Education Society acknowledges the receipt of \$677 19 for the month of September.

The Treasurer of the Connecticut Education Society acknowledges the receipt of \$369 15 since the first of September last.

The Boston Baptist Foreign Mission Society acknowledge the receipt of \$1,678 07 during the last year, ending on the 9th ultimo.

The following are the receipts of the great Benevolent Institutions in England for the last year.

	£	s	d
So. for promoting Ch. Knowledge	53,729	9	3
Soc. for propagating the Gospel in Foreign parts,	19,513	11	0
British and For. Bible Society	103,802	17	1

	£	s	d
British and For. School Soc. about	1,600	0	0
Church Missionary Society	32,975	9	7
Wesleyan do.	26,883	5	5
London do.	29,437	13	4
Moravian do.	7,192	18	5
Naval and Military Bible Society	2,040	4	2
Society for conversion of Jews	10,689	13	9
Hibernian Society	5,372	5	6
Religious Tract Society	9,261	3	0
Church of England Tract Society	514	11	10
So. for relief of poor pious Clergymen	2,219	0	5
Continental Society	1,074	12	6
London Female Penitentiary	4,075	19	0
African Institution	1,124	0	0
Sunday School Society for Ireland	3,193	6	6
Hibernian Bible Society	5,679	11	10
Prayer Book and Homily Society	2,056	15	8
Irish Rel. Book and Tract Society	3,943	0	0
Sunday School Union Society	1,762	4	5

Pounds, 328,141 12 8
or Dollars, 1,458 407 27 cts.

Relig. Intel.]

Ordinations and Installations.

March .—The Rev. DANIEL SMITH late of Natchez, was installed pastor of the Presbyterian Church in Louisville, Ken.

Aug. 29.—The Rev. WILLIAM MAXWELL was ordained pastor over the Baptist Church in Woodstown, N. J. Sermon by the Rev. Mr. Strawbridge.

Sept. 12.—The Rev. THEODORE CLAPP was ordained at East-Hampton, Mass. with a view to his taking the pastoral charge of the First Presbyterian Church in the city of New-Orleans. Sermon by the Rev. Mr. Woodbridge of Hadley.

Sept. 14.—The Rev. HUGH WILSON was ordained by the Concord Presbytery, N. C. as a Missionary to the Chickasaws in Mississippi, under the direction of the Synod of South Carolina and Georgia.

Sept. 26.—The Rev. Messrs. STEPHEN J. BRADSTREET, JOHN CLANEY, JOHN BARTON, JOSEPH MERIAM, and ORIN CATLIN, were ordained at Dracut, Mass. as Evangelists. They are to be employed as missionaries in the southern and western sections of the United States. Sermon by the Rev. Dr. Dana of Londonderry.

Oct. 2.—The Rev. DANIEL J. SPRAGUE was ordained at North Mansfield, as an Evangelist, to be employed under the direction of the Connecticut Missionary Society. Sermon by the Rev. Orin Fowler of Plainfield.

Oct. 9.—The Rev. NOAH SMITH was installed pastor of the church and society of South Britain, Southbury. Sermon by the Rev. Mr. Taylor of New-Haven.

Oct. 12.—The Rev. GEORGE H. REYNOLDS was ordained pastor of the Baptist Church and Society in Winchester, Va. Sermon by the Rev. Francis Moore.

Oct. 15.—The Rev. Messrs. JAMES HENRY, LUKE LYONS, and JOHN J. PEARCE, were ordained, by the Presbytery of Albany in the Second Presbyterian Church in the city of Albany, to labor as Evangelists in the southern section of the United States.

Oct. 16.—The Rev. JAMES HOWE was ordained to the pastoral care of the Church and Society in Pepperell, Mass. Sermon by the Rev. Mr. Shed of Acton.

View of Public Affairs.

FOREIGN.

The most recent arrivals from England furnish us with very little important intelligence. The struggle between the Greeks and Turks still continues; and so much at variance are the different accounts of the state of the belligerents, that we do not feel authorized to make any statements on the subject, in addition to those we gave at the commencement of the last month.

From England we learn that Mr. Canning has been appointed to fill the vacancy in the ministry occasioned by the death of the Marquis of Londonderry. 'We had no doubt,' says the Editor of the New-York Daily Advertiser, 'that the place would be offered to Mr. Canning. Whether he would relinquish his lucrative appointment in India, for the foreign Secretary's office, we could not pretend even to conjecture. It seems that he has done it, and he may now be considered the second man in point of weight and influence in the Ministry—the Earl of Liverpool being the first. Mr. Canning will, of course, be what is called *the Leader* in the House of Commons—a place which he is better qualified to fill than any man in the government.—This appointment, under the peculiar circumstances in which it has taken place, fully shews the complete and confirmed establishment of the system of policy which has governed the British Cabinet and Government for many years past, viz. the *Pitt system*. Mr. Canning was a pupil of that great statesman, studied politics under him, and at all times when he has held a place in the Ministry, has followed in his master's course. In point of talents, particularly in debate, we have no doubt he is the ablest man who could be found on the same side of the question, to succeed Lord Londonderry. In some respects he is superior to his predecessor. When the subject, or the course of discussion, requires on the part of the ministry a pungent and caustic reply, there is no man in the House of Commons equal to Mr. Canning.' He is also said to be favourable to the claims of the Catholics of Ireland. In the last vote that was taken in Parliament affecting their situ-

ation, he exerted his influence in their behalf, and the object of the petition then before the House was gained. This feature in Mr. Canning's character, may be of immense importance, to their welfare. The afflictions of this unfortunate country, fill the mind of the admirer of genius with pain, when he recollects it as the birth place of Swift, of Parnell, and of Goldsmith; and he cannot but be astonished that their condition has not before this been greatly ameliorated, when he further recollects that several of the men that have for a long period controlled the British Cabinet, have been natives of Ireland. Among these it is sufficient to mention the names of the Duke of Wellington and the Earl of Londonderry.

The decease of the latter of these distinguished personages, had just reached us at the time the last half sheet of our October Number was about being put to press, and our limits then permitted us barely to announce his death and the manner of it. Few men will hereafter occupy a more prominent place in the history of Europe for the last twenty-seven years. While Wellington and Blücher fought the battles of their countries, it was Castlereagh and Metternich who moved, unseen, the main springs that guided the whole system of operations. Even their respective monarchs were content to follow, rather than lead, these master-spirits; and the situation of Europe at this moment, bears the impress of their mighty minds. It is not for us to pronounce sentence upon the moral character of the political life of the Marquis of Londonderry. His deeds are recorded on high, and both he and his great contemporary* are gone to give

* It is a curious fact that Napoleon Bonaparte, the Marquis of Londonderry and the Duke of Wellington, were all born in the same year, A. D. 1759.—There is also something extraordinary in the recent history of Great Britain with regard to her distinguished politicians. Mr. Percival, when prime minister, fell by the hand of a desperate assassin; Sir Samuel Romilly and Mr. Whitbread, two leading

up their last account to Him who 'judgeth righteously.'

All parties agree in describing the Earl of Londonderry, as a most interesting man in the domestic circle—as possessed of a noble, kind and generous heart. Although a perfect courtier, says a writer, in private life no man could be less assuming. His affability at once dissipated all those apprehensions which contact with high rank sometimes engenders. In his house he was never heard to murmur at any thing, nor was he ever known to speak in a harsh or hasty manner to any of his servants, whom he had not exchanged for years.—When in the country, and without company, he always retired to his library at 10 o'clock, where he usually remained for an hour: he sometimes ate a light supper, and generally retired to bed before 12 o'clock; his usual hour of rising in winter was seven, and in summer five in the morning, never omitting to walk a few miles before breakfast, when the weather admitted of it. His lordship was a tasteful florist, and fond of planting, pruning, and grafting with his own hands, and his "parterre" of native and exotic flowers is the first in the kingdom.

In person his lordship was rather above the ordinary size; his manners were elegant, and his features commanding. His appearance, when full-dressed was particularly graceful. As an orator he was always interesting and impressive, and at times overwhelming. Possessed of a clear, comprehensive and richly furnished mind, he was adequate to any emergency. And if expediency warranted, he never failed, when called upon, to give the most lucid and satisfactory expositions of the foreign relations of the kingdom.

His Lordship was the eldest son of the late Marquis by his first Lady, sister to the late Marquis of Hertford. He distinguished himself when a boy for great decision and intrepidity of character, and was scarcely 21 years of age when he was elected member of the Irish Parliament for the county of Downe. He was born on the 18th

of June, 1769; and married on the 9th of January, 1794, Amelia Hobart, youngest daughter and co-heiress of John, second Earl of Buckinghamshire, the present Marchioness. He has left no family, and will be succeeded in his title and estates by his brother Lord Stewart, English Ambassador at the Court of Vienna.—This branch of the house of Stewart descended from Sir Thomas Stewart, of Minto, second son of Sir William Stewart, of Garlies, ancestors of the Earls of Galloway.—The father of the late Marquis was created to the dignity of Baron Londonderry, Nov. 18, 1789; Viscount Castlereagh, Oct. 6, 1795; and Earl of Londonderry, a few years since.

DOMESTIC.

Acquittal of Capt. Hull.—It is stated that Capt. Hull has been honorably acquitted by the Court of Inquiry at the navy yard in Charlestown, of all the charges preferred against him; and that the Court were unanimous in the result.

Our distance from the place of inquiry is such, that a minute acquaintance with the facts cannot be supposed. That dissensions have prevailed among the officers of the navy to an alarming extent, since the conclusion of the late war, is deeply to be regretted; while the notoriety of the fact, renders it useless to attempt a concealment of the mortifying circumstance.

If the private character of any man could protect him from a suspicion of such charges as we understand have been preferred in the present instance, that of Capt. Hull was as likely to afford such protection as that of any other man. He was born and educated in Connecticut; and we must be excused if we feel some interest in the reputation of her sons; particularly those whose names are connected with the character of our country. We presume to say that calumny itself until the unfortunate dispute at the navy yard in Charlestown, never lisped aught against this naval commander; and we cannot without evidence consent to sacrifice the characters of our statesmen, or the heroes of our army and navy. They have rescued our country from the imputations which foreigners were disposed to cast upon us. The public characters of such men as Washington and Adams, Jefferson,

members of the opposition, destroyed their own lives; and the Marquis of Londonderry, also prime minister, has accomplished his own destruction.'

Madison and Monroe, Jackson, Macdonough and Perry, and many others, are intimately connected with the glory of the nation—with its reputation at home and abroad. Nay, their characters are in a sense the public property, and should be protected as much as the national domain, or the public treasure. Not that any man, however great or meritorious his services, should be screened from inquiry, or protected from punishment if guilty: but if the most obscure and worthless vagabond brought from the jail to the hall of justice and there charged with the commission of a crime, is to be *presumed* innocent until he is proved guilty; surely much more should this charitable construction be applied in favor of those whose arms have, for our protection, been laid bare in war, and whose lives have been exposed in the hour of danger.

We shall not forget that we are indebted to Isaac Hull for the first decisive victory in the late war; a victory to us far more important, than that at Waterloo; a victory which dispelled the charm of British superiority on the ocean, and gave a bright presentiment of the destinies of this young Republic. The navies of France, Spain, Denmark and Holland, had not duly been driven from the ocean, but, as it were, annihilated; and the victories of the Nile, Trafalgar, Copenhagen and others, left no hope of seeing an European force able to contend with the navy of Great-Britain. This superiority arose principally from a belief that their seamen and ships, when contending with equal force, would inevitably conquer the seamen and ships of any other nation. It was happy for the United States, that the decision of this question between British and American ships, was entrusted to captain Hull. He met the *Guerriere*, and the question was decided.

Captain Hull has now passed the ordeal of inquiry; his accusers have had every opportunity they could wish, to prove the charges brought against him; his integrity as a public officer has been amply tested by a minute enquiry into all the details of his conduct in managing the navy-yard; many of which, though conducted with fidelity, it may be difficult, after a lapse of several years, to explain. Yet after a rigid scrutiny into all these details, his judges have unanimously pronounced

a verdict of acquittal, and we congratulate not only Captain Hull, but the nation, on the result.

Champlain Canal.—The part of this Canal between Whitehall and Fort Edward is now completed, and vast quantities of lumber are already constantly passing down it.

For the purpose of feeding the canal with water from the Hudson, an immense dam has been erected across the river, just above the village of Fort Edward. It is 900 feet in length and 28 feet in height; and over it rolls the main body of the waters of this great river; a scene which fills the beholder standing beneath the dam, with emotions of awe and sublimity. It is a pleasant reflection that, by the art and power of man, a part of the Hudson is here turned from the southern course which nature seemed to have designed for it, and carried in a direction almost diametrically opposite to this, until it is discharged into Lake Champlain at Whitehall, and thence into the St. Lawrence, and thus into the Northern Ocean.

The Farmington Canal.—We understand that the Commissioners of the Farmington Canal lately met by appointment. The commissioners from Northampton and neighboring towns in Massachusetts, who, with two engineers from the State of New-York, were exploring the country to ascertain the practicability of continuing the canal though that State to its contemplated junction with Connecticut river at Northampton; and we are happy to hear that the result of the survey was very satisfactory to the gentlemen present,—that the canal is practicable—that the supply of water for feeders will be abundant—and that no formidable obstacle will impede the object. We also learn that it is the intention of the gentlemen in Massachusetts to petition their Legislature, at their next session, for an act of incorporation to enable them to continue the proposed canal from Southwick to Northampton.

Though this canal has been the subject of conversation for many years, the part of it particularly, from the bend in Farmington river to New-Haven, and many who were conversant with the rich valley stretching from New Haven to Northampton, extended their views to the Connecticut; the country has never, however, been

surveyed or explored with a particular view to that object, till last spring, when two skillful engineers from the State of New-York were employed to view the route. They caused the levels to be taken between New-Haven and Farmington, and having spent a number of days on the route between New-Haven and Northampton, gave it as their decided opinion 'that the country is favorably formed for a great work of this kind' and expressed 'a strong desire to see this first project of a canal in Connecticut carried into effect, as the incipient step of internal improvements that will be a lasting monument to the enterprise and intelligence of a high-minded people.' Upon the report of these engineers, an Act of incorporation passed the Legislature of Connecticut last May. A similar Act is expected in Massachusetts.

It is understood that a branch will be extended up Farmington river to New-Hartford, and perhaps further, thus opening to the canal the products of the fertile county of Litchfield. It is also understood that the main canal will enter Connecticut river above the town of Northampton, thus opening a communication with the rich country above, on that river now navigable for boats more than 200 miles. There can be little doubt that the transportation from so fertile and so extensive a region, even with a moderate toll, will insure a productive stock.

The vast improvements made in our country in the facilities of travelling and transportation since we became an independent nation, and particularly since the commencement of the present century, are truly astonishing. They have been a spur to agriculture, to manufactures and to commerce. We have seen and felt the benefit of turn-pike roads, and wondered how our fathers travelled or transported their produce without them. We have been surprised at the facility and the speed by which our rivers, the waters along our coast and even the ocean itself, is navigated by the power of steam. We are not less astonished to see the interior of the country furnished with navigation, by means of artificial rivers or canals; and by one vast project of a neighboring State which would do honor to any empire in Europe, the extensive chain of our lakes and inland seas will soon be united with the ocean, by a canal of more than 300 miles in length. The success of this bold enterprise is now beyond a doubt. The advantages resulting from it to the extensive region through which it will pass, together with the immense revenue derivable from it, will, it is to be expected, induce an enterprising people to seek the same advantages for other sections of our country.

Answers to Correspondents.

* * Most of our readers are probably aware that Professor Norton's Communication has appeared in the Christian Disciple, and also been re-published in a pamphlet. The unavoidable absence of the Editor for several weeks past, prevents our now giving it the notice which it deserves, and shall receive.

A SUBSCRIBER will perceive that the object of his communication is fully answered by the remarks of another correspondent, published in our last Number.

L. shall have a place.

☞ All communications for the Spectator, not written in a legible hand, will be copied at the expense of the contributor, and deducted from his bill against the concern.

Erratum.—Page 591, column 1, line 6, for *aelle* read *delle*.

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Religious Communications.

For the Christian Spectator.

Motives to Active Benevolence.

It is a peculiar excellence of the gospel, that its precepts are so pure that even its enemies cannot sustain a charge against them; and at the same time, so perfectly intelligible that the most ignorant can be at no loss in regard to their meaning. With so much in favor of the gospel, considered as a rule of life, we should expect, antecedently to all experience, that it would require no great persuasion, to induce mankind to yield themselves to its precepts; but the lamentable fact is, that the experience of the whole world has directly contradicted this conclusion. There is a disorder preying upon the constitution, which operates as a lethargy upon all our moral sensibilities. The mass of the world are at heart entirely opposed to the great practical principles of the gospel; and even those who have been redeemed in some measure from the slavery of sin, often find occasion to complain that when they 'would do good, evil is present' with them. Even the best of men do not escape from this universal calamity. The warm glow of pious sensibility is often succeeded by spiritual apathy; and the very life-blood of christian zeal seems to stagnate in its circulation through the soul. From this state of things results the necessity of our bringing frequently and distinctly to view the great principles of christian obligation. We are to hold up the precepts of the gospel, not merely for the sake of descanting in an abstract manner upon their excellence, or of exciting a sentiment of cold admiration, but of sending a conviction

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to the heart that they are clothed with the most sacred authority. If we acknowledge Jesus Christ as our master, and still refuse to obey his commands, who does not see that we stand convicted of gross inconsistency, not to say, deliberate treason?

The great duty which the gospel constantly enjoins, or rather the sum of all duty, is to do good. The particular sphere of benevolent exertion in which we are to be active, we are left to choose for ourselves; or rather we may consider it as designated by the indications of Providence. But from the general obligation, nothing can discharge us. Our master, our judge has laid his commands upon us, and we disobey at our peril. The only grand rule by which we are to be governed in selecting a field for our exertions, is that we choose one which will exhaust our activity, and in which it may be turned to the best account. We are to examine the signs of the times, to ascertain the general aspect of God's Providence towards the church, to take an extensive view of the operations of christian benevolence in the world, that we may know where our help is most needed, where our talent will be most productive. Without attempting to recommend any specific department of charitable exertion above all others, it will be the object of this paper to present some general considerations with a view to encourage the efforts of christian benevolence, and to prevent any from being weary in well-doing.

The motives by which we are urged to benevolent exertion are so numerous and drawn from so many sources, that as soon as the subject is proposed, they crowd upon the mind

from every direction. I will select a few of the most prominent of them.

1. The cause of active beneficence is the cause of God; and those who directly engage in it, have so far the honor and happiness of being conformed to the highest standard of moral excellence. The most simple and expressive description of the character of Jehovah is given by the apostle John, in that remarkable expression 'God is Love;' and every manifestation which he has made of himself, whether in the natural or moral world, only establishes the truth of this apostle's assertion. To do good to his creatures seems to be an important end of all his dispensations, and the highest glory of his character. Travel through the immeasurable dominions of Jehovah, and you would meet at every step some token of his beneficence. What a striking proof of a benevolent nature has he given us in the majesty and beauty with which he has fitted up the ethereal world; in the enchanting variety which he has spread over the face of nature in the regular and delightful succession of the seasons. Can you look over your fields when they are loaded with the bounties of Providence, without a sensible impression that you are living under the administration of a most benevolent Being? Can you sit down to the table which God has furnished, or walk abroad to inspect the varied beauties of nature, or feel the invigorating influence of a summer's breeze, and forget the attribute of the Divine goodness? Or can you examine the curious mechanism of your own bodies, and observe how admirably every part is fitted for your convenience and comfort; above all, can you survey the mighty movements of the mind, and scan its noble faculties, and think of its lofty destination, and remember that in that thinking principle there may be the embryo of a serpent,—and after all this, doubt whether Jehovah delights in doing good?

But every view of this subject is imperfect, which does not distinctly

recognise the love which God has manifested in the gift of his son. Here was not merely goodness, but mercy—goodness to those who deserved nothing but evil. I shall not dwell upon this unparalleled exhibition of the Divine beneficence, but if we could properly estimate this action—the whole range of its influence on the moral kingdom of Jehovah, or I might say, on a single redeemed soul, I doubt not that we should have an impression of the goodness of God which would be overwhelming; and instead of being proud of our poor, imperfect services, we should sink down in the dust in view of our inactivity and ingratitude.

Now then, I wish to impress upon the mind the thought, that in sincerely engaging in the cause of active benevolence, we become associated with the most glorious Being in the universe; and our own characters are therefore ennobled, just in proportion as our pious activity is increased. If it is the highest glory of the Divine Being, that he delights in doing good, then that man is the most honorable and the most happy, who possesses the highest degree of this benevolent spirit.

2. The next argument by which I would enforce the great duty of christian benevolence, is drawn from the example of Christ. It would be idle to attempt to prove to those who recognise Jesus Christ as their great master, that his example, so far as it is imitable by mortals, has all the authority and sacredness of a law; and who that has read the history of his life, does not know how entirely it was spent in doing good? You may follow him from the manger to the cross, and you will not find a trace of an inactive or selfish spirit, but every part of his life filled up with labors and sufferings of the most benevolent tendency. Where was ever exhibited such self-denial, such unbending fortitude, such noble disinterestedness, such a readiness to make personal sacrifices for the good of others, as we meet with in every part of his history?

And what else was the design of his mission, but to accomplish good to the universe, and to our world in particular, which no finite mind can estimate? It was to enlighten human ignorance, to sanctify human pollution, to wipe out the stains of human guilt. It was to bring glory to God in the highest, and to publish peace on earth and good will to men. And this object has by the life and death of Christ been accomplished. How emphatically then may it be said of him, that he came into the world on an errand of benevolence; that he went about doing good.

And is all this nothing to us christians? Is there no tie of gratitude that binds our hearts to that cause for which Jesus labored and suffered so much? His exertions and sufferings, his bloody sweat and his agonizing death, demand that we should be active in doing good. It is the very cause, in which he endured so much agony, that we are called upon to promote. If we refuse to engage in it, let us at least be consistent enough never again to talk of gratitude to our Redeemer.

3. Another motive to our cherishing a spirit of active benevolence, is, that by the indulgence of an inactive and selfish spirit, we defeat the grand object of our existence. There is, in every part of the works of God, a manifest reference to utility. From the sun that rolls through the heavens, and illumines and warms and fertilizes the world, down to the flower that unfolds its beauties to the eye; from the seraph that burns before the throne, through all the grades of animated nature, down to the insect that glitters for an hour, there is nothing that is absolutely useless. There is a system of activity and benevolence pervading all the works of nature; and every thing seems to bear the inscription that 'it was not made for itself alone.' Surely then, man was not made and gifted with these noble powers, merely for a life of inactivity. If every thing in the inanimate creation has its use, and is designed to answer

some important end, as a part of the great system; it were more than absurd to suppose that these wonderful faculties with which we are endowed, were intended only to qualify us for the sensual enjoyment of ourselves. There is not a more false and wretched maxim than that we are placed here merely to enjoy life; we are made for action; and every kind of enjoyment that is distinct from this, is worthy only of the sensualist, who is buried in his own inactivity and insignificance. Let the man of these contracted feelings look around him, and he will find his selfishness rebuked by every object that meets his eye. Let him descend to the lowest orders of creation, and learn a lesson of active benevolence from the busy bee, or the industrious ant; and let the insect upon which he treads, teach him that God never designed that he should live for himself alone. Yes, I repeat it, we are made for action. This is the only way in which we can glorify our maker, or answer the purpose of our existence, or avoid the reproach of casting a blot on the intelligent creation.

4. The great purposes of God with respect to his moral kingdom, are to be accomplished in a great degree through the beneficent agency of men; here then, is a powerful motive for cherishing a spirit of active benevolence.

Some of the grand designs which God proposes to himself as a moral Governor, are intimated to us by the dispensations of his providence, and are now clearly revealed in his word. One of these purposes manifestly is, that a vast revenue of glory shall redound to his own name in consequence of a great moral renovation which is to pass upon our fallen world. Now it would be impiety, as well as presumption, to say that this regenerating process could not be carried on independently of all human instrumentality. Doubtless, if God so pleased, one omnipotent word might accomplish the change, as well as that great mass of

benevolent effort which he has chosen to employ. Let the thought be far removed from our minds, that God is in any sense dependent on his children for the accomplishment of his purpose: still in his adorable sovereignty, he has determined to enlist them in his high and honourable employment, and in this respect, the kingdom of grace is essentially the kingdom of means. It is true then that this world is to be regenerated, for God has revealed it as one of his purposes: but this vast work is to be done principally through the instrumentality of man. What a mighty field for benevolent exertion here opens before us! This world, so long the residence of sin, is to be shorn of its thorns and briars, and to exhibit, in a scriptural sense, the beauty and fertility of Eden. The church, too often the theatre of dissention and error, is to attract by its purity and splendor, the admiration of angels. The midnight shades of Paganism, that have for ages, been stretching over so many of the nations, are to give way to the resplendent blaze of the Sun of Righteousness. Superstition, that giant that has so long been stalking up and down the world, is yet to be crushed: the bloody altars which he has reared, are to be beaten down: and the banners of Immanuel are yet to wave through every part of his present dominions. The pure, and peaceable, and benignant spirit of the gospel, is to supplant that spirit of Pride and Bigotry, whose progress has so often been marked by terror and desolation. And what a rebuke is administered to our sluggishness, when we recollect that christians are entrusted with this mighty charge,—that this great work of moral renovation, in which the lustre of the divine perfections is so gloriously reflected, will stand still or go forward, in proportion to the languor or energy of human efforts. But this work will not stand still for an hour. The promise of God forbids it. If we as individuals, refuse to act, we to whom this cause,

seems in the arrangements of Providence to be especially committed, there are multitudes of others who will rise up at the call of God, and thrust the sickle into the harvest. The cause of evangelizing the world is part of the great system of redemption; and Jehovah has pledged himself that it shall survive all opposition. We may indeed refuse to put our hand to the work; but to think of stopping its progress, were just as foolish, as to put forth your hand to arrest the sun as he is travelling in his majesty through the heavens.

5. The spirit of the present day, and the encouraging aspect of the times, furnish a powerful motive to active benevolence. It will be understood that I refer here particularly to that department of christian beneficence which is concerned in extending the knowledge and influence of the gospel.

I dare not say with confidence, that the morning of millennial glory has yet dawned; but from the present aspect of Providence, in connection with the testimony of prophecy, I am persuaded that this jubilee of the church is not far distant. In the progress of the last thirty years, a spirit of religious enterprise has been excited in the christian world, which has had no parallel since the apostolic age. The lethargy which came upon the church so many centuries ago, has been in a great measure broken up; and christians have learned to acknowledge the claim which their master is putting in for their services in the extension of his kingdom. During this period the political world has been shaken to its centre, and yet these convulsions have manifestly been over-ruled for the glory of church. Even the career of the that great political mad-man whose bloody sceptre has so long spread terror over the most powerful nations on earth, when viewed by the light which more recent dispensations have thrown upon it, loses, in the view of the christian, some of its most appalling features. It discovers to the eye of faith,

not merely the march of a monster, through scenes of blood and desolation, to the accomplishment of the most diabolical purposes, but the march of an infinitely wise, though mysterious Providence, towards that most benevolent object, the universal extension of the gospel: For out of that terrible conflict which so long agitated and convulsed the nations, there, came a spirit of benevolent exertion, which has already been instrumental, in changing to a great extent the face of the world. At this very moment there is a great moral machine in operation, sustained by the united energies of a large part of christendom, the influence of which is felt among the savages of the wilderness, and is winding its way into the very heart of the dominions of Paganism. Notwithstanding the christian world has reason to be humble that its efforts in this great cause have been so long delayed, and that even now, they are not more vigorous and concentrated, we have undoubtedly the consolation of reflecting that the world is in some measure awake—sufficiently awake, at least, to enable us to put down the cavils, and silence the clamours of infidelity. Else what mean these extensive associations for the circulation of the Bible, in which are enlisted so much wealth and influence throughout every part of protestant christendom. And how is it that catholics have in some instances sacrificed even their own inconsistency, for the sake of advancing the same glorious object. What a mighty impulse too, has been given to the world on the subject of missions! How many missionary societies have sprung up, how many soldiers of the cross have been equipped and sent out under their direction, and how many victories have they gained over human ignorance and depravity? Let the wilderness which is beginning to bud and blossom as the rose; let the dwelling of the savage which has been changed into a habitation of peace and piety; let the tem-

ples which rise to Jehovah in heaven lands, testify that there is a missionary zeal abroad in the world. And it is to the same benevolent object that the numerous charitable associations of the present day are all tending. They are all parts of the same grand system; and are designed in different ways to help forward the great work of evangelizing the world. The prediction that kings should become nursing fathers and queens nursing mothers to the church, has already, in some measure, been accomplished: for in one instance, at least, has been exhibited the noble spectacle of a great and powerful monarch, giving the whole weight of his influence to the cause of circulating the Bible. Never does royalty appear so attractive, as when it is arrayed in the robes of christian benevolence. Never is the throne of a mortal encircled with so much majesty, as when its occupant, forgetful of the glare of worldly greatness, brings all his influence and authority, and lays them, as an humble offering, at the feet of Jesus.

If I had not already considerably protracted this article, I might dwell on other signs of the times, which have an equally decisive bearing on the main subject of this paper. Particularly I might mention the extensive and powerful revivals of religion, which have prevailed in many parts of our own country; the means which have been devised for communicating religious instruction to the poorer classes, and especially the institution of sabbath schools, by which so many children are rescued from ignorance and ruin. But instead of proceeding to such an enumeration, I will only express the wish that what has been already said, may come with all the energy of a powerful motive, to induce us not to be weary in well-doing. Every thing in the aspect of providence is calculated to rebuke a spirit of inactivity. To be idle in this great work in any age, would be a reproach which nothing but the tears of genuine contrition could wash away: but to stand

still in an age of benevolent effort like the present, and to survey the mighty movements of the christian world with a careless eye, involves a reproach which is indellible. It is a virtual acknowledgment that we are not on the Lord's side.

Finally: In the grave, whither we are all hastening, there will be no opportunity for doing good. Whatsoever our hand findeth to do, therefore, let us do it with our might. Every thing within us, and every thing around us, bears testimony that our period of active exertion will soon be over. If we have been inactive hitherto, and do not intend that our final reckoning shall be that of a slothful servant, let us break away from the shackles of spiritual indolence before another hour. When we come to die, and to have the world of retribution in full prospect, all our wealth and talents and influence will appear to us nothing, except as they have been employed in the service of God. Nothing but the recollection of a life spent in doing good, will cast one vision of joy over the prospect of eternity. Oh, how keen must be the sting of remorse, how bitter the anticipations of an eternal world, to a soul that has frittered away the period of its probation in foolish and useless employments! Who would envy the rich man his wealth, or the honorable man his honors, or even the monarch his lofty elevation, if he must die under the cutting reflection that he has been a slothful, unprofitable servant? Give me the luxury of an active christian's death,—let me meet one redeemed sinner at the gate of heaven, in whose salvation I have been instrumental, and I would consider all the crowns and thrones on earth, in comparison, as unworthy of a thought. God grant this blessedness to all by whom this article may be read.

BENEVOLUS.

A SERMON.

JOHN xiii. 34: *A new commandment give I unto you, that ye love one another: as I have loved you, that ye also love one another.*

THESE words were spoken by our Lord on the memorable night which preceded his crucifixion. He was now seated at supper at the head of his little family, with one of them leaning upon his bosom. Having first announced his approaching decease, and being about to institute an ordinance which should commemorate his dying love; he took this occasion to impress upon their minds some of the rules by which he wished them to regulate their intercourse with each other. He also suggested many practical considerations, peculiarly calculated both to enhance their own personal happiness and to promote the welfare of his kingdom. He well knew that his last and parting words could not but come home to their feelings—that they would be treasured up as the precious relics of a deceased friend—and be recalled by his faithful disciples in every age with emotions of deep interest.

It was almost at the commencement of this discourse, that he gave the injunction contained in our text: 'A new commandment give I unto you, that ye love one another: as I have loved you, that ye also love one another.' I shall endeavor, first, to explain the meaning of the phrase "*a new commandment*" as here used; next, speak of the *Character of the love* enjoined; and then exhibit to you some of the *Inducements* to this brotherly love.

1. What is the meaning of the Saviour's language, "*A new commandment give I unto you*?" God had long before revealed the ten commandments by Moses. These Jesus had himself already comprised in two great ones, comprehending in the first, the whole of the first table of the Mo-

saic commandments; and in the second, the whole of the second table. Of these two great commands, the first prescribed our duties to God; the second, our duties to our fellow-men. 'Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbour as thyself,' was the Saviour's grand epitome of the duty of man. Although the brotherly love enjoined in the text, is not specified, it is certainly comprehended within the spirit of the second great command, 'Thou shalt love thy neighbor as thyself.' We are not therefore to consider our Saviour as here enjoining conduct never before contemplated—conduct not reached by any former injunction from God; but we are rather to understand him as declaring that he now, with new perspicuity and clearness, unfolded a duty already in general terms revealed—that he now enforced it with new and more powerful motives—and that he now, by his own example, placed his disciples under new and increased obligations to comply with so excellent a requisition. They had now in his conduct a living evidence of the eminently beneficial tendency of this command: "As I have loved you, that ye also love one another." Who of the disciples of the Lord Jesus, remembering what his divine master has done for them, can be destitute of a sincere and tender regard for all such as bear his image? He emptied himself of celestial glory, and condescended to become the son of man, that they might, through him, be raised to be sons of God. He submitted to contumely and reproach, and was abased, that they might be exalted. He became poor, that they might be made rich in heavenly treasure. He wore a crown of thorns, that they might receive crowns of glory. 'He was wounded for their transgressions; he was bruised for their iniquities.' He voluntarily endured the pangs of a disgraceful death, that they might live forever. Where, though we travel to the utmost limits of the universe,—where shall we find an equal exhi-

bition of love? And are not christians by the example of Jesus under new, peculiar and immeasurable obligations to love each other, as brethren, fervently, with pure hearts and godly sincerity! Well might he say, "A new commandment give I unto you, that ye love one another: as I have loved you, that ye also love one another."

I proceed to speak,

2. Of the *character* of this love. Friendship and attachment frequently arise among men from similarity of manners, of natural disposition, of education and habits, and many other similar causes. We should be careful to distinguish this regard from that contemplated in our text, as it often exists where the parties have not, even in their own view, the slightest claim to the christian character; where their daily conduct furnishes lamentable evidence that they are not of the household of faith, and that their friendship is but the dim counterfeit—the empty shadow of that which results from the influence of evangelical principles. The brotherly love which springs from christianity, is characterized by its *fruits*. It realizes to christians their relation to each other, as the disciples of the same divine teacher—patients of the same great physician of souls—members of the same household,—nay, parts of the same spiritual body. The subject of this fraternal affection is scrupulously solicitous to perform every office to his brethren, which the sacred volume enjoins. Remembering that an inspired apostle has said, 'Brethren, if a man be overtaken in a fault, restore such an one in the spirit of meekness—bear ye one another's burdens;' the genuine disciple of Jesus remembering this, is kind and tender-hearted toward his fellow-disciples. He is tender of their reputation. He grieves when they depart from the truth. If favored with an opportunity, he humbly and meekly, yet firmly and faithfully, endeavors to restore the delinquent to the right course; he intercedes with their common Fa-

ther speedily to return him to the fold. When a brother is afflicted, he participates in his grief, and with him bears the burden. Is a fellow-disciple in want? He is prompted to relieve him both from inclination and a sense of duty; 'Whoso hath this world's good (says the beloved disciple,) and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him!' He who is influenced by this brotherly love, endeavors to incite his fellow-disciples to diligence in their christian course. 'Let us,' says St. Paul, 'consider one another to provoke unto love and to good works.' If injured by a brother, he does not, with the children of the world, return evil for evil: but it is *here* that the spirit of his religion shines in his conduct; and this is always the case with true piety. Like the sweet-smelling plant, it is when bruised that its fragrance is most clearly perceived. He now cheerfully in spirit, however hard it may be to flesh and blood, shows the influence of the word of God upon his heart. The Almighty has commanded, and he obeys: 'Put on—holy and beloved! bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, *forbearing* one another and *forgiving* one another; if any man have a quarrel against any, even as Christ forgave you, *so also do ye.*' Such is the character which the scriptures give of brotherly love; and such are the fruits it produces, wherever it exists.

3. I am, in the third place, to exhibit to you some of the *inducements* to brotherly love; and here I am at a loss where to begin. A thousand considerations start up from every quarter; and with their combined force urge believers to the exhibition of this precious offspring of christianity. They are serving under the same divine master—a once humiliated and crucified, but now ascended and exalted Lord—the Lamb that was slain, by whose blood they are cleansed from sin. They all profess to make the sacred

oracles the rule; and the glory of God the end, of their conduct. To the scriptures they all appeal, as the standard of their faith and practice. They are the temples of the same Divine Spirit, and have to some extent the same disposition and character. The same sacred rest from their earthly labors is anticipated by all; they are joint heirs of the same heavenly inheritance. To reclaim the vicious, to enlighten the ignorant, to save their own souls and those of others, to spread the glad tidings of salvation, and to advance the interests of their Redeemer's kingdom, is the professed object of believers of every denomination. They are contending against the same spiritual enemies—the temptations of the world, the deceitfulness of their own hearts, and the allurements of the great adversary of souls: and why not rally around the same standard, and like a band of brothers, fearlessly meet every foe?

But again; they are members of the same family—they are all of the household of faith. How deeply should this consideration be engraven upon the minds of real christians of every name, although differing on points of minor importance,—how deeply, I repeat should it be engraven upon their minds, especially when they refuse to unite in celebrating the matchless love of their ascended Lord. What though they differ in opinion respecting the mode of baptism, or the manner of ordaining ministers, or of governing the church? Surely such considerations can never be a sufficient justification for their not receiving each other as brethren. Suppose, for example, that the surviving children of a family should refuse to participate with each other in a festival instituted by the departed head of their little circle in commemoration of some exploit of his, which had redounded greatly to their benefit, and should assign as the reason of this refusal, their difference of opinion concerning the true meaning of certain obscure and contested clauses in the Will of the deceased; how ab-

surd, how unreasonable would such conduct be? how repugnant to the spirit of the sacred volume? Now in what respect does this differ from the practice of many on the subject of christian communion? What an unhappy effect has the exhibition of such a spirit upon those without the church! The world, though abundant in compassion to its own children, scrutinizes with a minute exactness, and examines with an eagle's eye the conduct of those who profess to follow another master. Let it be seen therefore from this solemn ordinance of our religion, that all who are justly named christian denominations, can lay aside their armour, forget their animosity, and give decisive manifestations of a sincere and mutual regard. "Behold how these christians love each other," was a confession extorted from the lips of ancient unbelievers; how forcibly must the conduct, which drew it forth, have evinced the excellent tendency of the christian religion? Oh! that this language might again be heard: "behold how these christians love each other." "By this," says Christ, "shall all men know that ye are my disciples, if ye have love one to another."

Practical piety speaks a language which scepticism itself cannot resist. For the want of it, no professions can compensate. There is not perhaps a single cause which does more to retard the progress of christianity than the inconsistency too often found between the words and conduct of professors. Strangers ought indeed to examine the bible, rather than the lives of christians, for a fair and full character of the religion they profess; but this they *will* not do, and we should be prepared to meet them on their own ground. What would be the heathen's opinion of christianity, should he be a spectator of the bitter disputes sometimes existing between those who would be denominated brethren? How could you persuade him of the importance of becoming a convert to a religion, having, as he

would suppose, such a tendency? Do christians then anticipate—do they desire the approach of a period, when the genuine spirit of christianity shall be of universal prevalence? They must divest themselves of sectarian prejudice, and they must uniformly treat as brethren all whom charity designates, as certainly bearing the image of Jesus. Until this be done; in vain do they expect the millennial glory. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Now in what way can they more effectually obey this injunction of their Saviour than by uniformly thus manifesting the spirit of christianity? But do believers desire to evidence to themselves as well as to others that they are the subjects of vital piety? Let them call to mind the words of St. John: 'We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death.'

There is then every inducement—every reason, why the disciples of Jesus should abound in brotherly love.

But to bring the subject nearer home. How is it with such of us as profess to be influenced by evangelical principles, and are solemnly pledged to exhibit the graces of christianity? How far do we in our practice comply with the requisition of the text? Do we in sincerity love the image of Jesus, wheresoever it may be found? Do we love our brethren because they bear this image? There is scarcely a particular concerning which it becomes us to be more thorough in examining the motives of our conduct. From nearness of situation, frequent opportunities of conversation, or some such circumstance, we are led into intimacy with others, and then delude ourselves by the thought that it is for their *piety* mainly, that we regard them, when in truth this was the very last quality thought of, if thought of at all, in forming the acquaintance.

But further; Are we at heart ten-

der of the character and feelings of our fellow-disciples, and does our treatment of them show this to be the fact? Are we most eager to believe favorable or unfavorable reports respecting a christian brother? When he falls, is it a desire to convince him of his guilt and thus to prepare the way for his penitence and restoration, that induces us to stigmatize his conduct? Do we, as the scriptures direct, privately warn our brother of his danger, or while our reproof is trumpeted into the ears of the rest of the world, is he the very last person to hear of it? Before we deal out our censures, do we solemnly ask ourselves 'what good will it do?' and then speak or be silent, as our consciences decide this question? Is there not reason to fear that we sometimes imagine ourselves to be doing God service, when in truth we are only venting the malignity of the natural heart, or giving loose to a licentious unbridled tongue? Let us beware. 'Let him that thinketh he standeth take heed.' Hear what St. James says 'If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart; this man's religion is vain.' Professions are like the idle wind, unless supported by a holy conversation. If we do not evince our sincerity by christian practice,—if we do not faithfully discharge our duty as subjects of civil government, as members of families, as husband and wife, parent and child, brother and sister, master and servant,—if we do not faithfully discharge the offices arising from these several relations; in vain do we publish our zeal for God. We must not be mere talking believers. Do any ask what *they* can do to advance their Redeemer's kingdom? To such an enquiry, I would reply: Prove the excellency of your religion by a blameless godly life. In this all can join: yes! all—even the most uninfluential of our race; and thus essentially subserve the interests of christianity. It is the example of those already within the sanctuary that furnishes to stran-

gers an almost irresistible invitation to enter in themselves.

Finally; Let not others be able in justice to charge us with the contracted unchristian conduct that says to the world in language that cannot be misconstrued, that we consider all the true piety to be found on earth as contained within the pale of our own church. If we wish to see the influence of the gospel of peace universally extended,—if it is the desire of our hearts to behold the knowledge of the Lord covering the earth,—if we would be instrumental in kindling vital piety in the bosoms of our fellow-men: We must embrace as brethren all who really and clearly exhibit the spirit of christianity; we must be willing to co-operate with each other in our religious efforts; we must extinguish the unhallowed flame of sectarianism; we must disrobe ourselves of local and party feelings; we must cease from our devotion to men; we must no longer be followers, some of Paul, some of Apollos, and some of Cephas; but all rally around the standard of the great captain of our salvation, calling no man master but the Lord Jesus; and then, with the blessing of God, we know not how soon we in America, may, in language somewhat similar to that of Buchanan in Asia, truly say: We have here no Presbyterians, no Episcopalians, no Methodists; no Congregationalists, no Moravians, no Baptists; but thousands of thousands of christians. The Lord hasten this happy period.

For the Christian Spectator.

*Sincere believers have in themselves
a witness of the divine origin of
the Gospel.*

The gospel comes to us with abundant evidence of its divinity. Every man who examines this evidence with attention, and weighs it with impartiality, must have a rational conviction that the gospel is true. And many, on this evidence, assent to it as true, in the same manner as

they assent to other credible histories; but are no more influenced by it, than if they had no concern in it—these, by the temptations of the world, and the cavils of subtle disputers are easily turned away from their faith. Our Saviour speaks of some, who have heard and received his word; but, not having root in themselves, endure only for a while, for when tribulation arises because of the word, they are offended—But they, who have received the gospel into their hearts, and have felt its transforming power, have an evidence of its truth peculiar to themselves. They have an internal, sensible evidence, which is not affected by the cavils of enemies and unbelievers.

We often see christians of ordinary ability, and moderate education, firm and steadfast in their adherence to the gospel, when men of superior talents and education reject it. The former cannot perhaps answer the cavils and objections with which the sophistical disputer may assail them. They have not read the history of the church, nor the writings of the Fathers: They cannot tell when the books of scripture were first received and collected, nor how the genuine were distinguished from the spurious. They have not compared the translations with the original, to see if they are correct, nor have they collated various copies to judge which are the true readings. They have not taken pains to elucidate obscure passages, nor to reconcile pretended contradictions. But what then? They have learned the doctrines and precepts of the gospel; they have felt the influence of them on their hearts; under this influence, they have become lovers of holiness, and haters of wickedness. And whatever may be said in opposition to it, they know it is true in substance. It carries its evidence with it, and no cavils made by an unbeliever can shock their faith in it, extinguish their love for it, or change their resolution to obey it—They have an evidence of the truth of the gospel, to which the unbeliever

is a stranger. They have a witness in themselves.

I propose to illustrate the proposition, that they who sincerely believe the gospel, have an inward testimony of its truth and divinity.

1. They know it to be divine from its effects on their own heart.

They believe that God is a holy Being—a Being, whose character comprehends all moral perfections, and excludes every thing that is morally evil or sinful. When they look into the gospel, they find that it corresponds to this character of God—that all its precepts require holiness and condemn wickedness, and all its doctrines tend to give force and efficacy to its precepts. When they examine their own hearts, they are conscious of an habitual and prevailing conformity to this gospel. They love it because it is holy, they discern a dignity and an excellency in it, which indicates its divine original. They feel assured that a scheme of religion so perfectly agreeable to the nature and character of God—so expressive of his holiness, justice, mercy and goodness, could not come from any being, who is an enemy to God and holiness. They know it must be approved in his sight, because his character is impressed on all its doctrines and institutions.

The holy design of the gospel, is, with wicked men, the greatest objection against it. If it would ensure to them their final salvation, and still allow them to walk according to the course of the world, and to fulfil the desires of their fleshly mind, they would be well pleased with it. But holy men desire no such licentious scheme. They hate sin, and long for deliverance from it. They conceive of no salvation, without a salvation from sin; and they love the gospel of Christ, because, as it brings salvation, so it teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in the world. That same purity, which, in the minds of the unholy, is an objection against it, is, in the minds of the

pious, an argument for it. The latter see a beauty and a glory in these very things, which are an offence to the former.

True believers know, that if they have been brought into this holy temper it is by the power of the gospel. They are conscious, that it was not merely by their own reflection, or by human advice, that they were brought to love holiness and hate iniquity; but that this moral change took place in them by the application of gospel truths. They have put off the old man, and put on the new, in consequence of their having learned Christ, and known the truth as it is in him. Now, how came gospel truths to possess this transforming power—this power to mend the heart, and to reform the life? They are mighty through God. If believers then, have experienced the sanctifying influence of the gospel in their hearts, they have an evidence that the gospel is from God; for God would not vouchsafe his power to accompany a wicked falsehood, a dangerous fraud. Thus believers have a witness in themselves.

2. The gospel teaches us, that there are, in all true believers, while they live in this world, some remains of sin; and that consequently, the religious life will be, in some measure, a conflict between sin and holiness; and they find this to be true. Their experience fully corresponds with the description which is given of the christian life.

Every true believer is born of God. He is renewed after the image of God in righteousness and true holiness. He has in him a temper and principle which is opposite to moral evil. It is inconsistent with his new character, that he should sin with a full consent and habitual choice of soul. St. John says, "he that is born of God doth not commit sin," or act as a servant of sin; "for his seed remaineth in him, and he cannot thus sin, because he is born of God." But he still dwells in the flesh, and has the passions and appetites, which belong to

the flesh. These rise against the spiritual temper which is in him. They expose him to the impression of outward temptations. They often draw him aside from the path of duty, which he has chosen. These two principles, called *spirit* and *flesh*, or holiness and corruption, are at war in him. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that he cannot do the things which he would." This the gospel declares to be the condition of the sincere christian; and he finds it to be so. Perfection is his desire; but not his attainment. It is what he aspires after, but does not reach. He presses toward it, but is often thrown back. It is by vigilance and labor, by faith and patience, that he makes any progress in the religious life. The working of corruption, the assaults of temptation, and the surprises of sin, call him to renewed exercises of humiliation and repentance. While he delights in the law of God after the inward man, he finds a law in his members warring against the law of his mind. Often when he would do good, evil is present with him. He adopts the apostle's complaint, "wretched man that I am: who shall deliver me from the body of this death?" With this humble complaint, he repairs to the grace of God, through Jesus Christ.

Such agreement the christian finds between his own conflicts with sin, temptation and himself, and the description which the gospel gives of the imperfect state of good men in this life. This agreement is a testimony, that the gospel is divine—that it is dictated by him, who knows what is in man by nature, and what remains in good men, after they have become partakers of a divine nature.

3. The gospel teaches us how to carry on this warfare against sin and temptation, and promises us grace to support us in it. "Watch and pray, lest ye enter into temptation." "Take to you the whole armour of God, that

ye may stand in the evil day, praying always with all prayer? Resist the devil and he will flee from you." 'Come to the throne of grace, that you may obtain mercy and find grace to help in the time of need.' 'God giveth grace to the humble.'

While the christian attends to these directions, the promises annexed to them are verified in him.

If he has fallen into a snare and temptation, he finds, it was at a time when he was off his guard, and when he was overcharged with the cares of this world. If the power of religion declines in him, he perceives, on reflection, that he had grown negligent in the devotional and instrumental duties of religion. If his spiritual comforts and heavenly hopes are abated, he looks to himself, and sees that he has forsaken his God, or has not walked humbly with him. By returning to God, he experiences a return of the powers of godliness, and a revival of the comforts of it. His experience teaches him, that God has not said to him, seek me in vain. He often feels himself refreshed in his troubles, enlightened in his darkness, and quickened from his deadness by a regular, constant and steady attendance upon God in the exercises of the closet and the sanctuary. He can say with the Psalmist, 'It is good for me, that I should draw near to God. I have called upon him, and he hath heard me.' While the ungodly and profane make light of prayer, as a useless exercise, he can say, that he has found it good for him. It has been a mean of obtaining comfort in tribulation, strength in weakness, courage in danger and direction in doubt.

A caviller against religion may ask him 'will the infinite God regard the prayers of worms? Will the all wise immutable God alter the plan of his government at the request of mortals? Can human supplications avail to obtain from him, favours not previously intended? Will not God do what is best, without solicitation from men? Or will he be moved by them, to do what is not

best?' But none of these cavils put the good man out of countenance. He knows that prayer is reasonable. In his wants, his heart rises to God, and returns with new strength and comfort. He has found too much benefit in prayer, to be argued into a contempt of it. He can say, 'My soul shall make her boast in the Lord. I sought him, and he heard me. I looked to him, and my face was enlightened. I have tasted and seen that he is good. Blessed is the man that trusteth in him.'

A scoffer at piety may tell him, 'the sabbath and the forms of public worship, are vain and idle ceremonies, invented by superstitious, or designing men; and that they are unworthy of the notice and regard of the rational and discerning.' But he has in himself a witness that they are useful to him. He experiences their happy influence. He finds, that by attending upon them he became a better man; more humble, more benevolent, more watchful against sin, more strong to overcome temptations, more elevated above the world, more active in the duties of a virtuous life. And institutions of so holy a tendency, he concludes must be from heaven.

4. The gospel tells us 'There is joy and peace in believing.' Christ's 'yoke is easy, and his burden light.' They who 'come to him and learn of him, find rest to their souls;' and while they walk in the faith of Christ and the fear of God, they walk in peace of conscience, and in the comforts of the Holy Ghost.

This, the believer, acting under the influence of faith, knows to be true. He finds the gospel exactly suited to all his wants. Conscious of guilt and weakness, he there sees mercy to pardon and grace to help. He there meets a promise of forgiveness to the penitent, and of the presence of the Holy Spirit to them who seek it. He there beholds a Saviour dying for the sins of men, rising from the dead to ensure their resurrection, and interceding for them in heaven to give efficacy to

their prayers. Under the terrors of death and the grave, he then contemplates life and immortality brought to light by the Saviour, and heaven opened in its purity and glory for the admission of the pure in heart. Though naturally desirous of immortality, he can find no assurance of it, but in the gospel. Under a conviction of guilt and fear of punishment, he can make no claim to pardon, but on the ground of that gracious promise which the gospel presents him. Sensible of impotence and danger, he discovers no way of security and support, but in the grace there revealed. He had tried various expedients to relieve the anxieties of his mind. He had labored to persuade himself, that his sins were not offensive to God—that God would never bring them into judgment—that He was too good to make any of his creatures miserable—that there was no future punishment, or, if there was any, that it would be light and short—or that he had done good things enough to compensate for the evil ones, and that there was a balance in his favor. But after all he could do, his mind was restless, anxious and fearful. His artifices were vain; they wanted proof, and wanted substance. They could not satisfy him. But when he fully believed, and heartily consented to the gospel, he found comfort; he found peace; his anxieties were relieved, and his soul was satisfied. He here met with a remedy, that came home to all his complaints. He now addresses Christ in the words of Peter. ‘To whom else shall I go? Thou hast the words of eternal life. I believe, and I am sure, that thou art the Christ, the son of the living God.’

Men may dispute concerning the virtue of a particular remedy; but the patient who has tried it, and found his pains relieved, and his health restored, knows that it was a good remedy in his case; and no objections against it, will induce him to condemn it. Nor will any objections against the gospel stagger the faith

of him who has embraced it with his heart, and experienced its healing, comforting, strengthening and quickening influence.

As the believer found relief in submitting to the gospel, so he experiences peace and joy in his continued obedience to it. So far as he is influenced by its doctrines, and governed by its precepts, his soul is in that state in which it ought to be, and in which it can enjoy itself. His reason is employed in worthy and useful exercises; his thoughts are occupied on entertaining themes; his affections settle on spiritual objects; his pursuits are directed to noble attainments; his passions are under a rational control. He is freed from that pride, impatience, discontent, envy, and jealousy, which once vexed and tortured him. In their place, have succeeded the sweet and delightful virtues, humility, meekness, resignation, benevolence, and brotherly love. Hence result peace of conscience, self-approbation, and heavenly hope. Can the christian believe, that this is all vanity and delusion? or that a religion which produces such happy effects in him, is mere artifice or superstition? Go then and tell him, that the food which nourishes him is air; the garments which warm him, are cobwebs; that he may as well be nourished without the one, and warmed without the other: or, convince him that hunger and cold are not unpleasant sensations; that they are more agreeable to nature, than warmth and fulness.

5. As the gospel discovers a state of future happiness, so it teaches us wherein this happiness consists. The true believer has the principles of happiness already formed in him, and he has a witness in himself that the gospel is divine. It agrees with his own experience.

All religions agree in this, that they promise to their votaries a future reward. But those religions, which are the inventions of men, make this reward to consist in the pleasures of sense. The christian knows, that

these cannot be the reward of a *divine* religion, because he finds that they can give no satisfaction to the mind ; especially to a pure and virtuous mind. Even in this life, and in his most corrupt state, he found no profit in those things, whereof he is now ashamed.

The gospel promises a happiness of a different kind—a pure, spiritual, and exalted happiness. It often indeed, alludes to sensible objects for the illustration of that happiness ; but yet, it teaches us, that it is something, which eye hath not seen, nor ear heard ; something which it is impossible for the tongue to utter, or imagination to conceive. It instructs us that the saints in glory will be freed from sin, and perfected in holiness ; will be near to God ; will have a clear knowledge of his character and government ; will dwell in his presence ; will contemplate his perfections and works ; will adore and praise him with warm affection ; will mingle in friendly society, unite in devotional exercises, and reciprocate such works of benevolence and love, as are proper to their exalted state.

The good christian believes this description to be just, for it not only approves itself to his reason, but accords with his experience. He finds the happiness of eternal life already begun in him. That pleasure which springs from holy exercises, and from conquest over sin, temptation and the world, gives him some idea of the happiness to be enjoyed, when all remaining corruption shall be removed, and the principles of holiness raised to their just dominion. The delight which he experiences in the worship of God, and in the contemplation of his works and perfections, is an anticipation of the fullness of joy in God's presence, where he shall see face to face, and know as he is known. The sweetness of social love, which he sensibly tastes even in this imperfect state, excites his desires of that world, where charity never fails, and where envy, hatred, jealousy and pride never intrude.

He knows that there is a heaven, and such a heaven as the gospel describes, because he has already some foretastes of it, in that holy, pious, benevolent temper which the gospel has produced in him. Hence they who have believed in Christ, are said to be 'sealed with that holy spirit of promise, which is the earnest of their inheritance, until the redemption of the purchased possession'—to have the earnest and the first fruits of the spirit in their hearts—to be wrought to a meetness for, and desire of the heavenly state, and thence to know that there is such a state purchased for them.

These instances of the correspondence between the doctrines of the gospel, and the experience of christians, are sufficient to illustrate the proposition, that faith is accompanied with an inward testimony of the divinity of the gospel. 'He that believeth on the son of God, hath the witness in himself.'

If christians then, have in themselves a witness of the truth, let them exhibit this testimony to others by the holiness of their lives. If the inward temper of the gospel is in them, the best proof of its divinity ; a conversation becoming the gospel, is the best way of conveying this proof to others. They may say that they have the witness in themselves ; but they will not be believed, unless they show their faith by their works ; a holy and blameless conversation in them, will do more than any other argument which can be offered, to put to silence the ignorance of foolish men. They see error and iniquity abounding,—they profess to wish to stop their progress,—they enquire what can be done ? I answer, only let their conversation be as becometh the gospel of Christ. It is in vain that they talk of their inward faith, unless this faith has some visible effect. It is in vain that they profess their esteem and admiration of Christ's religion, unless it appear that they are in their conduct governed by it. If all who pretend to believe the gospel, would

exhibit in their lives, the reality and efficacy of their faith—if they would display that humility, peaceableness, justice, benevolence, meekness and sobriety, which this inculcates; there would be such evidence of its divinity, as all its adversaries could not gainsay nor resist. Beholding the spiritual conversation of the friends of Christ, they would be constrained to confess, that God is among them of a truth. L.

For the Christian Spectator.

Men Insensible to their Spiritual Danger.

When the Austrian army advanced in 1821 into the Roman territory, the Neapolitans, whose constitutional government was threatened, resolved to meet them in the passes of the Apennines. It was announced that they would purchase their freedom by a desperate resistance to this unauthorised interference of a foreign power.

General Pepe took his stand near the falls of Terni. Here is one of the most beautiful scenes in the world. The water rushes from the top of a mountain down a perpendicular precipice of about three hundred feet. Towers are upon the summits of the neighbouring walls, and thus is the memory of past ages recalled by these monuments of dead men's greatness. The river Velino afterwards rolls foaming through groves of olive and orange trees, soon becomes connected with the Tiber, and thus washes the walls of Rome.

When General Pepe was defeated, his troops fled in great disorder. Being hard pressed by the Austrians, they attempted to make their escape over a bridge at no great distance from the falls above. When the bridge was filled with the retreating companies, it suddenly broke with the unusual weight and hundreds were instantly precipitated into the rolling tide. The river was here so rapid that they could not sink: but were borne along with immense velocity to the roaring gulf—whence clouds

of mist were rising as if from the explosion of many water spouts.

The miserable creatures, all conscious of their approaching fate, were carried onward and downward, to the point where the river pitches off the mountain, and were thence hurled into the fathomless abyss. No shrieks of horror could be heard in the din of the water; no bones were ever buried: they went beneath the foundation of the mountains.

Alas! how like is this to what 'angels and the spirits of the just made perfect' see of human things. We, mortal men, are borne on, in a tide, rapid as thought, irresistible as lightning; we too, are soon to be plunged into a gulf dark as the grave, and into caverns vast as eternity.—And yet we go on—heedless as these soldiers before they got upon the bridge; and think not of all the events which angels and devils stand by to see.

And is it, I exclaim, the lot of poor human nature—of frail mortal creatures, to have no refuge from the flow of fate—no deliverer from the power of the grave—no knowledge of the caverns that are in eternity—no better hope than the brutes that perish?

Ah! yes! I have heard of a message from God:—of the bible which is as a map of that invisible world, which if it were not of unequalled vastness, would be already crowded with our race. I have heard of one, who holds the keys and unbars the gates of that wide region, where are already, those who are bone of my bone and flesh of my flesh; and where my spirit—this common sense and throbbing heart, which goes over these thoughts—must soon be summoned.

Yet more, I have heard of God's own son, who has appeared in the flesh, with the best news that heaven ever sent to earth. My conscience and the divine law have told me, that "death is the wages of sin"—that while in this world, I may hurt my soul as well as my body; and contract a disease in the immortal part of my

nature, which no medicine of man can cure, and defile my soul with pollution which snow water will not wash out. Let me then listen to what the Maker of my soul and its Judge has thought important enough for him to send me a message about.

I hear from the lips of Jesus Christ that he is come to seek and to save that which was lost—to deliver men from the condemnation and power and practice of ungodliness, and from the power of the evil one.—I hear that the son of man has come to make the short journey of our present life, a course of obedience—a preparation for an entrance into a heavenly city; and by ransoming us by his blood, to make the grave but the chamber where we lay, by our coarsest covering, that afterwards we may enjoy the rest he has purchased. I hear that *now* ‘the kingdom of heaven suffereth violence, and that the violent take it by force;’ and Jesus Christ himself says, “he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.”

Upon this train of reflection, I enquire how many embrace the terms which the Son of God proposes; *how many believe in him?* Alas! he has himself uttered a prophecy, that though he sent out invitations, kind and cheering and pressing; yet men begin with one accord to make excuses, and therefore, while “*many are called, few are chosen.*”

But that any mortal man should not choose Jesus Christ for a deliverer, and his salvation for a portion, appears to be a folly that is amazing—incredible. Think you that any one of these soldiers would have refused a helping hand to plant his feet on a rock and raise him into the fair fields beside this fatal river. The enemy of man’s soul exults, while the explanation is given why so many go down with him into destruction.

It is not that they are ignorant of their danger; it is not that while they float down, they do not believe that

Jesus Christ alone can save them, and do not fear the fulfilment of his word, “he that believeth not shall be damned.”

I ask again, whether one of these soldiers, if an angel had come near to the brink of the river, and offered him a rescue, would not gladly have taken it? What then hinders sinners from seeking aid from the ‘angel of the covenant,’ who inscribes upon his banner, “look unto me and be ye saved, all ye ends of the earth.” Ah! it may be answered, this is easily explained: these sinners have been long in this way; they have come to like the sort of movement which drives them forward, though sensible that they go on rapidly, as down a river; they understand that a little further off, are other messengers standing with the flag, upon which is written—“believe in the Lord Jesus Christ and thou shalt be saved.” They do not like to get up upon the river bank now; for it would be the consequence of their deliverance that they would enter upon a new and strait and narrow way. It is demanded, if they will come to Jesus Christ, that they abandon all the friends who are hurrying on upon the current of ungodliness, that they crucify the flesh, with all its affections and lusts, that they be new creatures and lights of holiness in the world. What they propose, therefore is, to-morrow or next day, when the tide shall have swept them a little further down, to call for help from one of the divine messengers, and so get upon the narrow path before the last deep pitch into darkness.

If we imagine a person, awake to the events of an eternal world, and for the first time looking at the multitude of impenitent sinners who live upon to-morrow and float carelessly upon the stream of time—the question he would ask instantly is—how much further have they yet to go? The answer at once is—no one of them knows. There is a heavy mist over the gulf into which these waters discharge themselves; the edges of it are uneven, the eddies irregular.

Some take the leap at an earlier, some at a later period—many who have been alarmed, have afterwards fallen asleep upon the current, and gone off in the night time. Fools and madmen, would he exclaim, they love their lusts so well that they are not willing for the few days they can see the sun and moon and stars with these eyes of flesh—to deny themselves and take up their cross and follow Jesus—not even when he will lead them now into spiritual pastures as a good shepherd, and when their earthly pathway ends, enable them to look off their eminence and know that their souls are to pass upward into the New-Jerusalem, the everlasting paradise.

Angels have no words sufficiently emphatic, to characterize man's folly and madness in the affairs of his soul—perhaps, reader, to characterize *your* folly and madness. 'Now is the accepted time, now is the day of salvation.' 'To day, if ye will hear his voice, harden not^r your hearts.' 'A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished.'

One or other of these sentences marks the unchangeable lot of all the human race: 'Come ye blessed, inherit the kingdom prepared for you from the foundation of the world;' or, 'Depart ye cursed, into everlasting fire prepared for the devil and his angels.'

M. B.

To the Editor of the Christian Spectator.
SIR,

I was a short time since present at an Ordination, where the services, from their solemn and interesting nature, promised to be highly useful; but I regret to say they were protracted to so great a length, that the impression they were calculated to produce, was very much diminished. From my own observation, I am convinced that this is not unfrequently the case, and that the error is an increasing one in our country. The reason is obvious. To affect the minds of an audience suitably, it is

not sufficient that the subject be briefly stated, and the principal arguments enumerated and then hastily dismissed; but this skeleton—these bones and sinews, must be covered with flesh and animated with life; there must be a rich filling up of each of the different heads, and in the end the speaker must lay strong hold of the heart, that main-spring of human action. Intelligent and faithful clergymen, aware of this fact, are apt to run to the opposite and equally erroneous extreme, instead of stopping at the happy middle point.

But it should be recollected that the man who from his brevity never once fairly gains the attention of his hearers, and the man who, having succeeded in interesting them in his subject, hangs on, till their attention flags and they are worn down with fatigue, have equal reason to anticipate but little success from their efforts. Such is the nature of the human mind, that deep attention to any subject cannot be long sustained. When men have once become tired out, you can do them no good by continuing to address them. This fact every public speaker should constantly keep in view. He should also remember that the greater is his power of fastening the attention of his hearers upon a train of reasoning, and the deeper the interest he is capable of exciting in their feelings; the shorter the time his efforts can safely be continued. The more able and the more eloquent therefore, a preacher is, the more cautious should he be lest he pass the bounds which nature has assigned. Let him wind up his audience to the highest pitch of feeling of which they are capable, and then let him be careful to stop; or his powers will be exerted in vain and his labour be useless. The minister who can so manage his discourse as to be able to leave off just at the moment when his hearers, hanging upon his lips and thoroughly possessed of his arguments, are still so deeply interested that they are eager to hear a little more and reluctant to

have him stop,—that minister has made an invaluable attainment; I had almost said, he has discovered the greatest secret of eloquence.

If, then, it is expedient for the most powerful of preachers to have a due regard to brevity in their discourses; how much more important is it that those who are not so interesting, should be equally careful on this point. Reverence for religious things, and an ordinary share of patience, will induce most men occasionally to sit quietly while ever so unskilful a speaker deals out a moderate quantity of his crude reflections; but for a man of intelligence to be habitually obliged to listen to sermons that are at once very poor and very long, requires more of Job's distinguishing characteristic, than usually falls to the lot of poor human nature.

A principal cause of tediousness in public speakers is, that the matter of their sermons is not sufficiently digested before it is delivered. Their oil is not well beaten. They do not take up a single point and lay out their strength upon that, excluding whatever is irrelevant, and bringing every thing to bear upon it that can with propriety be made to do so; but undertaking to occupy too much ground, they skim over the whole and really accomplish nothing. 'Above all things, order and distribution and *singling out of parts*, is,' says Lord Bacon, 'the life of despatch; so as the distribution be not too subtle: for he that doth not divide, will never enter well into business; and he that divideth too much, will never come out of it clearly.' The writer of this communication has frequently observed that at the bar, the Lawyer, who skilfully dissects his case, gives particular prominence to the important points, and to them only, and lays out his strength upon these points, rejecting every thing extraneous, and comprising what he has to say within as small a space as is consistent with being thorough and perspicuous, is the man who produces the greatest impression upon the Jury

and the Court. The same is the fact in the Hall of Legislation. The magic power of simplifying subjects—of reducing them at once to their elements and of exhibiting these clearly to others, is one of the rarest and most invaluable attainments of a public speaker. It shows how far he has advanced towards perfection in his art; for in oratory as in other arts, simplicity is the latest quality that is acquired.

If the 'singling out of parts' of which Bacon speaks, were more attended to in meetings where several persons officiate, it would materially diminish their length, and at the same time greatly heighten their interest and increase their utility. At Ordinations for example, let each person choose out thoughts and words that are peculiarly appropriate to his allotted part, and let him be careful not to trespass upon the province of others. So in the Monthly Concerts for prayer, let the duty of every one that officiates be distinctly defined and separated from that of others. Let intercession for ourselves, our families, our neighbors and our friends be assigned to one person,—for the churches in our vicinity, in the State, in the Country, and in Christendom, to another,—for the Jews, for Pagan nations, for missionaries and for the various benevolent institutions of the age, to another; and so on till the whole number of subjects proper to be brought up on such an occasion, are embraced. The advantages of adopting such a mode of conducting these meetings must be obvious to every one. Each part would be more thoroughly performed. The sentiments advanced would be more full and striking, and productive of greater edification. The attention of the audience would be less apt to flag, their feelings would be kept alive, and afterwards, what was said and done could be more readily and distinctly recalled, and its salutary practical influence would be more durable. Whereas, as these Concerts are often conducted, little else remains than an

indistinct confused recollection of what took place; without remembering where we begun or where we ended, we only recollect that we went round and round the circle, always keeping within about the same distance from its edge, until we were completely exhausted and were quite willing to be dismissed.

It is hardly necessary to say that the hints I have thrown out respecting occasional meetings when several persons officiate, are equally applicable where one clergyman alone performs all the parts and himself offers up the several prayers. They also have a bearing upon the regular services of the sanctuary on the Sabbath. The late President Dwight was uniformly accustomed to devote the morning prayer to the spiritual interests of the congregation to whom he was preaching; and the afternoon, to the interests of the Redeemer's king-

dom generally. In the morning he was wont to dwell more particularly upon supplication; in the afternoon, upon thanksgiving.—A similar course may be adopted in family worship, with great advantage. At one time let the existence and some one of the perfections of Jehovah be the burden of the prayer,—at another, another of his attributes,—at another, the gift of a Saviour,—at another, his character,—at another, the influences of the Spirit,—at another, our depravity and impurity, our guilt and folly,—at another, the different graces of the christian,—at another, the benevolent efforts of the church, &c. &c. This course gives a thoroughness, a richness and variety of thought, and a depth and solemnity of feeling, to family worship, which add very much to its salutary influence both upon those who hear and him who officiates.

MENTOR.

Miscellaneous.

For the Christian Spectator.

On Music.

It has been universally admitted, so far as I know, that music is natural to man. He who made the mind, and stored it with all its mysterious and complicated principles, has so skilfully arranged and wisely balanced the sensibilities of our nature, that the most exquisite impressions of which we are susceptible, are capable of being conveyed through this strange and unexplored channel. If the idea has ever been suggested that there is not in the human mind an original aptitude for music, the history of the world in reference to this subject, completely refutes it. In the rudest stages of society, as well as in the most enlightened periods; among the savages of the wilderness as well as the more favored sons of refinement; in every clime, in every soil, music has flourished. It has

flourished where the energies of genius have been cramped by the iron hand of oppression; it has flourished where man has been destined to live and die beneath the scorching rays of an African sun. Its magic influence has more than once disarmed the ferocity of the barbarian; has warmed into life the frozen and expiring sympathies of the savage breast; has chased the clouds of gloom from the brow of despondency; has filled the dreary habitation of the desert with gladness; and made the poor Indian believe that he was the happiest of mortals. The whistling of the shepherd has beguiled the hours of his solitary wanderings; the song of the slave has made him forgetful of his daily labor; and the blast of the trumpet has conveyed the inspiration of patriotism to the breast of the warrior, and circulated around his fancy a succession of the most pleasing and animating images.

Nor are we to consider man as the only being who is fitted either to enjoy or engage in this delightful exercise. Who that has listened to the music of the feathered creation amidst the solitude of the forest, has not sometimes been ready to pronounce that they were the sweetest singers in the world? And it is not more true that the fierceness of the savage is disarmed by music than that some of the most ferocious of the brute creation are overpowered by its influence. There are instances on record, in which the lives of individuals have been saved from the fury of wild beasts, by suspending for a time their native ferocity, through the influence of music. The lion, and if I mistake not, the tiger, has been proved by actual experiment to be unable to resist its influence: and if we had an opportunity to extend our enquiries on this subject over every part of the brute creation, it is impossible to say how large a portion of them we should find gifted with a musical ear, and fitted thus to offer a silent unconscious tribute of praise to their Creator.

But there are other orders of creation beside those that are below us, which the God of nature has endowed with a capacity for this pleasing exercise. The inhabitants of better worlds,—nay, may I not say, the angels that bow before the throne of the Great Jehovah himself, are in all probability possessed of more exalted powers of music, than the loftiest conceptions of any mortal have ever reached. Think not that this is mere fancy. You remember that when the great Architect of the universe said, ‘Let there be light, and there was light,’ and when, by an omnipotent word, he called this magnificent system from the abyss of nothingness, and planted suns and worlds throughout the regions of immensity, ‘the morning stars sang together’ on that joyful occasion, ‘and the sons of God shouted for joy.’ And you remember again, that when sin had

been ravaging the world for four thousand years, and the fulness of time for the great Redeemer to appear in the flesh had come;—his advent was announced to the wondering shepherds on the plains of Bethlehem, by a choir of angels singing ‘glory to God in the highest, on earth peace and good will to men.’ If it be true that these exalted intelligences do possess this capacity, and that they do, you perceive inspiration forbids us to doubt; how highly probable is it that the perfection of their nature renders them capable of arriving at a point in the scale of excellence, far above the reach of the most excursive imagination. Living as they do in the regions of perfect purity, and beneath the quickening beams of the Sun of Righteousness; possessing powers which qualify them to become agents in different parts of Jehovah’s empire, and having every faculty continually on the stretch to accomplish his glorious purposes; how natural is the conclusion that they should be eminently qualified for the celebration of his praise.

From this general view of the subject, we pass for a few moments to the consideration of sacred music in particular. Doctor Blair remarks that “in the earliest times, music and poetry were cultivated among the Hebrews. In the days of the Judges, mention is made of the schools or colleges of the prophets, where one part of the employment of persons trained in such schools, was to sing the praises of God accompanied with various instruments. In the first book of Samuel, we find on a public occasion a company of the prophets, coming down from the hill where the school was, prophesying with the psaltery, tabret and harp before them. But in the days of King David, music was carried to its greatest height. For the service of the tabernacle, he appointed four thousand Levites, divided into twenty-four courses, and marshalled under several leaders, whose business it was to

sing hymns and to perform the instrumental music in the public worship. Asaph, Heman and Jeduthan, were the chief directors of the music, and from the titles of some psalms it would appear, that they were eminent composers of hymns and sacred poems. In the twenty-fifth chapter of the first book of Chronicles, an account is given of David's institutions relating to the sacred music and poetry, which were certainly more costly, more splendid and magnificent than ever obtained in the public service of any other nation."

It were easy to multiply illustrations from the sacred scriptures; but enough has already been said to shew that the science of music was cultivated by the Jewish nation with great care, and was probably carried to a degree of perfection which has never been equalled in succeeding ages. This, among other considerations, furnishes us with an argument for the cultivation of music, as an important part of worship in our christian assemblies. It is true indeed, that the service both of the tabernacle and of the temple, for reasons which grew out of the peculiar character of the Jewish dispensation, was far more splendid than that of the christian church. Instead of the simplicity that pervades our worship, the music was continually awed, if I may be allowed the expression, by the grandeur of a visible Deity. But while we bless God for the clearer light of the christian dispensation, which has put to flight the shadows and darkness of former days, it were rash to conclude that our obligations to perform every part of the worship of God in the most decent and acceptable manner, are less sacred than if we had lived under the ancient economy.

But the single consideration that music is a part of religious worship, which I here take for granted, is an argument in favor of its cultivation, that may be urged with peculiar confidence upon christians. It is not my

intention in this article, to descend to the cavils of the sceptic, who tells me that the whole service of the sanctuary is only a solemn farce, and that the God at whose altar I bow is merely a creature of my imagination. I stop not to refute such impious objections; but appeal to the christian to say, whether the richest consolations that his soul has ever experienced have not been gathered from the worship of the sanctuary; and whether he has not more than once felt that there was a communication open between heaven and his soul, through which the sweetest, holiest joys were descending in the channel of sacred melody. But who does not know that this part of religious worship has sometimes been visibly instrumental in arresting the profane and thoughtless sinner in his career, and bringing him to lie down an humble suppliant at the footstool of mercy. And I doubt not but some can testify from their own experience that while they were listening to the praises of God without being able to recognize in him a Saviour, and while they were bending under a burden of guilt without discovering any way of deliverance, they have found their tongues suddenly breaking out in unknown strains and engaged with the rest of God's people in celebrating his praise with all the tenderness and rapture of a heaven-born immortal. And to advert to but one instance more, in which the charm and loveliness of music are especially manifest, let me ask who has not seen or heard of the case of that christian whose expiring breath has been spent in offering a tribute of thankfulness and praise to redeeming love; or of that mother, who has lain with composure amidst the agonies of a dying-bed, and bid her daughter unite with her in one more song of praise to the Lamb that was slain; or of that young and tender female who has met the monster with her song of glory, and shouted in accents of almost heavenly melody, 'O death,

where is thy sting?' Methinks, in such circumstances as these, music has a charm, or, I should rather say, religion has a charm which must disarm infidelity, and make the mightiest scoffer at the cross, hide his head in confusion.

After what has been said, I shall not think it necessary to multiply arguments in favor of the importance of sacred music. I will indulge the hope that every christian finds an advocate for it in his own bosom. But it may not perhaps be impertinent here to advert for a moment to an objection which will instantly be perceived to be the offspring of the grossest ignorance;—that as the Being who is the object of our praises cannot be deceived by any merely external expressions of homage, so if the heart be warmed and animated, there is very little importance attached to the style of performance. We know indeed, and none but the Atheist denies, that the being with whom we have to do in all our devotions, is a heart-searching God; and that in this, as in every thing else, he requires perfect sincerity. But we call upon the objector to point us to a warrant, in virtue of which we are no longer bound to observe the apostolic injunction that 'all things be done decently and in order.' We would also remind him that the objection proceeds upon the supposition that the whole design of sacred music is to serve as an expression of our devotional feelings; whereas it is manifest that an equally important object is to excite and nourish them. And moreover, I would ask, if the principle of the objection be admitted, how he can consistently avoid extending the application of it to other parts of the service of the sanctuary; and whether the same reasoning which proves that the cultivation of sacred music is of no importance to the perfection of christian worship, will not be equally conclusive, when applied to the singular doctrine that it is of no importance whether the minister who guides your devotions,

orders his speech in a becoming manner, or offers his addresses to the Deity in crude and incoherent expressions.

I should do injustice to the subject, if I were not to dwell for a moment on this most delightful part of divine worship with a devout and reverential spirit. Let it never be forgotten that however desirable it may be that much attention should be paid to this part of *external* worship; yet after all, if it is performed in a thoughtless and irreverent manner, instead of being an act of acceptable homage, it is nothing but an act of solemn mockery. All in which the heart is not concerned, is to the heart-searching God an abomination. It is a thought which ought to paralyze the tongue of every person who engages with levity in this part of our worship and joins with his lips in the praises of God when his heart is far from him, that whatever may be the decision of man, the eye of the Omniscient Judge looks down and marks him for a hypocrite.

There is also much danger of mistaking the glow of animal feeling, which it is the natural tendency of music to produce, for those sentiments of genuine devotion which are peculiar to the experience of the christian. The person who has never felt a pang of godly sorrow, or a throb of christian joy, may weep as profusely under the influence of sacred music, as the humble believer whose every affection is raised to his Father in heaven, and who anticipates in the melody that greets his ear something like the song of the redeemed. There is reason to believe that multitudes who go away from the house of God with much self-complacency, and who flatter themselves that they have been exceedingly devout, if they would analyze the impression which has been made upon their minds would find in it none of the ingredients of true devotion. You perceive then, that the fact of a commotion being excited among the sensibilities of the soul under the influence of music, is some-

thing totally different from having the affections of the heart wrought up into a strain of elevated piety. In the one case a set of theatrical emotions have been brought into exercise, and the sinner leaves the sanctuary as dead in trespasses and sins as when he came to it. In the other, the soul has enjoyed a season of sweet communion with the God of grace, and goes away with a higher degree of preparation for taking part in the music of heaven.

CANENS.

To the Editor of the Christian Spectator.

I began to take your publication at the commencement of the last year. I would gladly purchase the early volumes, but my pecuniary circumstances render it rather inconvenient.

In order that the part of the work which I shall possess, may not present the appearance of odd volumes; I have, in getting them bound, adopted the plan of having the *number of the year* lettered on the back of each, and not the *number of the volume*. Thus, for aught that appears externally, my set is complete. And in an important sense, it is so; for in a publication, which consists mainly of essays and reviews which are for the most part entirely unconnected and independent of each other, every volume is of itself a complete work. There are, however, occasionally very important references from one volume to another; and on this as well as several other accounts, it is quite a desirable object to have an *entire* copy of so valuable a publication as, I am free to say, I consider the Christian Spectator.

There is, however, one difficulty in my case, and that of such of your other subscribers as may think fit to follow my plan. It is this: You are in the habit of referring to the early part of your work by saying "Vol. II." "Vol. III." &c.; and thus we are obliged to be at the trouble of looking into the inside to ascertain the number of the volume, before we can be sure to turn to

the right place. Now if you will have the goodness to make your references hereafter, by saying 'The Christian Spectator for 1821,' for '1822,' &c., I can at once lay my hand on the right volume, and thus my difficulty will be entirely removed. And at the same time those who have *all* the volumes from the commencement of the work, can, by having the number both of the year and of the volume, on the back of each, as is usual—immediately turn to any passage, referred to in either way. So that in obliging us, you will not disoblige them, but we shall both be suited. Yours, &c.

A FRIEND.

Our FRIEND's remarks are evidently correct; and the more numerous our volumes become, the greater reason will there be for following his suggestion. He might have added to what he has said, that, by adopting his plan, we should avoid the necessity of commencing at some future period a New Series—an artifice usually employed solely for the purpose of making subscribers think that they are beginning to take a new work, when it is in reality the continuation of an old one. In a very short time, however, the same inconvenience is felt, and to remedy it the same expedient is again and again resorted to. Our FRIEND's request shall therefore be complied with; and we would thank our correspondents to recollect it in their future references to the early volumes of this work.

For the Christian Spectator.

MR. EDITOR,

As the season of cold weather is approaching, you will permit me to make a few remarks on a subject which concerns the comfort of many. I belong to a congregation which has one of the finest houses of worship in the United States. No pains nor expense have been spared to fit it up in the best style, and to render it as convenient as possible for

both the preacher and his hearers. One or two thousand dollars have been expended to delight the ear and elevate the devotions by the combined power of vocal and instrumental music. Now, all this is as it should be, and certainly redounds greatly to the credit of those through whose instrumentality so much has been accomplished. But you will be surprised, when I inform you that no provision is made for warming the house and rendering it comfortable during the cold inclement season of winter.

Stoves are regularly found in the churches in nearly all of our populous places, even in those much further South than we are. They are also very common in most of the country churches in all the Northern States. And I cannot myself, see any substantial reason, why they are not used in *every* house of worship in New-England. In cases where the congregation cannot afford to be at the expense of purchasing stoves; they can be hired for a trifle. The amount of the rent and the necessary fuel would, when apportioned, be merely nominal, and a contribution of a few cents from each individual would defray the whole expense.

Should it be said that stoves are unsafe and dangerous; the objection applies with equal force to our ever lighting a fire in our private dwellings: great care should be used in both cases, but no greater in the former, than in the latter.

Is it objected that possibly the pipes might not be perfectly tight and that thus the whiteness of the walls would be tarnished by the smoke? Why, I ask, is there more probability of a stove's smoking in a Meeting House, than in a Legislative Hall, a Court House, a School Room, or any other large building? But suppose a little smoke should now and then unavoidably escape and find its way to the walls, and that they should indeed become slightly soiled in the course of a winter; who that knows how to balance

evils—who that regards substantial comfort more than mere outside appearances, would on this account hesitate to *try* the experiment, at least? But it is not however a fact that stoves in churches usually smoke; I have myself been present in many where it is not the case, and know of several* where the stoves are so located and the pipes are so fixed, that it is scarcely possible for them to smoke.—But if the fear of smoke is the only objection, this can be entirely removed. Houses of worship are often warmed by means of heated air. This is the case in some of our large towns; and the expense is said not to be greater, if as great, as that attendant on the mode ordinarily pursued. The very possibili-

*I was much pleased with the winter arrangement of one which I lately visited. The stoves were placed in the ante-room or entrance to the building. The pipes, after rising a few feet perpendicularly, pass horizontally through the wall into the main body of the church and then pursue a course parallel with the lower edge of the gallery at a suitable distance to be supported by rods projecting from it, until they reach the opposite side of the house, and by means of a chimney on the outside, communicate with the external air. The different sections of the pipes are so inserted into each other, and so fastened by correspondent elevations and depressions on their surface, that they cannot get out of place, nor can any smoke possibly escape from them. This plan of having the stoves in the ante-room is on several accounts preferable to having them within the body of the church, where it is often very difficult to find a suitable place for them. They can when thus located always be regularly supplied with fuel as often as occasion requires, without the least interruption to the services of the sanctuary. In this situation too, the stoves are more convenient for those who come from a distance and have need of warming themselves before church opens, and during intermission. Again, the ante-room if it be thus warmed, and if it be of a sufficient size, furnishes, when the outer doors are closed and the room is supplied with seats, a very convenient place for occasional meetings during the cold weather; especially for Conferences, and Sunday Schools which can then without inconvenience be kept the whole year. It is devoted to this use in the Society to which I have referred.

ty of inconvenience from smoke, is in this way wholly prevented.

There is no more reason for being without fire and exposed to the cold two or three hours together, when worshiping God and attending to the all-important instructions of his house, than when attending to our secular concerns, or when visiting in parties of pleasure. We should think pretty lightly of the hospitality of the friend, who should invite us to spend an hour or two with him at his house in a pinching winter's day, and then keep us without fire; and we should with equal reluctance wait on the man of business with whom it might be necessary to spend some time, were he to show a similar disregard to our comfort. There is every reason why the house of God should be made as convenient, as dwelling-houses, and the situation of those who visit them be rendered as comfortable as it would be, were they seated by their own fire-sides. Men are naturally ready enough, to absent themselves from religious services, even when there is no sufficient reason for so doing. It is the bounden duty of those who duly appreciate this consideration, to lay aside their prejudices, and to endeavour to prevent the effects of this natural aversion, by removing every excuse for absence from public worship, that can be pleaded with reason and with justice. They should recollect that though they, being in perfect health, can endure the utmost severity of winter without injury; there are others who cannot. The feeble aged individual—the man in delicate health who is easily chilled by cold—and especially the person whose lungs are already affected and are consequently keenly sensible to

every change of air,—all these and many others, must, for several months in the year, unless suitably accommodated, be deprived of the privilege of waiting on God in his house. There are also many others who live so far from the place of worship that they cannot go home and return again during the intermission; such persons will of course usually be present at only one service. And not unfrequently they will absent themselves from both; for those only who have tried it, know how unpleasant it is to travel several miles through the cold, and then sit without fire during the whole of public worship.

But the most weighty consideration connected with this subject, is yet to be mentioned. Our object in visiting the house of God, is to be instructed in divine things, and to have our hearts suitably and profitably affected by religious truth. That these ends may be accomplished, it is necessary that we should fix our minds closely and constantly upon the subject presented to us. This it is impossible to do when we are suffering from the inclemency of the weather. The preacher cannot then speak with animation, nor the hearers listen with patience. The clearest and most conclusive trains of reasoning then fail of their effect; and the most moving strains of eloquence are spent in vain upon the audience whose limbs are shivering with cold.

I should not, Mr. Editor, have troubled you with these remarks, were it not for the hope that, through the medium of your work, they may possibly produce a salutary effect upon other congregations in a similar situation with the one of which I am a member. Yours, &c.

E. F.

Review of New Publications.

POEMS.—By James G. Percival.
New-Haven: July 25th, 1821.
A. H. Maltby & Co. pp. 346.

CLIO. Nos. I. and II. by J. G. Percival, 1822. pp. 240.

PROMETHEUS, Part II. with other Poems. By J. G. Percival, New-Haven. November, 1822: A. H. Maltby & Co. pp. 108.

POETRY derives a large share of its interest, from an accordance with the character of the people or age for whose use it is designed. We cannot doubt, for we know, with what enthusiasm, the sprightliness and picturesque effect of Grecian poetry, were hailed by a people, whose souls were warmed, with the visions of a gay mythology. On the contrary, to the grave and aspiring Roman, how welcome were the 'lofty tones' of Lucretius, or the verse which thrilled with Virgil's 'deep majestic melody.' And we need not ask the philosophic English, who, as Madame de Stael observes, "carry eloquence of mind to the highest degree," with what emotions, they hear the sublime song of Milton, or the wild notes of the 'Swan of Avon.' We might speak of other cultivated nations in reference to this subject; but it is at once obvious, that the poet's way to success, must be in giving to his effusions, somewhat of the stamp and the colouring of the national temperament, however he may seek the approbation of mankind at large and of all ages, by general features of excellence.

Yet suited in a measure, as the poet's strain must be, to the character of the people, in whose language, and for whose benefit he writes, it is by no means an inefficient engine in forming or modifying their character. While it thus courts the peo-

ple's approbation, it has power also to command the people's hearts: and the national character, and the poet's song, exert a reciprocal influence on each other. The one will not suffer itself to be entirely neglected without making reprisals on the poet's popularity; the other cannot be poured forth, without moulding, in a degree, the mass on which it acts, to its own liking.

This circumstance, while it presents to the poet a temptation on the one hand, imposes upon him a solemn duty on the other. That he may win his way to the popular favour, he is in danger of making his appeals, to the corruptions of the human heart, and of exciting base, but beloved lusts. He is in danger of humouring the people's foibles, of conniving at their vices, and of giving countenance to any loose, or irreligious sentiments that happen to prevail. Neglecting the permanent foundations of celebrity, in works of matured thought and honourable intentions, he is induced to seek *immediate* public favour, by bestowing the light and evanescent graces of the muse, on themes of doubtful utility. On the other hand such is the influence of good poetry on the character of a people, that he who is gifted with its inspirations, is placed under a fearful responsibility, to manifest a spirit of independent worth. He should rise above a selfish subserviency to local and temporary views, and impress upon the people, the stamp of every thing just, and pure, and noble. He who is destined, as a real son of song is, to be the idol, and the charm of his countrymen, should endeavour to become their benefactor in things of essential importance. It is in his power, by the most pleasing means, to enlighten the minds, and correct the taste of the community—to strength-

en the bonds of social intercourse—to impart a tone and energy to public morals—and to enforce the vital truths and unalterable sanctions of religion. They whom mankind acknowledge, as the greatest masters of the art, have taught us the best morality they knew—have favoured the religion of the country or age in which they lived—and have mingled its interesting associations, and often instructive lessons, with the other dictates of the muse. In this view, the advantage afforded by a knowledge of Christianity, is too great to be neglected by those, who would acquire a just and lasting celebrity. To have known the true religion with its heavenly system of morals, and to have made no use, or an ill use of it, in poetic composition, where we look for something brighter than this world, is an unpardonable mistake, and can never consist with rearing the “monumentum ære perennius.”

Moreover, in a country like our own, where a free press and the most valuable institutions on earth exist, and where the preservation of both, depends on the moral principles and habits of the people; to urge the claims of virtue and religion, is the part of patriotism. No lover of his country will choose to deck his poetry, with the enervating charms of vice, or to poison it with an infusion of religious error, however acceptable it may be to the heart of man. The poet no less certainly than the philosopher and the civilian, should aim at the character of an exalted patriotism, by exciting in the breasts of the people, emotions consistent only with nature and virtue and truth.

What we have to say of the American Parnassus, as to its religious character, will be despatched in few words. So far as we recollect, our bards have manifested a decent regard, for the institutions, civil and religious, of their country. Our ears have not frequently been called to listen to the impure, immoral, or ir-

religious strain. Some exceptions there are, in occasional effusions, and we regret that we have it to say. To us, however, it appears, that the proportion of religious poetry, and poetry not *technically* religious merely but breathing a good spirit, has been considerable; and in regard to its execution, for the most part as respectable as the rest. One or two works, have a rich sprinkling of evangelical feeling, and the name of Dwight, where religion is concerned, awakens no emotions but those of veneration and love. Devoutly is it to be wished, that the pages of poetry reflected oftener than they do, an image of that sweetness and purity which essentially belong to religion, and which prove it to be an emanation from a higher sphere.

When however, we speak of an American Parnassus, we are conscious that it will be regarded, and we think rightly, as no very imposing object; or to talk in consistent metaphor, that it is no very towering summit. Or if we must make but one goodly hill of Parnassus, and not distinguish it into Grecian, American, &c., and may adopt Shennstone's idea, who would have it a republic, and not a monarchy, where many and not one alone may be great, (which suits us republicans quite well,) it will be conceded, that we are far from holding a conspicuous place, on this consecrated residence of the Nine. Our poetry partakes of that character of mediocrity, which obtains in most of our efforts that are purely literary. For this, the reasons which we need not repeat, have a thousand times been given, (aside from any supposed dearth of native genius,) in the circumstances of a youthful nation, rising into existence amid wars and political contentions. We have hitherto been much better employed, than in any ambitious striving for literary distinction, with our scanty means in books and leisure—in learned seats and hereditary opu-

lence; especially than in indulging any prurient fondness for writing delectable poetry. We have been much better employed, in rearing the fabric of our noble government—in laying deep the foundations of our civil and religious liberty—in cementing our national union—and in giving to our land, institutions whose duration we hope may be commensurate with their excellence. When these works are sufficiently matured—when the progress of education admits, and the taste of the people demands, the gratification, we shall not long delay to run the race of intellectual excellence, and to reap a portion of this world's honours, in the fields of genius, and science, and taste. Indeed, the preparations are even now extensive, for a competition with European intellect, and for disputing with her the palm of superiority in arts, as we have already done with one nation, more than once in arms. Indications of well doing are not wanting, and directed by a proper spirit, we cannot deny ourselves the pleasure of believing that we shall meet with success, or receive a goodly portion of praise, in this peaceful and honourable strife. For our own part, as Christian Spectators, we are much more interested in the *moral* qualities of American literature, than in any other of its attributes, and we shall feel it to be a duty, which we owe both to ourselves and our readers, to watch over this powerful engine of good or evil, with a solicitude becoming its importance.

The author, whose publications stand at the head of this article and are the occasion of these remarks, seems to us in one department to lead the way in a new order of things. At least, in the republic of our literature he appears with a prominence, which, for a person of no greater age, is very considerable, and quite flattering to his own, and the national genius. He certainly deserves our notice,—not only as coming forth in a character rather

novel in this country, of a poet almost by profession, with the intimation of his farther designs,—not only as having acquired considerable favor with the public, but as really having given us verses indicating a poetic vein of no common richness. He *requires* also our attention on another account, which is less grateful to our feelings, and which we deeply deplore. His efforts, as already intimated, are connected we think with a new era in American poetry, but wear an aspect somewhat ominous as to their moral influence. The effect which his poetry is fitted to produce on the religious views of his countrymen, is just the reverse of what we wish to see.

It is foreign to our feelings, and our designs, unnecessarily to wound the sensibility of any one, and especially to say aught which would give pain, to so delicate and susceptible a mind as we well know Dr. P. to possess; and certainly, by no rude censure or captious criticism of ours, shall he have reason to believe, that we say things merely for the sake of saying them, attended by no personal esteem of him, and dictated by no sincere desire to do him good. We in truth do entertain towards him a cordial respect, and are actuated by the strongest and purest desires for his happiness. We would venture to assert, for the sake of enjoying his good opinion and thus having some influence with him in order to his essential benefit, that in the error he has committed, he has shown rather inconsideration, aided indeed by the depravity of our common nature, than any settled and malignant purpose to do harm. But we owe a paramount duty to the master whom we serve, and to the cause which is so dear to Him, and to ourselves. We must, if we can, avert the shaft which is directed, whether intentionally or unintentionally, at the honor of religion. It is in part owing to the moral delinquency found in the productions before us, that we have more especially chosen to offer our observations

upon them ; since from the subjects of which they treat, they do not so naturally concern us as Christian Spectators, nor strictly come within our purview. We take the occasion, to suggest to our readers, and to the author, some considerations which we deem important on this subject, and especially do we wish, if it be possible for any representation of ours to do him essential service, to rescue so fine a mind from certain illusions which it seems fondly to covet, but in which we trust it is not deeply settled. We would present to him the medium of that moral transformation, which is needful to all alike, and which imparts no less ardency to genius than beauty to character. We desire to lead him to sources of consolation, which have been found by experience, to be so efficacious in every conceivable human condition. Our earnest prayer is, that he may be induced to consecrate to religion, the talents which God has given him. Our opinion of Dr. P. is too favorable for us to suppose, that he will be indifferent to any representations that may be made to him, not so much with a view to change his faith, (though *that* we should rejoice to be the instruments of effecting,) as to show the claims, which the public have upon him, for the benevolent employment of his faculties.

Many of our readers are doubtless aware, that we refer in part, to the skepticism and loose notions of religion, by which his poetry, in some portions of it, is infected. Indeed, his variance from "The commonly received opinions of society" is announced in the preface to the early volume, in which production there are several instances of it: and though, in his more recent poems there are less decisive indications of this turn; yet there is no such altered complexion of the song, as to form a sufficient atonement of his error. Dr. P. means to be no "pander of vice," and he does not incidentally give it countenance,—unless it be occasionally, as for in-

stance in the "Suicide," where the conduct of such a wretch, is at least not sufficiently stigmatized,—and unless in the effects, which are ever liable to result from loose views of religion. For the latter, however, he is accountable, since the person who adopts a system of religious belief, the legitimate consequence of which, is a low standard of morality, in effect adopts for himself, and sanctions for the use of others, such a low standard. And if, by a happy inconsistency, he should chance to be moral himself, it is not his system which has produced such a result, but some better notions with which it is incorporated, or it may be the force of early habits. Though we would urge no specific objections on this point; we are constrained to say, that there is much which is contrary to the genius and spirit of christianity in Dr. P's works; and this aside from direct skeptical allusions. On subjects not professedly religious, we expect, for we have been taught to expect, omissions in regard to evangelical sentiment, nor is it of this, that we chiefly complain. The poems before us, are not more chargeable with the fault of omission, than the majority of similar poems. But we complain of the general spirit of the poetry, as hostile to the influence of the Gospel, as well as of particular positive representations of a skeptical nature, which, together with a gloomy sententiousness peculiar to our author, are calculated to freeze up the very sources of devout and benevolent feeling.

So far as concerns the direct infidelity, visible in the author's poetry, of which there is happily less, than we should have expected, from the enunciation in the preface above referred to, we venture to say, that it was not demanded by the character, either of the age, or that of the nation for which he wrote. No such aberration from correctness, was necessary to conciliate favor in these times, or among the people of this country. The age, as such, is an age of the triumph of religion—an age of christian

benevolence and enterprise; and though there is too much infidelity in our country, we are far from believing that it is a *general* characteristic, especially in New-England. The interest, of which we have before spoken, as attached to poetry when accordant with the character of the people or age, for whose use it is written, somewhat fails here, since the agreement does not sufficiently take place. The objectionable trait of which we speak, ought then to have been spared on the ground of policy, for it is certain that with the more serious and judicious readers, the poetry itself with this unhappy adjunct, is received with more indifference, than it would otherwise have been. In these times, when the battle with infidelity has been fought and gained, and when so many minds are interested, in spreading the knowledge of christianity in the earth, to come out as our author has done, and to break in upon their serious associations, with the strains of a moody skepticism, is like the assault of a light-armed foe, who, conscious that he can only annoy and not overcome us, is determined to do the only mischief remaining in his power by sending missiles, which we are too busy to avert from us. But we trust that our author is already convinced, in some measure, of the inexpediency of attacking institutions, which *he* may suppose to be only the remnants of a miserable superstition, but which we, and hundreds of thousands with us, have no doubt are the precious legacy of heaven to man. At present we shall leave this ungrateful subject, but justice to the cause of truth and to our own feelings, may lead us to resume it in connection with kindred topics, before we close.

In the mean time, we invite our readers to a consideration of Dr. Percival's poems, as literary productions. And here we shall say less than we should otherwise be disposed to say, since our principal design, as well as the object of this work, is of

a far more serious nature than merely to gratify the readers taste, or to develop the principles of the poetic art. This would be better done by some other hands, though a portion of this sort of criticism from us, is a dictate of respect and congenial with the desire we have of showing that we can appreciate merit where merit exists, as well as express our censure where it is needed.

The early volume and the more recent publications, though separate works, abound in a similar species of poetry, and all united present a quantity, we think, much more than sufficient for a trial of the manner in which so much poetry, so nearly alike, would be received by an easily satiated public. We know not, indeed, whether *that* public has as yet complained; and if not, we may account for its patience, in the present case, not merely from the consideration that the writer is young, and therefore requires indulgence. A more satisfactory reason is at hand. He has discovered poetical talents of no common order, and given promise of excellence, which we naturally desire to see fulfilled. Indeed, a slight inspection only of Dr. Percival's poems, is sufficient to convince one of the strong rich vein in them, and that he is a true "*poeta nascitur.*" We find in his verses, creations of genius, hallowed and sweet,—a fancy brilliant,—conceptions vivid,—and an eloquence of mind, which needs no epithet of ours to characterize it. It speaks for itself, in the strong emotions which it excites. The "*Suicide*," though in some respects the most uninteresting of the longer pieces, and from the nature of the subject, the most revolting to our feelings, is yet an instance of that force of thought—and that phrenzied energy of mind, which can be infused into very harmonious verses:—

Life—'tis a pang that racks us for awhile,
Then like a bubble bursts and all is o'er;
Its highest joys, even woman's lovely
smile,
To me are gloomy as yon billow's roar.

I'll live no more—I know the world too well—
 I'll trust no longer to its soothing voice—
 Let those who choose, in pain and sorrow dwell—
 Death is my fondest—death my only choice.

* * * * *
 No! I can pierce the grave's tremendous gloom,
 And through its dunnest shades unfaltering pry,
 Can read with look unmov'd my direst doom,
 And view the world of woe with heedless eye—

Oh! you may tell me of the quenchless flame,
 And gnawing worm that never—never dies,
 Or read each furious devil, name by name—
 The hottest hell within my bosom lies.
 Poems, pp. 156, 164.

Of poetry, it is paradoxically said, that if it be not good, it is no poetry at all. And there is some meaning in the remark. Though the judgments of readers, differ somewhat as to that which constitutes the goodness of poetry; yet all will allow, that if, like its sister art, painting, it execute a likeness—if it conjure up a picture, which breathes of life and reality, it answers well the purpose. It is as much the design of poetry, to sketch an object with the pen, as of painting, to draw a likeness with the pencil; and a quill from the wing of the muse, is analagous to the brush of the painter. The poems before us, have this indication of excellence—this Grecian trait. In the picture, you recognize distinctly the features of the original from which it is drawn. You see it sketched in its life, and form, and freshness. The gay, or rather with our author, the *pensive* object floats before you, with the ease of nature, and the colouring of truth. The poet holds a pen, which traces out living images, of things seen and unseen—of things on earth and above it. We do not find in Dr. Percival's poetry, in the highest sense,

'The ethereal energies that touch the heart,'

that 'radiance,' which

'Brightest burns when lighted at the skies,'
 and for a reason, which will appear in the sequel. But we find all that charms us in rich and vivid painting, short of the pure and heavenly touches inspired by devotion, and the capacity for which, conferred immortality on Milton, Young, and Cowper.

The following paragraphs in the Poem entitled "Consumption" will exemplify some of the above remarks.

O! there is a sweetness in beauty's close,
 Like the perfume scenting the wither'd rose;
 For a nameless charm around her plays,
 And her eyes are kindled with hallow'd rays,
 And a veil of spotless purity
 Has mantled her cheek with a heavenly dye,
 Like a cloud whereon the queen of night
 Has pour'd her softest tint of light;
 And there is a blending of white and blue,
 When the purple blood is melting through
 The snow of her pale and tender cheek;
 And there are tones, that sweetly speak
 Of a spirit, who longs for a purer day,
 And is ready to wing her flight away.

* * * * *
 And when the sun is low declining,
 And life wears out with no repining,
 And the whisper, that tells of early death,
 Is soft as the west wind's balmy breath,
 When it comes, at the hour of still repose,
 To sleep in the breast of the wooing rose;
 And the lip, that swell'd with a living glow,
 Is pale as a curl of new-fall'n snow;
 And her cheek, like the Parian stone, is fair,
 But the hectic spot that flushes there,
 When the tide of life, from its secret dwelling,
 In a sudden gush, is deeply swelling,
 And giving a tinge to her icy lips,
 Like the crimson rose's brightest tips,
 As richly red, and as transient too,
 As the clouds in autumn's sky of blue,
 That seem like a host of glory met
 To honour the sun at his golden set:

Clio, No. I. pp. 36, 37.

Imagination, employed in the *description of natural scenery*, is, if we mistake not, Dr. Percival's fort. In addition to the last extract given, which illustrates, in part, this characteristic of his poetry, we make a few additional selections. We are not certain that they are the best of

the kind among his poems, but we are certain they would not disgrace the first poets of the age.

Well I remember, in my boyish days,
How deep the feeling, when my eye
look'd forth
On nature, in her loveliness, and storms.
How my heart gladden'd, as the light of
spring
Came from the sun with zephyrs, and
with showers,
Waking the earth to beauty, and the
woods
To music, and the atmosphere to blow,
Sweetly and calmly, with its breath of
balm.
O! how I gaz'd upon the dazzling blue
Of summer's heaven of glory, and the
waves,
That roll'd, in bending gold, o'er hill and
plain;
And on the tempest, when it issued forth,
In folds of blackness, from the northern
sky,
And stood above the mountains, silent,
dark,
Frowning and terrible; then sent abroad
The lightning, as its herald, and the peal,
That roll'd in deep, deep volleys, round
the hills,
The warning of its coming, and the sound,
That usher'd in its elemental war.

Clio, No. I. pp. 82, 83.

The following is a different, and more minute 'picture.' We almost recall the remark just made above, and are tempted to say, that it is one of the best, among his poems, and hardly equalled in the language. It would seem that he drew it, when his eye was upon the scene, for by the expressiveness of the epithets, the *επεα πλοκείνα*, and the grouping of the objects, he has presented it to us, in all its lights, and tints, and mellowness.

Above its elms and poplars—trees that
love
The bank of meadow brooks: those with
their limbs
Light-arching in a platted canopy;
These rising in a pyramid of boughs,
And glancing with their many-twinkling
leaves,
Bright in their varnish'd verdure, when
they drink
The pure light in their stillness; when at
play,
Chequer'd with freshest green and snowy
down.
Beside them willows droop to kiss the
wave,

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That calmly crinkles by them, and they
dip
Their waving twigs, so that their silken
leaves
Ruffle the water to a circling curl,
Widening and lessening to the turfy shore.
From out its bosom islets lift their tufts
Of alder and of sedges, where the wind
Plays through the pointed blades, and
murmuring lulls
The dreamer, who reposes on the brink,
And gazes on the ever-changing play
Of bubble and of ripple, of light plumes
Moving like pigmy vessels, as the breath
Of summer fills their fanlike sail, and
throws
A sudden dimple o'er the mirror'd stream.
Flowers too are on its borders; flags in
blue
Carpet the hollow, roses on the knoll
Open their cluster'd crimson, cardinals
Lift, on the shady margin, spikes of fire,
And one,* whose feather'd stem, and star-
ry bloom
Of glossy yellow, wafted in the flow,
Floats, like a sleeping Naiad, on the wave.
Clio No. II. p. 129.

In the 'Coral Grove' we perceive the imagination of Shakspeare himself. None but a poet of the true vein could have contrived such a dream of fancy.

If we were to make any objection to the sort of painting, in which our author so much delights, and in which in general he excels; it would be, that there is too much of it—the touches are too profuse. The objects of the piece crowd in upon us, with such rapidity, and in such numbers and variety, that the pleasure of dwelling occasionally, on a single group of measurable extent, is diminished, by attempting to embrace at once the whole scene, or to take in, with scarcely time to breathe, all that the poet pours upon us, from the stores of an exhaustless fancy. Sometimes, while there is a palpable and lamentable dearth both of thought and feeling, we have similies piled upon similies, and pictures strung upon pictures, to a degree which is almost wearisome to an imagination less excursive than our author's. So at least have we found it, when attempting to fly along with him, on our leaden pinions. We would not here imitate the fastidiousness of those critics, who complain, for in-

**Ranunculus fluitans*.

stance, of Pope's poetry, that it is too uniformly sweet and harmonious, or in other words, too good; but really, there is that in poetry, which bears some analogy to those roughnesses or discords in music, that are necessary to give to it its highest effect. There are certain haltings certain restraints or breaks, not merely in the flow of the numbers, but in the thoughts or images presented, which, in the *tout ensemble*, please us more, than an unvarying and tireless exuberance. In this case, not only do we find time, to drink in, all the sweetness of the song, but we are delighted with the proof given, that the poet can do, even more than he has attempted; and we look with eagerness, for the return of that gust of thought and feeling which fills us to the brim. The fault of our author, in keeping up an almost unvarying strain of brilliant imagery, is however the least objectionable extreme in poetry, and he will naturally prune this luxuriance, as he advances in years.

We have said that the representation of natural scenery, is the department in which our author excels. While his productions usually discover an almost exhaustless imagination, it is to be regretted that there is so seldom a passage that touches the heart or reaches the conscience. There are, however, a few instances of the *pathetic*, which are very fine. The 'Lunatic Girl,' and the little piece in which the affectionate wife and dissipated husband are described, are the only ones that at present occur to us. The last of these is deeply affecting:—

He comes not—I have watched the moon
go down,
But yet he comes not—Once it was not
so,
He thinks not how these bitter tears do
flow,
The while he holds his riot in that town.
Yet he will come, and chide, and I shall
weep;
And he will wake my infant from its sleep,
To blend its feeble wailing with my
tears.
O! how I love a mother's watch to keep,

Over those weeping eyes, that smile,
which cheers
My heart, though sunk in sorrow, fix'd
and deep.
I had a husband once who lov'd me—now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees from laurel flowers a poison sip;
But yet I cannot hate—O! there were
hours,
When I could hang forever on his eye,
And time, who stole with silent swift-
ness
by,
Strewed, as he hurried on, his path with
flowers.
I lov'd him then—he lov'd me too—My
heart
Still finds its fondness kindle, if he smile;
The memory of our loves will ne'er de-
part;
And though he often sting me with a dart,
Venom'd and barb'd, and waste upon
the vile
Caresses, which his babe and mine should
share;
Though he should spurn me, I will calmly
bear
His madness—and should sickness come,
and lay
Its paralyzing hand upon him, then
I would, with kindness, all my wrongs re-
pay,
Until the penitent should weep and say,
How injured, and how faithful I had
been.

Clio, No. I. pp 65—6.

There is in this piece, especially in the concluding lines, a tenderness of thought, and a simplicity and naturalness of language, which touch and subdue the heart!

Some of the strains of our bard are not only beautiful and touching; but also truly *sublime*; too frequently, however, his lofty and elevated passages are materially injured by a mystical obscurity and unintelligibility. This is especially the case in the Suicide, and in the second part of Prometheus.

The topics of a small number of the poems are of a religious nature; but these are not distinguished by any peculiar excellence, either in the thought, or diction. The following lines from a hymn entitled, "Religion," are however handsome, and contain just delineations, but little *religion*.

Thou with pure consoling beam
Shin'st on life's unquiet stream,
And thy ray of beauty guides

O'er the dark and tossing tides,
Rising with a smiling form
From the bosom of the storm,
Till the gloom and tempest past
Safe we reach thy home at last.

When I weep in grief alone,
Every fond endearment flown
When the gay world has no power
In this dark and lonely hour—
Still thy calm and lovely beam,
Bright as morning on a stream,
Drops a light upon my breast
Hushing every pulse to rest.

Life is poor and faint below ;
Never can its joys bestow
Pleasure on the pure in heart,
They pursue a better part :
O'er this dark and turbid sea,
Hastening onwards after thee,
Staid by calms, by tempests driven,
All their hope, their aim is heaven.

Clio, No. II. pp. 108, 109.

To those who have seen the books of Dr. P. it is known that the number of the poems is quite large ; and if after so sincere a testimony to their literary merit, we may point out what we deem exceptionable in the books as a collection of poetry, we would say that he has published by far too much. It is not worth while for any man to print all he writes, especially when he usually writes in haste. The subjects also, of *too many* of Dr. P's. poems are of little importance. They are of much too light and trifling a nature, to be connected with any deep or continued interest. Those of an amatory complexion occur with far too much frequency ; and it is well known that such poems, have no great share of the public approbation or even indulgence, if we except that of love-sick little misses. The sonnets we think are not in general good, compared with most other portions of the author's poetry. The point, delicacy, and sprightliness which they require, render them difficult of execution. Success never attends them, unless in some favoured hour of nature and of feeling, which the poet cannot always command.

To say that our author has no careless lines, no unpoetical periods, and no appearances of hasty composition, would be so uncommon to

critics, that we fear we should almost forfeit a title to this character, to be silent on these topics. We will however let them pass, except that we will make a single remark, on the last one named. Of course, we should have no objection to books hastily written, *provided* they were equally good with those, which are the product of more matured thought, and bear the marks of the *labor limæ*. But whether they are apt to be so, (the preface to the second part of Prometheus notwithstanding,) let the practice of those who alone have acquired immortality by their writings decide. In any works, the above suggestion is worth attending to ; and though, in this age of facile literary production—this age of sonnets, erotics, and dwarf epics, we do not intend a marked application of it to the present effusions of our author, yet we would recommend to him the practice of the masters in a poem on an extended plan. None of the writers of antiquity, except Statius, had aught to say concerning the speedy production of their writings. They did not consider it an apology for deficiencies—much less could they consider it a proof of merit.

Dr. P. we would further observe, is less happy in the delineation of character, than, it is presumed, he will be, with the advantage of larger experience, and knowledge of the world. He appears to have more of the dreaming and dissatisfied turn of Byron, (whom it is too evident he attempts to imitate,) than of the correct judgment and disciplined observation of Scott. Hence in some instances it is, that characters, propensities, and affections of the mind, where they are intended to be described, are carried to excess. He paints as he sees, but he often sees through a false medium. As yet, good men are not angels, nor wicked men demons. Where the purpose is to raise mankind to a higher standard of excellence, such delineation is laudable. But where the design is to do justice to merit, or to the

want of it, it should not exceed the reality. Of all the ancients, Horace most excelled, in this department of poetry. But the reason is, he drew from life. He had, as we are informed upon good authority, real persons, or actual incidents in his eye, in the moral delineations of his epistles and satires. When our author for instance, (*Poems* p. 271.) speaks of the

"pure good man whose life
Was always good"—

concerning whom it is said

"No stain deforms the brightness of his
soul,
Only those specks of frail humanity,
Which almost need the microscopic eye
To trace their being ;

if we had no objections to such a representation on account of religion, we should yet pronounce it to be Utopian. The best have a stain which is too visible. We believe, however, that additional opportunities of observing man as he actually is, together with a better acquaintance with himself, especially with a change of religious views, would give him a good command of this powerful poetic talisman, viz. delineation of character.

If we may add a word concerning the metre of his poems, we would remark that, in general, they are very graceful and harmonious. He differs from 'the pointed polish and elaborate elegance' of Pope, who is the standard of harmony—not as Cowper differs, who wants not the polish, but only the appearance of art in the manly flow of his numbers—not as Southey, to whom belongs 'every light bestowed by brilliancy,' but whose glowing periods are not a perfect model of classical sweetness—not as Byron, whose harmony is all that can consist with his strength and sententiousness ; but rather as Moore, who yields in elegance to no one, but whose flow is too full to be compressed into Pope's point and antithesis. We place Dr.

P., republican as he is, in the company of the laurelled and the noble, not because he has already reached their stature ; but from a conviction that *he*, if any one from among our young countrymen, may aspire after their poetical distinction.

Our extracts shall be closed, by presenting a few passages, which show the man as well as the poet ; and this combination, with the moral reflections which it suggests, comes nearer to our purpose, than to ascertain what the one is alone. The reader will perceive in them, the deep tinge of a philosophic melancholy, the fine abstractions of a creative genius, and indeed almost every thing that forms the poet, except cordial attachment to the truths of the Gospel.

In the following sonnet there is no disguise—there is even a coarseness of defiance as to religious considerations, not common to our author.

'Tis not the future dread, that makes me
shun
The end of all the living, not the fear
Of that, which thunders in the coward's
ear,
And drives him to his fancied hell—not
one
Of those, the hypocrite can work upon,
Who plays with childish, female weakness—No,
There is no darker world, where I can go,
And all that justice can inflict, is done:
But life will linger, even when hope has
flown,
And we will cling to all, that once had
power
To charm us, soothe us, bless us, and the
hour
Of early unstain'd passion—that alone
Comes like a flash of light across the heart,
From whose imagin'd heaven we cannot,
will not part.

Poems p. 176

An allusion in the following stanza of the "*Carmen Seculare*," can be of no service to the cause of truth :—

They sunk, but yet in nobler souls lives
still
A feeling, fetters, swords, cannot quell;
Brute force may crush the heart, but cannot kill ;
The mind that thinks, no terrors can
compel,

But it will speak at length, and boldly tell
The world its weakness and its rights ;
the night,
Our race so long has grop'd through, since
man fell
From his imagin'd Eden of delight,
Must, will ere long retire from Truth's
fast-dawning light.

Clio No. II. pp. 117, 118.

The remaining selections will be made from "Prometheus," a philosophical poem, in two parts, of considerable length, and embracing a variety of subjects. If we mistake not, this discursive kind of composition is that which is best suited to an ever-changing mind. We doubt whether it would be possible for Dr. P. to confine his attention to any *one* subject, however extensive or interesting, sufficiently long to produce a regular and continuous poem. Prometheus gives us, on the whole, the most correct idea of the author's powers, and at the same time a melancholy proof of his vacillating views of religion:—

III.

They talk of love and pleasure—but 'tis
all
A tale of falsehood—life is made of
gloom,—
The fairest scenes are clad in ruin's pall,
The loveliest pathway leads but to the
tomb;
Alas! destruction is man's only doom;
We rise and sigh our little lives away,
A moment blushes beauty's vernal bloom,
A moment brightens manhood's summer-
ray,
Then all is wrapp'd in cold and comfort-
less decay.

IV.

We find this earth a gloomy, dull abode,
And yet we wish for pleasure—sense is
keen,
And so this life is but a toilsome road,
That leads us to a more delightful scene;
Well, if thou find'st a solace there, I ween
It is the only joy thou e'er canst know,
And yet it is but fancy, never seen
By mortal eye was all that lovely show,
That paradise where we so fondly wish to
go.

VI.

O! they may tell me of the ethereal flame,
That burns and burns forever—'tis the
dream
Of those high intellects, who well may
claim

Relation to the pure celestial beam:
The life eternal—'tis a glorious theme,
Whereon bards, sages, have out-pour'd
their fire;
But view it narrowly, and it will seem,
But the wild mountain of unquench'd
desire,
The long extended wish to raise our being
higher.

VII.

True—'tis a mighty stretch, when uncon-
fin'd
The soul expatiates in imagin'd being,
And where the vulgar eye can only find
Dust, by a second sight strange visions
seeing,
And still from wonder on to wonder flee-
ing,
By its enkindled feelings widely driven,
It leaps the walls of earth, but ill-agree-
ing
With those high-mounting thoughts to
genius given
Nor rests till it has set its eagle foot in
heav'n.

XXII.

But stop delirious fancy! now awaking
From thy enchanted dream, what meets
thy sight?
The charmed spell, that bound thy senses,
breaking,
Thy Eden withers in a simoom's blight,
And all its suns have set in endless night,
Love, sanctity, and glory, all a gleam,
Thy airy paradise has vanish'd quite,
And falling, fading, flickering, dies life's
beam;
Thy vision'd heaven has fled—alas! 'twas
but a dream.

Two or three stanzas towards the close of the First Part of this poem might be cited for the purpose in view; but we consider them nothing less, than an effusion of madness. We will spare our readers the pain of seeing them here. It is but fair, however, to observe, that there are other passages, that seem to nullify, in a measure, the infidelity of those which have been exhibited. All will acknowledge, that "the visions," as he terms them, of his "wayward brain," are sometimes very inconsistent with themselves. To give the reader an idea of this inconsistency, we will present the following touching stanzas, in which a more rational, as well as consolatory language is employed.

CIX.

There is a mourner, and her heart is broken—
 She is a widow, she is old and poor,
 Her only hope is in that sacred token
 Of peaceful happiness, when life is o'er;
 She asks nor wealth nor pleasure, begs no more
 Than heaven's delightful volume, and the sight
 Of her Redeemer—Skepticks would ye pour
 Your blasting vials on her head and blight
 Sharon's sweet rose, that blooms and charms
 her being's night?

CX.

She lives in her affections, for the grave
 Has clos'd upon her husband, children, all
 Her hopes are with the arm, she trusts will save
 Her treasur'd jewels, though her views are small,
 Though she has never mounted high to fall
 And writhe in her debasement, yet the spring
 Of her meek, tender feelings cannot pall
 Her unpurged palate, but will bring
 A joy without regret, a bliss that has no sting.

CXII.

And Faith can see a new world, and the eyes
 Of saints look pity on her; Death will come—
 A few short moments over, and the prize
 Of peace eternal waits her, and the tomb
 Becomes her fondest pillow, all its gloom
 Is scattered; what a meeting there will be
 To her and all she lov'd here, and the bloom
 Of new life from those cheeks shall never flee—
 Their's is the health which lasts through all eternity.

From this exhibition, we are not without hope, that the author has suffered himself to vary his views of religion, according to the impulse of present feelings; and that he has not, after all, expressed his real and settled conviction. If, as intimated in the preface more than once alluded to, he has truly such a conviction, then why should he trifle with the indulgence of his readers, by introducing opposite representations, made with the same apparent earnestness? For we are not yet prepared to believe, that he has acted upon the insidious and infamous plan of Gib-

bon, Hume, and some other infidels, who have said things occasionally in favour of religion, in order that the unsuspicious reader may feel more forcibly, the representations made *against* it. We do not believe that our author has, as yet, arrived at this pass. It became him, therefore, the more strenuously to avoid such an appearance. We regret that his views of religion are so vacillating; but this state of feeling we consider as much more hopeful, than that fixed disbelief—that deep delusion, which seldom suffers a doubt to shake the mind. From what we ourselves know of Dr. P's. moral character—from the structure of his mind indicated in his poems, which speak too forcibly to *our* minds, not to be a faithful portrait of *his own*, showing that it is capable of being attuned to all that is fair in nature and harmonious in truth—and from the many proofs he has given, of an open, ingenuous, and gentle disposition; we trust that he is not far gone in an unprincipled skepticism, and that he will see fit ere long wholly to renounce it. We do hope that he will wipe off this moral stain, and that he will hereafter make ample reparation for his error, by the christian purity and loveliness of his song.

That, however, which he *has* done, with whatever motive, against the honor of religion, cannot for a moment be tolerated by us. And we would, with the hope of persuading him against any future attempts of a similar kind even in the slightest degree, and of discouraging others of our countrymen, from pursuing the same track, solemnly and earnestly state a few truths. In addition to what has been already mentioned, viz. the irrelevancy of such strains to the character of the times, and to the moral feelings of many, very many of this nation—their entire hostility to a genuine patriotism—and their variance from the practice of the masters, in regard to the religion of their respective countries; we would suggest, that to pursue such a course is con-

summately cruel—is a wanton mockery of our best, and our holiest feelings—and is an unjust attack upon our dearest interests. It is an attempt to annihilate, whatever of hope, and light, and moral worth we enjoy—all that consoles us in life, and all that prepares us to terminate it. So far as relates to the individuals, who *are* influenced by such unhallowed representations, this is actually the result. We here take it for granted, that the religion of the bible is true. This is the sober conviction of thousands, and hundreds of thousands; and we aver, that if it is to be disproved, the popular airs of poetry, with their insinuating softness, ought not to be the vehicle of the arguments, because such a vehicle would not be a fair one. Should it, however, prove to be otherwise, than we have represented, in regard to this religion, still our *hopes* are the same, and what benevolent man would wish to cast poison, into that fountain of our enjoyments?

Moreover, it is not to be doubted, that the efforts of the mind are clogged in a measure, by so disheartening a system of belief, as that of which modern infidelity boasts. A person with the same talents will execute more or less, according as his feelings harmonize or disagree with the spirit of the Gospel. Genius is capable of its greatest manifestations, under the influence of piety, because it is then conversant, with the grandest and purest objects, with the brightest truths, and the fairest forms of perfection, and because it is stimulated to action, by the most powerful motives. Infidelity is a simoom, which blasts the mind's noblest visions; and though an unbeliever of great talents, may do much in poetry, or in other intellectual pursuits, he could do *more*, with the spirit, and views, and stimulus which religion supplies. Among those bards who have had an opportunity to choose between the two different schemes, there can be no doubt with the reader of taste and candor, whose strains are the sweetest and the loftiest.

Furthermore, we would connect these considerations, with *that* which is derived, from what poetry is destined hereafter to be, if it shall be at all. Zion will then prevail over Pindus and Helicon. Truth will take the place of fiction. And God will be all in all. All things will be done to his glory. The confirmed unbeliever, we know will not be influenced by such a consideration; but we take the liberty to present it for the use of such, as are not too far gone in infidelity, to be influenced by *any* considerations. The 'poetry of the Millennium, will be the touch of an inspiration more lofty, than the 'sons of song' ever felt before. Or if it be destined to become a lost art, in the form we now know it, it is because its essence will live in virtue and in truth—because there will be enough in glorious facts, to fill the minds of men, without feigning any thing more divine. It should be the ambition, then, of a true poet, by the moral purity of his strains, to anticipate such a state of things, and in this way, to be instrumental of bringing it to pass. Thus, he will do the greatest good in his power, and in his works will reach a time when men will love religion more than poetry, unless the poetry be religion. A few choice spirits have done their duty, and as they travel down the course of ages, their light follows them unextinguished, and unextinguishable.

In conclusion, to speak out our feelings in relation to the author, our earnest desire is, that he may become nothing less than a christian; and he needs to be nothing more. A genius, like his, touched and warmed by the noble considerations of religion, and humbled and sanctified by its influence, pouring forth its self-prompted tribute of glory to God, would do equal honor to itself, and to the country which gave it birth. It is evident, from the hue of melancholy thrown over his pages, and from his affecting expressions of disappointment and hopelessness, that he is at heart un-

quiet: and it is too well ascertained that there is consolation in religion, to have him neglect the necessary application for its supplies. The apprehension in his own mind, that no adequate remedy of this nature exists, would be dissipated upon the trial. Of this he may be assured, because others in *his* situation have found it to be the case. We would, therefore, with a freedom and frankness, which we are conscious he himself will approve, invite him to this sanctuary of hope—this well-spring of consolation—this moral purifier—this ark of safety. And if a specific direction

be needed, we would point him to *Calvary*, where a fountain is opened for sin and uncleanness—where a stream flows, in which guilt is washed away. By the dying sinner, how much should this resort be preferred to the residence of the muses alone. Even our author, notwithstanding all his early predilections, upon trial would say of it, in the language (diverted from its original application) of a brother bard:—*

‘Ah! never could *Aonia’s* hill disclose,
So fair a fountain, or so lov’d a stream.’

* Shenstone.

Literary and Philosophical Intelligence.

The Rev. Walter Chapin of Woodstock, Vt. proposes to publish a ‘Missionary Gazetteer,’ which shall give ‘a geographical and historical description of the Protestant Missionary Stations in the World, with an appendix containing an alphabetical list of missionaries, with reference to their stations, the time of entering, removal and decease,’ and ‘a chronological list of the principal benevolent societies for evangelizing the heathen.’ 12 mo. and of about 300 pages. This work is at this time much needed; and from the character of Mr. Chapin there is reason to believe that it will be executed in such a manner as to ensure it an extensive patronage.

Howe & Spalding, of New-Haven, have in the press and will soon offer for sale, ‘Elements of Universal Geography, ancient and modern, on the plan of the ‘Rudiments of Geography’ now before the public; designed for the higher classes in Academies and Schools. The Modern Geography by William C. Woodbridge, A. M. late Instructor in the American Asylum. The Ancient Geography by Emma Willard, Principal of the Female Seminary at Troy, N. Y.

German Language.—This language appears to be making rapid progress in Italy, and especially in Lombardy. Gratuitous professorships are every where erected. At the Lyceum of Milan, more than 200 pupils frequent

the German course, and nearly 300 learn the language in other schools. The number of persons who are enabled to read the best German works, amounts, it is said, in that city, to 5000.—*Silliman’s Journal*.

The Foreign Mission School at Cornwall at present consists of 19 scholars, viz. 3 Anglo-Americans, 6 Sandwich Islanders, 1 Cherokee, 1 Malay, 1 native Chinese, 1 Oneida, 1 Tuscarora, 1 Caughnewaga, 1 New-Zealander, 2 Stockbridge Indians. An Owyhean is expected to join the school soon. There are 7 professors of religion, and a few others will probably be permitted to make a profession soon.

A correspondent of the National Intelligencer, on the subject of the feasibility of Intercourse between the Atlantic and Pacific Oceans, by means of a Canal navigation across the flat Canal of the Isthmus of Panama, states that he received information, about five years ago, from two authentic sources, as he then deemed them, independent of each other, that a carriage road was already practicable, good, and actually travelled, from Tehuantepec to the opposite shore, nearly along the boundary line of Guatemala, without a bill of any consequence—so good, that a carriage could, without difficulty, go from the Atlantic shore to the Pacific in about sixteen hours; east of La Vera Cruz.—*Boston Gazette*.

At the end of the octavo edition of Morse's Geography in one volume, just published, are a variety of very interesting tables, giving condensed general views of the population, commerce, &c. of different countries, and especially of our own. One of these Tables exhibits the relative rate of increase of the white and black population in the United States. It discloses several most important facts—facts which cannot but alarm intelligent men in the principal slave-holding States—facts which show that unless such measures are speedily taken as will in the end surely remedy the evil, it will some day be their certain destruction. We give this table entire, together with the author's remarks upon it:—

TABLE III.

Showing the rate of increase of the white and of the black population in each state, between the several national enumerations.

States.	Ten Years From 1790 to 1800.		Ten Years From 1800 to 1810.		Ten Years From 1810 to 1820.		Thirty Years From 1790 to 1820.	
	Whites	Blacks	Whites	Blacks	Whites	Blacks	Whites	Blacks
	per c.	per c.	per c.	per c.	per c.	per c.	per c.	per c.
Maine.	57.	52.0	50.9	18.4	30.57	4.02	209.62	7.27
N. H.	29.6	9.1	16.6	12.7	13.94	18.01	72.43	
Vt.	80.5	105.5	41.1	34.6	8.15	24.00	175.05	238.00
Mass.	11.4	18.0	11.7	4.4	10.09	.05	38.34	23.05
R. I.	1.5	—13.0	11.8	0.9	8.47	3.10	23.02	17.05
Conn.	5.3	12.7	4.3	7.6	4.70	17.09	14.93	43.05
N. Y.	76.7	19.2	65.5	30.2	45.07	2.43	324.00	51.03
N. J.	14.4	11.5	16.7	11.1	13.51	7.11	51.05	41.03
Pa.	38.2	58.6	34.3	43.1	29.04	30.71	140.00	197.00
Dela.	7.6	13.5	11.0	20.0	00.01	.86	19.03	36.03
Md.	3.6	12.8	8.0	16.1	11.10	1.16	24.07	32.05
Vir.	16.3	19.4	7.2	15.8	9.33	9.29	36.04	51.02
N. C.	17.0	33.0	11.4	27.6	11.34	22.64	45.04	108.00
S. C.	40.0	37.0	9.1	34.5	8.22	23.66	76.07	136.00
Geo.	93.6	103.7	42.2	77.1	30.03	41.51	253.00	411.00
Ala.			344.5	372.0	554.08	340.00		
Miss.					113.09	88.37		
Lou.								
Tenn.	187.3	267.7	135.4	230.0	57.04	30.07	965.00	2136.00
Ken.	194.2	227.5	30.2	100.2	37.01	57.04	611.00	935.00
Ohio.			408.2	463.0	152.00	157.00	19,000.00	
Ind.			421.9	211.4	512.00	131.06		
Illi.					367.07	84.00		
Miss.					*298.06	240.00		
Mich. T.			764.8	747.9	863.00	20.00		
Col. D.			607.9	97.2	40.08	31.04		
Total,	35.6	32.4	35.0	32.8	34.02	28.09	147.06	133.07
1	2	3	4	5	6	7	8	9

* Including Arkansas Territory.

Remarks.—From the above table it appears that, taking the whole United States together, the whites increase faster than the blacks. During the last 30 years the proportion has been as 147 to 133. But in the States in which the blacks are very numerous, they have almost uniformly increased faster than the whites of *those States*. In Maryland, Virginia, North Carolina, Georgia, Tennessee, and Kentucky, for example, the blacks during the last 30 years, have increased much faster than the whites. In North Car-

olina and Tennessee, they have increased more than as fast again. In South Carolina, during the last ten years, they have increased more than three times as fast, the proportion being as 28 to 8. In the northern States, on the other hand, the black population is almost stationary, and in Maine, New-Hampshire and Rhode-Island, during the last ten years, has actually diminished. The increase of the black population between 1810 and 1820 was considerably less than between 1800 and 1810. This appears to be owing in part to the prohibition of the importation of slaves, which took effect on the first of January, 1808.

List of New Publications.

RELIGIOUS.

Thoughts on the Anglican and American-Anglo Churches. By John Bristed, Counsellor at Law. New-York, 1822. J. P. Haven, \$3.—pp. 500, 8vo.

Religion Profitable. A Sermon by the Rev. Benjamin M. Palmer; with a special reference to the case of servants, exhibiting a scriptural view of the duties required of them in the situation in which they are placed. Charleston, S. C. 1822.

A Sermon delivered in the Centre Church, New-Haven, Conn. Sept. 12, 1822, at the ordination of Rev. Messrs. William Goodell, William Richards and Artemas Bishop, as Evangelists and Missionaries to the Heathen. By SAMUEL MILLER, D. D. of Princeton, N. J. 25 cts.

A Sermon preached at the ordination of Rev. Samuel Cook. By Rev. Stephen Chapin.

The Injustice and Impolicy of the Slave Trade and of the Slavery of the Africans: A Sermon preached before the Connecticut Society for the promotion of Freedom and for the relief of persons unlawfully holden in bondage; at their Annual Meeting in New-Haven, Sept. 15, 1791. By Jonathan Edwards, D. D. Pastor of a Church in New-Haven. Second edition—Boston—Wells and Lilly, 1822. pp. 40, 8vo.

The Importance of the Scriptures to a Teacher of Religion,—A Discourse delivered before the Boston Baptist Association. By Lucius Bolles, A. M. Pastor of the First Baptist Church in Salem. 17 cts.

Remarks on Dr. Ware's Answer. By Leonard Woods, D. D. Abbot Prof. of Christian Theology in Theol. Sem. Andover. Flagg & Gould—Andover, Sept. 1822. pp. 63. 37½ cts.

'Evil Surmisings' exposed and refuted, in a Discourse delivered at West-Boylston, Mass. Sept. 13, 1822, before the Religious Charitable Society of Worcester County, Mass.

MISCELLANEOUS.

An Account of the late intended Insurrection among a portion of the Blacks in the City of Charleston, S. C. Published by the authority of the Corporation of Charleston. Charleston, 1822. A. E. Miller. Second Edition.

Recreations of George Taletell. Charleston. Duke & Brown. 1822. 8vo. pp. 74. 50 cts.

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PROMETHEUS. Part II. With other Poems. By James G. Percival. pp. 108. New-Haven—A. H. Maltby & Co. Nov. 1822. 62½ cts.

Letters on the Internal History and Natural Resources of the State of New-York. By HIBERNICUS. New-York—Bliss & White. 1822. \$1.—pp. 224.

Documents and Facts, showing the fatal effects of Interments in Populous Cities. By T. D. Allen. New-York. 1822.

Religious Intelligence.

HINDOO IDOLATRY.

By a late arrival from England, the interesting intelligence has reached us, that this mighty fabric of corruption is fast crumbling into ruin. Such is already the state of public sentiment in Hindoostan, that at the last grand festival of Juggernaut, so small was the number of pilgrims present, that they were not able to drag the car. This glorious result has doubtless been produced by the labors of missionaries aided by a free press.

In one of the London papers, the circumstances are thus stated:—

London, Sept. 24.

It must gratify every friend to the progress of human reason to learn that notwithstanding the difficulties so long considered insuperable, a glorious change is effected in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been to triumph over Hindoo superstition in its strong hold. During the last festival of Juggernaut, so few pilgrims were present that they were unable to drag the car.—The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press—or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the Veda under pain of death, have placed their daughters at the public schools. The celebrated Hindoo reformer, Ram Mohun Roy, has held public meetings at Calcutta for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under them.

A quarterly paper published by the Baptist Missionary Society, and received two or three days since by the Editor of this work from a friend in

London, confirms this statement; while it attributes the result to its true cause:—

‘We are much pleased to be able to tell you, that it appears as if the faithful labours of Missionaries had already begun to produce an important effect upon the public mind in general, and that Juggernaut is likely to fall into disrepute. A gentleman, connected with India, lately stated in a large company of other gentlemen, at the East India House, that when they were about to drag his heavy car at a late festival, the Brahmins could not find persons enough to perform this laborious service, nor a single devotee who would throw himself under the wheels: so that they had begun to think of removing the idol, and all his establishment, to some other part of the country, where the inhabitants felt more zeal in his service!’

This intelligence will doubtless give you joy, christian friends, and so it ought. It proves that your contributions and prayers for the success of the Missionary cause have not been in vain: but we hope it will convince you, also, of the need of perseverance, and encourage you to be *stedfast, immovable, and always abounding in the work of the Lord*. It is most reasonable that this Moloch of the East, as Dr. Buchanan calls him, should be deserted; that his chariot should stand still, till it rots, for want of worshippers to drag it forwards and backwards, and that the poor deluded creatures, who have been paying divine honors to this ugly block of wood, should retire from their service ashamed and confounded. But our rock is not as their rock, our enemies themselves being judges, and shall *He* be treated thus? Seated in the chariot of his gospel, paved with love for the ignorant and wretched, he has commenced his progress among these poor idolaters—you have assisted, many of you, in helping forward his chariot—and surely you will not imitate the worshippers of Juggernaut, and forsake that work of faith and labour of love in which you have been engaged?

O no, we think we hear your saying, Rather let my right hand forget its cun-

ning than that I should cease to do it myself for the good of the poor deluded heathen! Rather let my tongue cleave to the roof of my mouth, than that I should refuse to plead in their behalf! May this spirit prevail more and more in us all; and may God direct his servants to employ the best means to accomplish his purposes, and crown them with abundant success!

From the Christian Herald.

WHY DO YOU NOT GO TO THE PLAY?

ANSWERS.

1st.—*Because I should get no good there.*

I must say, I am not so good but that I want mending: Now I never could find that any body grew wiser or better by going to a play; but I am sure many have become worse; worse husbands, worse wives, worse children, and worse servants. I do not pretend to be more clever than my neighbors, and, therefore, I reckon what hurts others would hurt me.

2d.—*Because I can employ my time better.*

"Time is the stuff that life is made of," and I love life too well to squander it away. I hear some people talk about killing time, but for my part, what with my shop and my family, stepping out to see a friend now and then, and a little useful reading, I find enough to do, without running to the play-house to pass away my time.

3d.—*Because it is throwing away my money.*

It takes a deal of money to maintain a family in credit by the time every thing is paid for. And besides, if I have a little spare cash to part with, I had rather by ten times help my poor neighbours, than spend it on the players.

4th.—*Because I will not be seen in bad company.*

If there be any of the better sort of people who go to these places, I am sorry for it; but I know 'tis the very place to meet with the worst. Thieves, pickpockets, gamesters, swindlers, and prostitutes, are sure to be seen there; and I do not wish to keep company with them if I can help it.

5th.—*Because I should set a bad example.*

One fool, they say, makes many. If I went to the play, my children, and servants, and neighbors, would want to go too. In this way, I should not only be wasting my own time and money, but tempting others to do the same. If I do

not set so good an example as I could wish, I will try not to set a bad one.

6th.—*Because God Almighty has forbidden it.*

Turn to your Bible my friend, (and nobody need be without one in these days,) and you will see that what I say is true. You will read there, "Avoid profane and vain babblings."—"Be not conformed to this world."—"Abstain from all appearance of evil." "Evil communications corrupt good manners."—"Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking, nor jesting."—"For every idle word that men speak, they shall give an account thereof in the day of judgment.

7th.—*Because I must soon die.*

The late Rev. Mr. Hervey, once met with a lady in a coach, who was talking very fast in praise of the stage. Among other things she said: There was the pleasure of thinking on the play before she went; the pleasure she enjoyed when there; and the pleasure of reflecting upon it when in her bed at night. When she had done, Mr. Hervey, in a very mild way, said, that there was one pleasure more, which she had forgotten to mention. She replied: "what can that be? Surely I have included every thing in the enjoyment beforehand, at the time, and afterwards." To which Mr. Hervey answered: "Madam, the pleasure that it will give you on your DEATH BED." She was struck with great surprise, had not another word to say, and the consequence was, she never went any more to the play; but followed those pleasures which would afford her satisfaction on her death bed.

READER, GO AND DO LIKEWISE!

VERMONT JUVENILE MISSIONARY SOCIETY.

The fourth annual meeting was held at Rutland, East Parish, Oct. 2, and opened with a Sermon by the Rev. R. W. Bailey, of Norwich.

The society is composed of Delegates from auxiliary societies in several towns in the state. Any auxiliary which contributes six dollars annually to the general treasury, sends one delegate—and an additional delegate for each additional ten dollars—unless in case of life members, when a delegate may be sent for each six.

Sixteen missionaries have been appointed by the Directors to labour during the year, whose terms of service amount to 307 weeks. These Missions have mostly been fulfilled.

Rev. J. N. Loomis performed a mission of 19 weeks, and has been settled in Hardwick, one of the vacant towns within the field of labour assigned him. His indefatigable exertions were greatly blessed, to restoring harmony where discord had long reigned, and to the conversion of many to Christ.

Rev. E. J. Boardman has performed 34 weeks' service, and has been enabled to gather a numerous church at Bakersfield, where he was ordained in July last. The church and people at Enosburg, who have heretofore received assistance from the Society, have lately made provision for a stated pastor, and Rev. Th. Skilton has been installed over them.

Mr. S. R. Arms has laboured 51 weeks, chiefly in Cavendish and Windham. In C. a church has been organized, consisting of 18 members. They are not yet able to support the gospel. In W. is a church of about 90 members, but wanting in unanimity. Present prospects are more cheering than the past. A season of refreshing has been enjoyed, and about 20 seem to have experienced "a radical change of moral feeling." In Grafton and Weston, there are pleasing indications of the presence of the spirit of love and peace. But this is a very destitute part of the state; and a greater part of the churches have little or no preaching.—*Boston Recorder*.

MISSION TO THE SANDWICH ISLANDS.

In our last Number but one, we gave an account of the Ordination of three Missionaries, in this city, who were to be sent by the American Board of Commissioners for Foreign Missions to propagate the gospel among the heathen. Two of these gentlemen, together with sixteen other persons destined for the Sandwich Island Mission, assembled in this place about the 15th ult. for the purpose of taking passage in the ship Thames, captain Crosby, which was to sail on the 19th.

The names of the Mission Family are as follows:—

Rev. William Richards,
Rev. Charles Samuel Stewart,
Rev. Artemas Bishop,

Ordained Missionaries.

Dr. Abraham Blatchley, *Physician*,
acquainted also with various mechanical employments.

Mr. Joseph Goodrich, *Licensed Preacher*, acquainted with various mechanical employments.

Mr. James Ely, *Licensed Preacher, Teacher and Mechanic*.

The persons above named, are married, and are accompanied by their wives.

Mr. Levi Chamberlain, *Teacher and Superintendent of secular concerns*.

Stephen Popohe, a Native of the Society Islands.

William Kummo-oo-lah, a Native of the Sandwich Islands.

These youths are professors of religion.

Richard Kriouloo, a Native youth of the Sandwich Islands.

Cooperee, a Native man of the Sandwich Islands.

Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestic concerns.

The three Native youths, are to be attached to the mission family—to receive further instruction; and to aid in the various labors of the mission, to which they may prove competent.

While the Missionaries remained here, public religious services were performed in the churches. On the Sabbath, Messrs. Bishop and Richards preached with much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Bardwell, formerly a Missionary to India, addressed the Mission family and gave them much useful and excellent advice respecting their conduct, &c. as missionaries. The Rev. President Day, then made a very interesting address to the people.—Monday evening was assigned for the Missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the Church was crowded, and these heralds of the Cross for the last time in a christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah lx. 9—'Surely the isles shall wait for me.' The Corresponding Secretary, J. Evarts, Esq. then gave the instructions of the Board. The subject was introduced with the solemn thought that the missionaries had devoted themselves to this arduous work *for life*. That those upon whom every eye then rested, were to go to those far distant isles, there to live,—there to labor,—there to die;—

and that there their bones must rest till the archangel's trump shall summon them to the judgment. Mr. E. dwelt on the advantages of union among themselves and the direful consequences of disunion. He spoke in the most touching manner of the possibility that any one of them should prove unfaithful. They were, he said, placed on an eminence that would render them a spectacle to the world; and such an event would produce sorrow in every land. The Scottish peasant as he read the account by his evening fireside would mourn over their delinquency; and in Switzerland perhaps, some pious widow in her rock-sheltered cottage would weep—nay, the rocks themselves would almost weep—at the melancholy tidings. On the other hand, he added, if they were faithful to the end, they would be the cause of joy to millions; and receive a bright crown of glory as their eternal reward.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1000, the inhabitants of all classes uniting their contributions for the support and comfort of the Mission family during their long voyage, and after their arrival.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson's Wharf to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries with their own nearest relations and friends just back of them, and the clergymen and others who were to officiate on the occasion, directly opposite. A Hymn composed by William B. Tappan, was then sung. No heart could be so insensible, as not to thrill with emotion as the loud Hallelujah of praise ascended to the Most High:—

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen, in love will appear,

And light shall arise on the verge of the tomb.

Alleluia to the Lamb who hath purchased our pardon;

We will praise him again when we pass over Jordan:

We will praise him, &c.

The billows that girt ye, the wild waves that roar,

The zephyrs that play where the ocean-storms cease,

Shall bear the rich freight to your desolate shore,

Shall waft the glad tidings of pardon and peace.

Alleluia, &c.

On the islands that sit in the regions of night,

The lands of despair, to oblivion a prey;

The morning will open with healing and light,

The young star of Bethlehem will ripen to-day.

Alleluia, &c.

The altar and idol in dust overthrown,
The incense forbade that was hallowed with blood;

The Priest of Melchisedec there shall atone,

And the shrines of Atooi be sacred to God!

Alleluia, &c.

The heathen will hasten to welcome the time,

The day-spring, the prophet, in vision once saw—

When the beams of Messiah will 'lumine each clime,

And the isles of the ocean shall wait for his law.

Alleluia, &c.

And thou OBOOKIAH! now sainted above,

Wilt rejoice as the heralds their mission disclose;

And the prayer will be heard, that the land thou didst love,

May blossom as Sharon, and bud as the rose!

Alleluia to the Lamb who has purchased our pardon;

We will praise him again when we pass over Jordan:

We will praise him, &c.

The Missionaries were then feelingly commended in a prayer, by the Rev. Mr. Merwin, to the care and protection of Him who 'rides upon the whirlwind and directs the storm.'

Notice was then brought from the ship, that but a few minutes remained before the time appointed for their em-

barkation. These moments were spent in singing,

Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes ;
Our mutual burdens bear ;
And often for each other flows
The sympathising tear.

When we asunder part,
It gives us inward pain ;
But we shall still be join'd in heart,
And hope to meet again.

The solemn stillness that had pervaded the assembly during the religious exercises was followed by a convulsive throb of sympathy when the parting embrace was given. One could scarcely fail of being reminded of St. Paul taking leave of his friends at Miletus, when 'he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.'

As the boats receded from the shore, the missionaries doubtless dwelt with agonizing eagerness on the lessening forms of those who watched their departure. But no want of resolution was perceived on either side. Fathers and mothers gave up their children to the noble work, praising God that they were accounted worthy to labor in such a glorious cause; and the missionaries themselves with a cheerful courage, bid farewell to their native land, relying with undoubting confidence on the promise of Christ—'I will be with you even to the end of the world.'

They have gone, and the most ardent aspirations of many a pious heart have ascended to heaven in their behalf.—Go, endeared friends, cheered by propitious heavens, and wafted by favoring gales; go, sustained and comforted by him whom the disciples beheld 'walking on the sea when the wind was contrary and the ship was tossed with the waves'—and who, 'when he saw they were troubled and cried out for fear, straitway spake unto them saying, 'Be of good cheer, it is I, be not afraid.' Go, gladden with your footsteps the shores of Woahoo, Atooi and Owyhee. Go, strengthen the

hands of your brethren there, who three years since were traversing the same deep with the same object in view. Go, spread among the ignorant and degraded Islanders the useful arts of civilized society and the boundless blessings of the christian religion. Go, enlighten, elevate and refine them by your prayers, exertions, examples and influence; teach them how to live with comfort and die with hope; tell them they are sinners and point them to the Saviour, that they may learn, by patient continuance in well-doing, to seek for glory, honor and immortality. Then your memory will be blessed, your rest glorious, and one moment's joy in eternity will abundantly compensate you for leaving country, kindred, home, and all here below—to labor for the Lord Jesus among the heathen.

It is an interesting reflection that new churches are every where springing up in the Western Country. For example, the town of Twinsburg in Portage County, Ohio, was in 1817 a wilderness. In 1818 there were only three families in the town. Now it numbers more than 300 souls; and in August last a church was formed which consisted of 13 members. Thus are we reminded of the language of the prophet: 'The desert shall rejoice, and blossom as the rose.'

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Superintendent of the donations to the Foreign Mission School at Cornwall, Connecticut, acknowledges the receipt of \$243.48 in money and clothing, (besides several articles, whose value is not estimated) from 1st July to 1st October.

The Treasurer of the Baptist Foreign Mission Society acknowledges the receipt of \$1757 56, from Oct. 1821, to Oct. 1822.

The Treasurer of the Baptist Education Society of Massachusetts, acknowledges the receipt of \$2,332 47 from Nov. 1, 1821, to Nov. 1, 1822.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$61,237 87 during the year ending Aug. 31, 1822. He also acknowledges the receipt of \$5,788 56, besides boxes of clothing, &c. from Sept. 13, to October 12.

The Treasurer of the Corban Society established by the ladies of Boston

and its vicinity, acknowledges the receipt of \$779 91, during the last year.

The Treasurer of the Trustees of the General Assembly of the Presby-

terian Church, acknowledges the receipt of \$1289 60, for the Princeton Theological Seminary, during the month of October.

Ordinations and Installations.

Aug. 6.—The Rev. CHARLES MAIS, was ordained pastor of the Baptist Church in Newburgh, New-York. Sermon by the Rev. Howard Malcolm, of Hudson.

Sept. 18.—The Rev. CHARLES E. AVERY, was ordained Pastor of the First Congregational Church in Columbus, Chenango county, New-York. Sermon by the Rev. Henry Chapman, of Hartwick.

Sept. 18.—The Rev. LYMAN S. REXFORD, was ordained at Columbus, Chenango county, New-York, as an Evangelist. Sermon by Rev. Henry Chapman, of Hartwick.

Oct. 9.—Rev. HERVEY SMITH, was ordained pastor of the First Church and Society in Stafford, Connecticut.

Oct. 15.—The Rev. Messrs. WILLIAM BURG, and WILLIAM S. JOHNSON,

were admitted to the order of Deacons at Troy, New-York, by the Rev. Bishop Hobart. Sermon by the Rev. Mr. Lacey, of Albany.

Oct. 25.—The Rev. WILLIAM A. CHAPIN, was ordained to the pastoral care of the Church in Craftsbury, Vermont. Sermon by the Rev. Chester Wright, of Montpelier.

Oct. 27.—The Rev. SETH B. PADDOCK, was admitted to the order of Priests at Cheshire, Connecticut, by the Rev. Bishop Brownell. Sermon by the Rev. Dr. Bronson.

Nov. 6.—The Rev. FLAVEL S. GAYLORD, was ordained at West-Hartford, Conn. as an Evangelist, to be employed in the Western States. Sermon by the Rev. Dr. Perkins, of West-Hartford.

View of Public Affairs.

EUROPE.

The public attention throughout Europe, is chiefly directed to the Congress of Sovereigns at Verona. Russia, Austria, Prussia, Naples and Sardinia are represented in this Congress by their respective sovereigns, as well as their most experienced statesmen; viz. for Russia—Count Nesselrode. For Austria—Prince Metternich. For Prussia—Count Benstorf. For Naples—Count Ruffo: and for England the Duke of Wellington. The affairs of Turkey and Greece and the political condition of Spain will principally, occupy the attention of the allied sovereigns. Some politicians also suppose that the press will be placed under additional restraints for the purpose of more effectually guarding the present governments of Europe and checking the encroachments which the people seem dis-

posed to make on the existing establishments. The condition of Turkey and Greece as well as Spain and perhaps Portugal, will be taken into consideration, and we should not be surprised in the result, if an effectual interference in support of legitimacy should be resolved on with respect to some or even all these powers. But speculations would be useless as a short time will probably disclose the result and determine the fate of Greece as well as the liberties of Portugal and Spain.

POLITICAL ECONOMY.

Russia.—About two years since, the Emperor of Russia permitted the introduction into his kingdom of many articles before prohibited, and greatly diminished the duties payable on other articles. This measure it seems was adopted under a hope that more free

and liberal principles of commerce would be generally adopted. The consequences of this measure have been highly pernicious to his subjects. The country became inundated with British and other foreign manufactures; domestic industry was discouraged, and the most ruinous bankruptcies ensued.

The Emperor has acknowledged the impolicy of the measure; and to atone for the mistake, has issued a new tariff, by which all articles are prohibited that can be supplied by the industry of his own subjects. The policy of protecting their own subjects from foreign competition, is pursued by almost every power in Europe; and wherever this policy is relaxed, it has been followed by the loss of national industry, the ruin of manufacturing establishments, and a great depreciation of the value of real and personal estate. In justification of the measure, it is observed, that when principles of commercial freedom were introduced into his code of laws in 1820, 'what appeared beyond doubt was, that to produce happy effects they must be generally adopted—and the state which adopts while others reject them, must condemn its own industry and commerce, to pay a ruinous tribute to those of other nations.'

Notwithstanding the liberal principles adopted by the Emperor of Russia, other nations continued the prohibitory system. 'England preserved hers. Austria remained faithful to the rule she had laid down to guard against the rivalry of foreign industry. France with the same views adopted the most rigorous measures of precaution. And Prussia published a new tariff in October last, which proves that she found it impossible not to follow the rest of Europe.'

In proportion as the prohibitory system is extended and rendered perfect in other countries, that State which pursues the contrary system, makes from day to day sacrifices more and more extensive and more considerable. It opens its ports to all foreign productions, and all ports are shut against the articles it was in the habit of exporting. It offers a continual encouragement to the manufactures of other countries—and its own manufactures perish in the struggle which they are as yet unable to maintain.

Holland and the Netherlands.—The government of Holland since 1816 has

permitted the introduction of foreign manufactures and with diminished duties. The consequences have been the same as in Russia. Manufactures have declined; the home market has been diminished to a great extent; and the price of houses except at Brussels and the Hague have fallen more than one third. One ninth part of the nation has been reduced to mendicity so as to require assistance for their support; manufactures and commerce have declined with giant strides, and the metallic medium of the nation has been lavished to pay tribute to foreign industry.

France.—France will remain a monument to all future statesmen of the redeeming influence of domestic industry, where that industry is protected against foreign competition by the wise policy of her rulers. France was engaged in war, with a short intermission, from 1793 till 1814, when she was subjugated at the battle of Waterloo, her Emperor carried into captivity, and a tribute imposed upon her of about ONE HUNDRED MILLIONS of dollars. Yet the industry of France has triumphed over every obstacle, under the protective policy pursued by her statesmen. The introduction of foreign articles is prohibited extensively, and heavy duties almost equal to a prohibition are imposed on all which are not excluded.

A view of her finances presents a mortifying contrast to our own treasury and our own policy. In France, domestic industry is protected, and this protection enables the people to pay the requisite contributions to government. Her tariff is dictated by the influence it will have upon the internal prosperity of the nation, and not to increase the revenue to its greatest extent.

The following is a view of her finances:—

'In 1817, there was a deficit of 340,000,000 francs. For which annuities were created to the amount of 30,000,000 francs.

In 1818, there was a deficit of 222,500,000 francs for which annuities were created to the amount of 16,000,000 francs.

After this year, having shaken off the burden of the foreign armies, France began to exhibit a balance on the favourable side of the account.

The surplus of the receipts above the expenditure in 1819, was 4,458,000

frances; and the legislature confiding in the increase of this surplus, ventured immediately to reduce taxes to the amount of 15,400,000 francs.

In 1820, the surplus was 25,000,000 of francs.

In 1821, the surplus was 20,000,000 of francs, followed by a further reduction of taxes to the amount of 17,000,000 of francs.

For 1822, the excess of revenue over expenditure is estimated at 13,982,000 francs—and 34,000,000 francs of taxes have been remitted.

Her debt is now only 180,364,000 livres, equal to about 30,000,000 Dollars.

THE UNITED STATES.

The importations into the United States during the present year, have been much greater than the last; but as the price of cotton, our principle article of export, has fallen, it is probable the value of the exports will not exceed those of the last year. We cannot look with unconcern on the unfortunate balance of trade against this country, which cannot be less than TWENTY MILLIONS OF DOLLARS, during the present year. Bills on England are now at 13 per cent. above par, and of course this becomes a tax on the consumer. In the meantime, the country is deluged with foreign goods, and the difference between our *exports* and *imports* is to be paid in specie. Our Banks must be drained of the precious metals, and the paper medium of the nation, must degenerate in value from an inability to pay specie for their notes, or a scarcity of the circulating medium be produced by a distressing curtailment of the ordinary issues. At the same time the public debt of the United States and the individual States, and the Stock of the United States and State Banks, are remitted in immense amounts to pay for the goods imported. We are now indebted to Europe probably more than fifty millions of Dollars. The following statement exhibits a view of this Debt.

2. On the 1st of Jan. 1822, of the stock of the Bank of the United States,	2,831,700
3. Of the first there has probably been remitted since that period,	3,000,000
4. Of the second,	1,200,000
5. The amount of State Debts held there, is probably	3,000,000
5. Of the stock of State Banks and Insurance Companies,	2,000,000
7. Commercial Debt,	20,000,000
	\$55,408,797

The following statement shows the exports of specie from, and imports into Boston, New-York and Philadelphia, for the first six months of 1822.

	<i>Imports.</i>	<i>Exports.</i>
‘ Boston,	70,781	1,204,446
New-York,	200,855	2,062,370
Philadelphia,	310,742	1,967,201
	\$582,378	\$5,234,017
		Imports, 582,378
	Balance,	\$4,651,639

The interest merely, of the debt due to foreigners cannot be less than three millions of dollars; and from the present course of trade, the debt will increase until the public stocks are held entirely by foreigners, and the amount of our indebtedness be limited only by the inability to obtain further credit. England receives nothing from us which can be produced in sufficient quantities, by the industry of her own citizens. She indeed receives our cotton, because she cannot supply her manufacturers with this invaluable staple, and the cotton which she buys of us is again returned to us in all the various and expensive fabrics manufactured in that country. Is it not high time to be alarmed; high time that our statesmen should look around them, and endeavor to apply a remedy to the formidable danger?

We are indebted for the above views principally to a pamphlet entitled, “Desultory facts and observations illustrative of the past and present situation and future prospects of the United States, &c. By a Pennsylvanian,” which we cordially recommend to the attention of our readers.

1. On the 30th Sept. 1821, of the Debts of the U. States, there were held in Europe, \$23,577,097

Answers to Correspondents.

ALPH; N. L. ; Y. J. ; A. Z. ; I. D. ; Φ. B. ; and T. L. are received.

* * IT will be recollected that in our August Number, we expressed our willingness to bring Professor Norton's Communication before the public whenever it should be purged of its reproachful and menacing expressions. This offer, as Prof. N. well knows, was made on the condition obviously implied in his original request, that the piece was not to be previously published elsewhere ; for he announced his determination to 'take every other means in his power to give it publicity' *only* in case we did '*not* insert it.' In our notice to him, after desiring him to divest it of its objectionable language, we added : 'If he rejects this proposal (for whose fairness we appeal to every candid man of his own party) and chooses to adopt some other mode of making public his communication, let him not intimate in doing it that this step became necessary except by his own choice, for the intimation will not be true.' Instead of divesting it of its objectionable language in order that it *might* be brought before the public through the medium of this work ; he has, as we stated last month, inserted the piece entire in the Christian Disciple, and republished it in a pamphlet which has doubtless been extensively circulated. After all this, Prof. N. calls upon us to perform our promise, when the condition has been violated on his own part, and we are therefore not under the slightest obligation to admit his piece ; and when too, the end to have been accomplished by our admitting it, namely, its extensive publicity, is, we have every reason to believe, already effected ; for he says, 'If you do not insert it, I shall take every other means in my power to give it publicity,' and 'it will probably find its way to many of your readers.'

Again ; Prof. N. charges us with replying to a communication which we suppress. In this he is certainly mistaken. We will quote our own language :—*We shall add a single remark as to the subject in debate. We understand Prof. Norton, in his TRACT, to impute to Calvinists the doctrine (which he states more explicitly in his letter,) that, &c.* Now our declaration that he attributes to Calvinists the doctrine there specified, is obviously founded upon his published *Tract* on True and False Religion, and not upon the letter addressed to us. That letter is barely alluded to, in a *parenthesis*, as explaining and confirming what he had already advanced in the *Tract* ; no other use is made of the letter. On this point, then, Prof. N. clearly errs.

We shall now, for another purpose, again introduce the passage we have already quoted in part :—*We shall add a single remark as to the subject in debate. We understand Professor Norton, in his Tract, to impute to Calvinists the doctrine (which he states more explicitly in his letter,) that "God creates men with a nature which necessarily makes them objects of his vengeance."* Or to divide the proposition.

I. *That God creates a SINFUL nature in men.*

II. *"That this nature necessarily (i. e. by a PHYSICAL NECESSITY,) MAKES them the objects of his vengeance."* Speaking of the two doctrines into which the general proposition is here subdivided, Prof. N. says, 'With regard to the first doctrine I have not used the words there given.' It is not asserted that he has used them ; nor does the manner, in which the doctrine is laid down, in any way imply that he has. We did not profess to use his language exactly, nor at all. Our statement is prefaced with '*We understand Professor Norton to impute,*' &c. This is very different from what would have been the case, had the expression been, '*Prof. N. says*' thus and thus. And besides, the sentence to which he refers, is not even put within inverted commas. But suppose these had been added ; this would not necessarily have furnished decisive evidence, for they are often used merely to designate definitely the point to which the writer wishes to direct the particular attention of his readers. For this purpose Professor Norton himself uses them in this very paragraph :—*There are but two questions which can arise respecting this proposition ; one, 'whether God be the creator of men ;' and the other 'whether their nature be sinful.'* And for the same purpose, we used them in the general statement of the doctrine which we conceived Prof. N., in his *Tract*, to impute to Calvinists.

After all, we have Prof. N.'s own authority that our interpretation of his meaning, is correct. Speaking of the language in which the *first* of the two propositions is expressed, he observes, "Though I have not before used these precise words, I now affirm it to be a doctrine of Calvinism, that *"God creates men with a sinful nature;"* and in introducing his remarks respecting the *other*, he says, "With regard to the second proposition ascribed to me; I have implied it in my letter to be a doctrine of Calvinism, that *"God creates men with a nature which necessarily makes them objects of his vengeance."* It is therefore conceded by Prof. N. that we have not misrepresented him.

We should feel disposed here to resume the subject, and to discuss at length all the different points brought up in the Tract and in the Pamphlet; did not the principles, to which we have uniformly adhered in conducting this Work, forbid. The publication was not designed to be mainly or even to any considerable extent controversial, much less to be an arena for Theological pugilists, or a vehicle of embittered personal recrimination. And as to important and fundamental points at issue between those who call themselves christians, it has always been our aim to canvass them in the way of manly discussion, and never to defile our pages with angry controversy. Leaving barren and unprofitable speculations to those who love them better than ourselves and have less important objects in view, it is our hearts' leading desire to inculcate the great truths and duties of christianity, to expose essential error, and to conciliate into unity of feeling and of action all who sincerely love our Divine Redeemer.

From a desire to forward these great objects, we ventured to sound the alarm, upon the appearance of the Tract on True and False Religion, that the christian community might be apprised of their danger. And with the same object in view, we shall, as soon as our present engagements permit, notice, in a becoming manner, Professor Norton's last pamphlet, *in our capacity as Reviewers*; but never can we consent to descend so far from the elevated stand of Christian Spectators, as to become embroiled in heart-hardening *personal* altercation. It is our earnest prayer that we may not, when we come to notice this pamphlet, nor on any other occasion, be left to indulge feelings unbecoming that religion upon which rests our only hope of salvation; but that it may ever be our aim to imitate him 'who, when he was reviled, reviled not again.' Though Prof. N. should continue to load us with degrading epithets and to attribute to us the most unworthy motives of action; we hope we may never be betrayed into the use of similar language, but rather 'rejoice that we are counted worthy to suffer shame' for our Saviour's name, with such an one as the sainted Edwards; in extracting from whose works Prof. N. says: "Such passages as I have quoted glare upon the reader throughout the Fifteen Sermons of Edwards. The volume is darkened and discolored with the flames and smoke of Hell, represented as curling round far the greater part of the human race." "What must be the effect of such a belief, as is here expressed, in brutalizing the whole character of him by whom it is held. Such are the DOCTRINES OF DEVILS, which have been taught under the insulted name of christianity."—"But I forbear. In quoting BLASPHEMY like this, I can hardly avoid feeling, as if I shared in the guilt of uttering it."—It has then come to this, that the immortal Edwards is unhesitatingly charged with BLASPHEMY. He, to whom the nations of Christendom have with one accord awarded the palm of being the most profound Theologian of the age in which he lived,—he, whose Works have by the divine blessing already been instrumental in the salvation of myriads of souls, and whose heaven-born influence will endure to the most distant generations when the memory of his revilers shall have passed away as a 'vision of the night,'—he, we repeat, is deliberately held up to public view as a BLASPHEMER of his God. The doctrines which he believed and upon which he rested his hopes in a dying hour, are boldly stigmatized as the 'DOCTRINES OF DEVILS.' And this is done too by one, who boasts of his kindness and liberality, who professes to be an Ambassador of the meek and lowly Jesus, who in this christian land and in a distinguished university occupies the chair of instruction in divine things, and who is therefore bound by the most solemn ties to exert his influence and spend his strength in training up the young for a heaven of purity, peace and love.

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